

Christian Cynosure.

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(For the twelve months ending April, 1902)

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Colonel Geo. R. Clark.

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Stephen Merritt's Experience.

A One Hundred and Thirty-eight Degree Freemason.

"How," asks an anxious mother, "shall we bring up our girls?" Well, if they are playing in the cellar shout "rats!" That will bring them up.



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Christian Cynosure.

CHICAGO, MAY, 1901.

SWEET GINSENGE
FAR FIXED
IN SCOTLESS FIELDS,
RISE IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERVST
A WAYMARK
TO THE SONS
OF TIME.

The Two Kinds of Watchmen . . .

Son of man, I have made thee a watchman; therefore hear the Word at My mouth and give them warning from Me. When thou hastest him out, his blood will I require at thine hand, yet if thou warn the wicked, thou shalt deliver the soul. — EZEK. 3: 17-18.

THE POPULAR PREACHERS

They're wittin' a man should go out 'able strong
Ag'n' wrong in the abstract, for that kind of wrong
Is utter anup'lar and never gets pited,
Because it's a crime no one ever committed;
But he musn't be hard on particular sins,
'Cause then he'll be ticklin' the people's sawn shins.
—James Russell Lowell.

THE SCRIPTURAL PREACHERS

They are men who dare to choose
Hated, scuffling and abuse,
Rather than in silent shrines
From the truth they needs must shrink.
They are slaves who dare not be
In the right with two of three.
—Adapted from Longfellow.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIV.

CHICAGO, MAY, 1901.

NUMBER 1.

The Christian Cynosure.

Official Organ of the National
Christian Association.

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**Address all letters pertaining to the
Christian Cynosure, or to the interests of
the National Christian Association, to
the general secretary and treasurer,
Wm. I. Phillips, 221 West Madison
Street, Chicago, Ill.**

What are you going to do about the
Annual Meeting of the National Christian
Association, to be held on the third
Wednesday of this month in the Carpen-
ter Building at 221 West Madison street,
Chicago?

Will you attend if you can? If not,
will you help send a delegate? Will you
write and advise Secretary Phillips
whether you may be expected and at
the same time give your views, so that
if you are not present they may be made

known to the Corporate Members when
they do meet?

Many are accustomed to pray for the
association and its workers. Let all
make the Annual Meeting a subject of
special prayer that the interest of Christ's
kingdom may be conserved in the best
possible manner.

Mrs. Stoddard, of Boston; Mrs. Cook,
of Chicago; Mrs. Arnold, of Wheaton,
Ill.; and other ladies are to be among
the speakers on this occasion.

ANNUAL MEETING

Of the National Christian Association, May
15th, 1901.

The Annual Meeting of the National
Christian Association will occur on
Wednesday, May 15, 1901, at 10 o'clock
a. m., in the Carpenter Building, 221
West Madison street, Chicago, Ill., for
the election of officers, and the transac-
tion of other important business.

Samuel H. Swartz, President.

Nora E. Kellogg, Rec. Sec.

HUMANITY.

If our hands would touch humanity,
our hearts must touch Heaven.

The well-known scholar and philoso-
pher, Joseph Cook, said recently before a
Boston audience:

"The victories of the future will be-
long to those who keep closest to the
facts; but the facts must be all the facts."

No cause, no advocate of a cause can
expect to win a victory in these days by
distorting, eliminating or suppressing
any of the facts that are essential to the
right settlement of a question with which
he identifies himself.

—Physiology Journal.

Contributions.

THE DUTY OF CHRISTIANS RESPECTING SECRET INSURANCE ORDERS.

The General Effects of Lodge Connections.

BY REV. D. M. SLEETH.

There are certain divisions in society along natural lines, such as age, race, relationship, or business interests. The existence of these awakens no jealousies and endangers no rights. They are universally recognized because perfectly natural.

Lodges Beget a Clannish Spirit.

But the secret lodge effects an entirely different kind of division in society. Its lines cut sheer across natural lines. Its bonds are arbitrary and based upon secret guards. Only the initiated can recognize them and respond to their demands. They often must do so in the face of the natural social influences. The consequence is a clan is established of unnatural growth; yet because each member has given a secret pledge and, to that extent, surrendered his personality, the bond operates even more forcefully than the natural relationships. It gives to brother a meaning God never gave. It neither means one of common parentage nor yet the wider idea of common humanity. It signifies one specially marked by initiation and bound by secret obligations; not a brotherhood but a clan is formed and the clannish spirit grows in the soil open for it.

Furnishes Opportunity for Injury.

It affords the opportunity and makes the temptation to do social injury unseen. In proposing members, every one understands the proverbial black ball. In some associations a single one, in others a very small minority, excludes the applicant. From what? From a so-called social function and from a business advantage. No one knows who casts the black ball, or why. It may be cast simply to gratify some personal pique. It may come from a hand unworthy to grasp that of the applicant. But it does its work and the whole lodge gives it validity.

In practical working against non-mem-

bers. Instances are not rare where aspersion of character comes through the peephole of the lodge. Nor are the cases rare where business advantage is, by the same method, snatched from the possession of the deserving and transferred to the unworthy or to those who have no just claim to it. What explains it? Simply, one is a member, the other is not. Cases at law show the same bias and for the same cause. Being unnatural associations, both in constituency and in the bonds of union, they produce a foreign fruit and unwholesome to social life.

The Effect on One's Charity.

For the same and added reasons these associations dwarf and bias true charity. I know they enroll themselves as benevolent institutions; but if genuine Christian charity be the test, it is a false registration. In the first place it is charity that can be hoped for only under fixed conditions and at a set price. In the second place, it is for the select company and these tested beforehand by rigid medical examinations to exclude all who are most likely to need it.

When they have thus picked the mass and rejected those most likely to need kindly assistance, they lay claim to being great exemplars of charity in caring for those most able to take care of themselves, and then abuse the churches and other people generally for their failure to care for all the others as they do for their select company. The Savior of men never practiced such charity, and he taught a very different type by saying, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

Lodge charity is supreme selfishness, and those who engage in it are in danger of having the springs of true charity dried up in their souls.

Interferes with Proper Social Functions.

Every natural relationship has its duties and the sum of these makes up the

fullness of social activity. If fictitious connections be established with their imperious demands they absorb the time and the social energies to the injury of the natural functions. The penalty for omitting the lodge demands is always possible money loss or business injury. The natural penalty for neglecting natural duties is of a moral and social kind, and though more dangerous is less imperious. I have known mothers to leave children of such tender years that they needed maternal oversight, and at such hours as they needed it most, to either shift for themselves or depend upon strangers that the lodge meeting might not be missed. I have known small boys to run the streets at night at a late hour, for want of the loving oversight of a mother who was at the time absorbed in lodge duties.

Such are some of the general effects of lodge life, and the insurance orders, because of the money considerations, are not less forceful in these directions than those more purely social.

A RETROSPECT.

Southern Work

REV. H. H. HINMAN.—NO. 3.

My work as agent for the National Christian Association in the South began in the fall of 1880 and closed in 1889, but was not continuous. It was mainly with the colored-schools for higher education. Eastern Tennessee, which I visited in '81, '82 and '87, was an exception. There most of the schools and churches that I visited were for white people. So in part in Northern Alabama. Not always, but generally, I met consideration and kindness.

In Eastern Tennessee I met an ex-United States Senator, who told me he was an habitual drunkard, but who, it was believed, owed his election to that high office mainly to Masonic influence. In the fall of '81 I had a meeting broken up and was driven out of the place where I was lecturing (in Western Tennessee) by a drunken Freemason, and a little later, in Northeastern Mississippi, was waited on by an armed mob at 10 o'clock p. m. and ordered to leave the State forthwith. Once, too, in Northern Ala-

bama I was compelled to leave by the first train without a hearing.



Rev Henry Woodsmall, the Christian Hero.

Yet nowhere in all our broad land have I found more disinterested and self-sacrificing devotion to the good of humanity than in the South. Among the moral heroes that I learned to honor I would mention first Rev. Henry Woodsmall, whose acquaintance I made in Selma, Alabama. He had been a soldier in the Federal Army during the war of '61-'65, a lawyer in Indiana, and a Royal Arch Mason. When he was converted he soon saw the incompatibility of Freemasonry and Christianity. He felt called upon as a Christian to give his life to the moral elevation of the poorest of the poor, and he went South and eventually established Selma University at Selma, Alabama, a school whose most important work was the education of colored Baptist ministers. Subsequently he spent some months in holding Ministers' Institutes, going to the most densely settled colored communities and living with those people as his sole society. His closing years were spent in teaching the colored people at Memphis.

When I first met Rev. Woodsmall at Selma, in January, 1881, he received me most cordially, welcomed me to his

home and aided me in every practical way in my work. At a large meeting held in the Reformed Presbyterian Church at Selma a pretty full description was given of the degrees of the Blue Lodge. He told the people that for a number of years he had been a Royal Arch Mason and that Masonry, as it had been described, was what he had seen and practiced. He could not be a Christian and be a Mason.

Afterwards he came North, attended a meeting of the National Christian Association and gave important aid in our work. His wife was a most cultured and faithful co-laborer.

Rev. Eli Tapley

Was born in Northern Alabama of poor parents. He had a limited opportunity for education. In early life he became a Christian and was a licensed preacher in the M. E. Church. Following the example of others he became a Mason. After coming to Mississippi he married Miss Feemster, who had received from her father an excellent education. The Feemster family was remarkable for their intelligence, culture and devotion to Christian reforms. Because of their loyalty to the Union they suffered much persecution. Prof. Paul S. Feemster was my co-laborer in the South.

Under such influences Mr. Tapley came to a clearer understanding of the relation of Masonry to Christianity. He wrote and published several tracts on the lodge and gave the remainder of his life largely to a Christian testimony against this iniquity. Through his influence a number of local churches adopted the principle of non-fellowship with secret societies.

Rev. B. A. Imes

Was for a good many years the pastor of the Colored Congregational Church at Memphis, Tenn. He heartily sustained Elder R. N. Countee in his conflict with the lodge. In his address at the Knoxville convention of the National Christian Association, and at the annual meeting of the American Missionary Association, and in many other ways he did much to help on the reform in the South.

Rev. F. J. Davidson.

Nor should I omit the name of Rev. Francis J. Davidson, of New Orleans. Born in Northern Louisiana, he came to

New Orleans and labored as a pastor. By patient industry he pushed his way up to the pastorate of the St. Mathew's Baptist Church of that city, and became editor of the Tribune, the organ for some years of the Colored Baptist churches of the State. For a number of years he was the faithful agent of the National Christian Association and has done and is doing much for his race.

Rev. R. N. Countee,

Of Memphis, Tenn., was a man of fair education; the pastor of one of the largest colored churches of Memphis, a Mason of thirty-two degrees and an officer in the Grand Lodge of the State. After his public renunciation of Masonry his house was assailed by a mob and many shots fired into it. He was waylaid, shot and quite severely wounded. He has not quite attained the martyr's crown, but continues to do good work for God and humanity.

An interesting incident occurred at Augusta, Ga. I visited a school established by the M. E. Church South. Under the care of two professors were forty or fifty colored young men. I asked the older professor if I could address the students on the subject of Secret Societies. He said I could and appointed an hour. On going to my appointment I met the younger professor who asked me what was to be my subject. I told him "Secret Societies." He expressed much surprise and said that he was a Mason and an Oddfellow and knew them to be good institutions. After I had concluded my lecture he declared to the students that as I did not belong to the orders I could not know anything about them—that he was a Mason and Oddfellow and knew them to be good institutions. The older professor rejoined that he, too, was a Mason and an Oddfellow, and that what I had said about those orders was true. He advised them by all means to keep out of them, that they were not helpful to religion or good citizenship.

CHRISTIANITY.

To see God in nothing, that is atheism; to see God in everything, that is pantheism; to see God over everything, that is Christianity.

—Selected.

GOD'S CAR OF SALVATION.

God's car of salvation is now passing by,
Oh, who'll go a pilgrimage up to the sky?
Ye wretched, ye needy, ye lame and ye
blind,

A right hearty welcome on board you will
find.

This blessed conductor will help you on
board,

And greatest assistance and care will af-
ford;

He will see to your baggage that nothing
is lost,

And grant a through passage without
any cost.

* * * * *

This train has no depot or station up-
town;

No worldly-wise persons of fame or re-
nown

Have ever been willing to leave their
abode,

And travel with pilgrims this Heavenly
road.

Down by the hedges and highways beside
Where the wretched, the poor and the
needy abide,

It's here the train pauses and takes its
supplies

Of pilgrims en route for their home in the
skies.

* * * * *

No room for indulgence in any known
sins,

In snuff or tobacco, in brandy or gin;

No room for a Mason, Odd Fellow or
Knight

Who is walking in darkness and calling
it light.

--Written and Composed by John McClelland,
Verona, Mo.

DIVORCE AND REMARRIAGE.

Elder I. J. Rosenberger's "Appeal for Reform," given under the caption, "Divorce and Remarriage," sets forth with great clearness, not whither we are drifting, but to what an awful state we, as a nation, have arrived.

He quotes from Dr. Allen in the North American Review, and also from other reliable sources of information, and shows that should the present rate of increase of divorce continue, "in the year

2000 over half of our marriages will end in divorce!"

From the Dayton (Ohio) Weekly Press, March, 1899, he quotes the following:

DIVORCE MILL IN FULL BLAST.

"Think of it! One hundred and fifteen divorce suits docketed for the March term of court in Dayton. * * * The only way to check divorce is legally to hedge the marital privilege. In many States the marriage laws are so loose that the relation is recognized without insisting on the record of the legal ceremony. All the guilty couple have to do, to avoid prosecution for living in fornication, is to proclaim themselves man and wife."

At the sitting of a certain court we are told their records show thirteen applications for marriage and sixteen for divorce. A citizen of Illinois, a well-read man, gave the statement that his State granted over one thousand divorces in 1898. Dr. Loy, professor of Theology of Evangelical Lutheran Church, Columbus, Ohio, in Theological Magazine, April, 1890, said:

"Recent statistics of divorce are painful reading. They plainly show that the public conscience in regard to the divorce institution and law of marriage is elastic, if not seared. Courts grant them on grounds that to thoughtful minds cannot but appear trivial; and in but too many cases under circumstances that render the injustice to innocent parties too palpable for concealment. It is, therefore, no wonder that the subject of divorce is engaging the attention not only of ministers of religion, but of statesmen who are concerned for the safety and welfare of the country."

Having shown thus clearly in the introduction the imperative need that exists for reform, Mr. Rosenberger in a series of chapters gives an exegesis of the texts of Scripture bearing on the subject.

In the first chapter he speaks of the institution of marriage, as in its nature both civil and divine; refers to the sanction which Christ gave to it, and quotes Paul's word, "Marriage is honorable" (Heb. 13: 4), and forbidding to marry (I. Tim. 4: 1), is a "doctrine of devils." He then comments at length on Christ's conversation with the Pharisees and with his disciples, as recorded in the nineteenth chapter of Matthew, and the tenth of Mark, and concludes that the terms "put away" or "depart" (as used by Paul in I.

Cor. 7: 10, 11, and by Christ in the chapters mentioned), are not synonymous with the word divorce.

And he further argues that our Lord and the apostle Paul both teach that when a man and woman have been united by God, man may not, can not, put them asunder, but that if they are separated on account of the unfaithfulness of either party, they must "remain unmarried, or be reconciled."

The second chapter attempts to prove the proposition. The Scriptures disallow any and all right to subsequent marriage while the former companion is living.

In the fifth chapter considerable stress is laid on the statement that "a marriage that is not valid, not legitimate, is virtually no marriage at all." "What God hath joined together, let not man put asunder." "This union must be of God's joining," it is urged, and here there seems to be a chance (evidently not intended) for any one who feels that his or her marriage was an unwise one, to claim that really it was no marriage at all, and so, if they confess their sin, they are free to marry whom they will.

The argument here seems weak and the examples taken from Scripture seem inappropriate.

Among the causes mentioned for the deplorable state of things, with reference to frequency of divorce is, a lack of home training. How many children grow up without being warned of the snares and pitfalls that lie before them in life's journey! * * * It is well said 'to be forewarned is to be forearmed.'

Here, again, there is room for an honest difference of opinion. For children to be brought up in the "nurture and admonition of the Lord;" to be taught to be humble, pure, modest because it is well pleasing in His sight; to learn that God is everywhere present to guide and protect; in short, to lead them in Wisdom's pleasant, peaceful paths, may be better than to make them acquainted with the pitfalls of the way that leadeth unto death.

As a whole, however, Brother Rosenberger's warning is timely, and his "appeal for the purity of society and the church" should be heard and be heeded.

E.

Wheaton, Ill., March 4, 1901.

CHURCHES NOT FELLOWSHIPING SECRET SOCIETIES.

REV. W. B. STODDARD.

Friends frequently inquire what denominations of Christians are known to be opposed to the lodge? I was glad to see the list printed in the February number of the Cynosure, page 340. Several denominations should be added to this list. Would it not be well to republish the list, with the request that friends mention any denomination known to them not included. I would add the following:

Union Christian,
Seceders, Holiness,
River Brethren,
Brethren,
Ahmish,

Schwenkfelders' Congregationalists in part.

Each of the above denominations has a membership of more than 1,000. The River Brethren and Ahmish would not likely have less than 20,000 each. Lists of these denominations would be of special interest to the student of church history. Could not some friend in each give us the names that we may better know our friends?

There are German Lutheran churches that do not disfellowship members of secret societies. To be accurate the synods should be given.

A leader among the people who holds meetings in this city, and makes much of what they are pleased to term "the new thought," said that she did not know of an adhering lodge man among their number, for when a man got the new thought he would have no interest in such things. Like the Christian Alliance and the pentecostal bands, there are many clusterings of Christians for religious work outside the churches, that are antagonistic or at least not in sympathy with the lodges.

We may well believe that this number will increase until the devil and all his works are turned into hell.

Below we reprint the list referred to, and will be pleased to receive additions as suggested.—Ed.

United Presbyterian.

United Brethren (Old School, only).

Seventh-Day Adventists.
 Christian Reform Church.
 Primitive Baptists.
 Seventh-Day Baptists.
 Scandinavian Baptists.
 German Baptists.
 Friends.
 Norwegian Lutherans.
 Danish Lutherans.
 Swedish Lutherans.
 German Lutherans.
 German Lutherans (General Council).
 Mennonites.
 Moravians.
 Plymouth Brethren.
 Associate Presbyterian.
 Associate Reformed Presbyterian.
 Reformed Presbyterian.
 Reformed Presbyterian (New Light).
 Free Methodist.
 Wesleyan Methodist.
 Reformed Church of Hollanders.
 The Christian Catholic.

GUARD THE RIGHTS OF THE SOUL.

BY E. BRAKEMAN.

By the teaching of Jesus and his apostles, we are warned to be on our guard continually against the seductive underplots of Satan, whose craft and lies unparadised a world.

For many years, more than half a hundred, I have heeded those warnings and with more or less vigilance remained on guard. Nor have I during those years been a careless gazer upon the manifestations in human affairs caused by hidden forces working those vast results. My observations, corrected by the word of God, have brought me to the conclusion that, next to the Man of Sin in lying wonders and in all deceivableness of unrighteousness in them that perish, "Ancient, Free and Accepted Masonry" ranks but little less than that Lawless One.

That which impresses me with unworldable amazement is, that Christians, and especially Christian ministers of the gospel of the Son of God, after having once been duped by Christless secretism and its lodge-religion, should thereafter adhere to, associate with, and defend these synagogues of Satan. The only cause I can assign for the persistent after-acting in favor of lodgery on the part of such, is

Satanic Sorcery, which is the spirit permeating every department of the Empire of Secretism.

In conversation with Prof. —, I asked, "Professor, do you believe the history of Masonry as given by your standard authors credible?" His reply was, "No, nor do intelligent Masons believe them." Yet this educated gentleman and minister of the gospel, noted for his theological attainments, remains the slave of Masonry, and in bondage to the secretism of Oddfellowship. With the Masons he celebrates their humbug of Saint John's Day, and he takes their money for Christless lodge-prayers. But the climax of my astonishment is reached when I see such a bond-slave of satan in the pulpit preaching that Christ, whose Name his oath of obedience to Masonic law binds him not to incorporate into his lodge prayer, when I see him calling sinners to trust in God's Great High Priest; the abominable counterfeit of whom he has helped to make, robe, crown, and Urim and Thummim.

And the devils must laugh in hell with a yell,
 To see their work done by their preachers
 so well.

VALUABLE AS ANY.

"The Fraternal and Ancient Order of Buffalos," objects, good-fellowship and the promotion of literary interests.

"I estimate," says Mr. Hurdle, "that there are 150,000 members of the order in Chicago to-day. We will get up a clubhouse for the boys, and have a big stag at an armory in a month or so. The stag will beat the Seeley dinner, and 11 cents will be the admission at the door, no change to fellows who hand over more than the amount mentioned."

"Where does the literary end of the Buffalo business come in?"

"Why, that's easy. Suppose you are initiating anybody, and he gives you a dollar. You return him no change. That makes him study, doesn't it? Thus, you see, his mind is cultivated and improved. Oh, yes—the order is a good thing, and well calculated to make us love our fellow-man."

—Chicago Journal, March 8. 1901.

Editorial.

THE OPERATING MOTIVE.

Writers and lecturers on secret societies need to consider the motives that influence men to join. For this will enable them to check the tendency by removing the motive.

He is not the most efficient campaign worker who discusses best those matters which interest him. Nothing avails so well as to discuss those which interest his audience. With a man who cares for nothing but money, nothing can be done by presenting any other question. He may be shown that anything he proposes to do as a politician is dishonorable, yet do it because to him honor is not a motive.

He may be shown that it is unpatriotic, but the task is empty and nothing is really done, for patriotism is no motive to him.

If you can convince him that what he intends to do will bring him no spoils you need do no more. Speakers may not prefer to work on that level, but there is where this item of campaign work will be done if it is really done.

Similar discretion needs to be used in the anti-secret campaign. Tell a profane man that in the lodge the name of Jesus must not be heard in prayer, and you are not using a motive. You do not move him.

If men have low motives and you cannot move them with higher ones, there is one resort left. Cancel the low ones by showing that the allurements are deceptive and the hope disappointing.

Men do not invest in business which they have discovered to be unprofitable. The rum business would not need to be opposed on moral and religious grounds if it did not pay. Opposition based on such grounds fails to keep dealers out of it while it does pay.

Men would also cease to join lodges if they were convinced that there were no advantages to gain. They think that they can succeed better in business or employment, or that they can gain insurance or other help or protection.

One of the chief needs at the present

time is an exposure of the weakness and emptiness of such claims and expectations. Delusion at this point ought to be dispelled. Many who do not understand insurance are captivated by lodge insurance, which ordinarily proves to be of a poor and unsatisfactory kind. This is but one of the disappointing features. The emptiness of hopes entertained and imaginings indulged by those still outside should be made known to them. Then the motive actually operating being removed, these visionaries would desist from joining. It is on this line that much of the future anti-secret fighting needs to be done. It is in this part of the field that deserters from secret ranks to ours are needed. Let them tell the disappointments they have felt and seen. They should remember what motives once influenced them and others with them, and what plain statements of fact would have emptied those motives of power.

These statements should now be made without heat or intemperate language, but in business-like terms. Claims need not be called lies, but should be disproved by reliable facts and figures. This is work to which anti-secret workers should now devote much of their attention.

EASTERN STAR OUTSIDE.

A Canadian Mason objects to the use of Masonic rooms by the Eastern Star because the Canada grand chapter has this article in its constitution:

"It is improper to allow a lodge room to be used jointly with other societies or for other than Masonic purposes; this, however, shall not be construed as excluding bodies that claim to be Masonic and are founded on craft Masonry."

The Voice and Review calls this a local statute binding in Canada, but not elsewhere. It admits that the members of the Eastern Star "are not and cannot be Masons."

This recalls the criticism of a female correspondent who complained that we were unjust to the order, declaring that she had been a Mason and knew. She is virtually answered by what claims to be "The oldest Masonic publication in the

world." On a later page of the same magazine we find the plain statement that "The order of the Eastern Star is not Freemasonry, hence is not an innovation into that ancient institution. It is, however, a helpmate in the work."

Again we read: "It cannot be claimed nor admitted that this is a Masonic institution." Perhaps The Cynosure can be allowed to say it hereafter.

FUNSTON.

Funston has been transferred to the regular army for being irregular in the volunteer service. He gained his present rank by breaking half a dozen rules of war.

1. The American officers wore the uniform of American privates and pretended to be prisoners. International law cites as a specimen of forbidden treachery, pretending to surrender. The act of Funston thus came into a class of actions ruled out of honorable warfare by common agreement of civilized nations.

2. Treachery enabled Funston to fire three volleys on the guard, killing two and wounding eighteen.

Treacherous attempts on the life of an enemy are contrary to codified international law.

3. None of Funston's force were properly dressed for action. Part wore citizen's clothing to appear merely to accompany twenty Filipino soldiers. Twenty wore the enemy's uniform. The American officers wore the uniform of privates.

International law requires wearing the regular uniform of the service to which forces belong, or something distinctive and visible at a distance.

4. Those who wore citizen's dress concealed their arms as much as possible until ordered to fire on the guard.

To carry arms openly is a rule of international law.

5. Funston's force not only lacked proper dress, but included twenty constituting the ostensible force and wearing the enemy's uniform.

All distinctive signs of the enemy, including uniform, are prohibited by international law.

6. His forces were not under the obvious direction of responsible chiefs. The

American officers played prisoner. There may be a chance here to evade the force of the requirement of international law by saying that the Filipino officer was serving as an American officer, or that the American chief, though disguised, was directing.

In spirit and probably in letter it appears to violate the international law of civilized nations.

Thus Funston was promoted by the administration to which even the American Constitution is obnoxious, for affronting the civilized world by violating about half a dozen international laws of war. This is a rather expansive beginning for a fresh world power.

Funston also broke American laws of war. He earned his position in the regular army, officered by West Point graduates, by violating the instruction of a West Point text book, which teaches that the use of an enemy's uniform is prohibited.

Funston disobeyed more than one rule of the instructions for the armies of the United States.

These instructions inform the United States forces that the use of an enemy's flag or other emblem in battle is perfidy that forfeits all claim to protection by laws of war, and that troops in the wrong uniform can expect no quarter.

If Aguinaldo's men had been found wearing American uniforms, and had fired one volley, they could have been massacred to the last man without reference to surrender.

If, on the other hand, the American force had been overcome, a part and probably all would have been by the same rule outlawed.

The Instructions for the United States Army also teaches that clandestine or treacherous attempts to injure an enemy may even incur the penalty of capital punishment. What construction a court martial might put upon the words treacherous and clandestine might be uncertain, but Funston's conduct included forgery, unlawful dress of three kinds, concealment of arms, pretence of surrender and a variety of combined circumstances branding the whole affair as treacherous and clandestine to a degree that cancels almost everything that brave and honorable men might have re-

spected, or soldiers could have recognized.

Funston benevolently assimilated the enemy's uniform, and treated him with the customary treachery. He violated over and over the rules of the American army and the international laws of war. His punishment is not by court martial, but through promotion into more conspicuous dishonor.

A FORMER LODGE ADVOCATE.

A Providence, R. I., pastor, who had joined an average of one secret order every three or four years for a quarter of a century, and who had been accustomed to advocate the system publicly, gave an address before a convention at Park Street Church, Boston, last December. From the published abstract of this address we condense the following:

"I have not yet received a call to divulge any of the secret work of any society of which I have been a member.

"During the first six or seven years of my present pastorate I was frequently asked to speak to different secret orders, both in my church and elsewhere. I never failed to receive a cordial vote of thanks. At length I resolved to try an experiment. It was twice tried and with the same results. The experiment was this: I preached a Gospel sermon with no lodge advertising of any kind. The consequence was much dissatisfaction and no vote of thanks.

"I believe that nine-tenths of those who are in the lodge will agree with me when I say that the number who look upon any order as their religion is a very small percentage of the total membership. During many years of membership I have never met a single lodge member who would make such a statement to me as a fellow member.

"But this is true in thousands of cases—an unbeliever will use his lodge membership as an excuse for not becoming a Christian. This is frequently done. It is also true that thousands find in their lodge membership a deafness and blindness which prevents seeing their need of Christ. It is true that thousands will turn from the Christian religion with the remark, 'Well, if I live up to what my lodge teaches I'll be willing to risk things

with any Christian I know.' It is also true that the burial ritual of every secret order teaches that all its members will meet in a future life and thus lays the foundation for false hopes.

"During over thirty years in the ministry, both in the United States and in foreign countries, my experience has been this with regard to secret society members and the church: The great majority of lodge members will desert the weekly meeting for their lodge, especially on evenings of importance, such as reception to grand officers, installations, etc. I have also found that the faithful lodge members are, usually, the poorest church members.

"I question whether the average member of most secret societies would screen a fellow member (all oaths, etc., to the contrary) if thought to be guilty of crime. For my own part I have ever been inclined to take the stand by an English justice to whom a guilty man gave the distress signal of his order as the judge was about to pass sentence. The judge said: 'You are sentenced to five years' imprisonment. Were I able to make it ten, I should, since you have not only disgraced your nation but also the order of which you claim to be a member.' Tens of thousands of lodge members would take this stand.

"On the other hand, there are tens of thousands with ideas of justice below par who would acquit one of their members in any possible case. Especially is this true in all political orders organized for this very purpose.

"A member of our order in Calcutta is no more our friend than would be any other native of Calcutta. Just as soon as any man seeks to gain advantage over a fellow man on the sole ground of membership in the same order he commits a crime against all true ethics. What I refer to is the prevailing idea (and intention) that membership gives prior right apart from merit and fitness for the place. No lodge membership can be any certificate of character or qualification.

"There is not the least need for secrecy in any benevolent order. All the advantages claimed could be provided as well without secrecy. It is not the insurance I oppose, but the unnecessary secrecy and nonsense.

"Had I read the words herein written August 1, 1897, I am sure I should have said what it is possible you are saying: 'Here's another lot of nonsense written by one of those stupid anti-secret society cranks.'

"I thought just as you do. I was as you are. I was as much opposed to anti-secret society men and women (some of them could tell how courteously (?) I received them) as are any.

"If you do not see any harm in secret societies which do not allow the recognition of that Holy Name by which you are called, it is impossible to be in fellowship with Jesus Christ and in fellowship with any order which requires un-Christian oaths, and, as in some instances, recognition of the Koran, also, virtually, non-recognition of Jesus Christ.

"How many think before they join? How many think of the indecent jokes, the vulgar songs, the anecdotes, the amount of questionable conversation they will have to hear during recess and intermission? How many think of the associations into which lodge membership will bring them? My first watching, as a lodge member, was by the side of a liquor dealer dying of delirium tremens. I was asked to attend his funeral and listen to the lodge ritual, in which the chaplain expressed the hope of 'meeting our dear brother in the Holy Temple above.' On another occasion the order of which I was a member voted to admit one of the most disreputable men in the city. No matter what may be the character of the member, every other member must hail and greet him as a 'brother,' 'Sir Knight,' 'Comrade,' etc. * * *

How many think of these things?

"With but few exceptions I have never known of anything but immoral influences in orders from which the wife, the daughter, the sister, the woman friend of the member is excluded. Very seldom is it possible to attend many such lodge meetings without seeing and hearing something to offend a morally decent and clean-thinking man. The 'good times' enjoyed in an order which shall be nameless, sometimes degenerate into what are little better than drunken carousals followed by 'good times' which frequently sink into deeper abomination.

"Too often the 'good times' from which the ladies are excluded by their husbands and brothers consist of conversation, jokes, stories, songs, etc., which no decent man can listen to without disgust and from which he would most zealously exclude every lady for whom he had the least respect. In over a quarter of a century's connection with secret orders I have never seen a single 'good time' which was due to the lodge in any way.

"The Pecuniary Benefits. We have now reached the only pretence to a 'rock foundation' for the existence of secret orders. Careful examination will show this seeming rock to be made of moistened sand, incapable of bearing the weight of investigation. The pecuniary benefits arising from orders which make insurance, etc., a specialty, are largely fictitious.

"Pecuniary benefits do not belong to all secret orders. Some are not benevolent in their aims. Some never vote money for the support of the widowed and orphaned unless asked to do so. Most benefit orders avail themselves of any possible technicality or loophole to escape payment. Times without number those who most need assistance are left to struggle without it. Hundreds were once members who, through poverty, sickness, hard times, neglect or some other cause have been compelled to fall behind in dues. Hundreds of dollars paid in have been sunk beyond recovery. The wealthier members who least need pecuniary help, being able to keep up their payments, receive benefits while the poorer, unable to keep up their dues, receive nothing and lose all which has been put in. The history of numbers of 'Mutual Benefit Orders' has been a history of thousands of dollars paid out by the older members and not one dollar received.

"A large percentage of monies received is expended, for the 'good of the order' in salaries of paid officials, office rents, banquets to supreme officers, railroad fares, hotel bills, etc. Could some of the lower grade members see the luxurious 'bills of fare' placed before self-sacrificing officials at banquets their faith in benevolent orders would be discounted.

"All these exhaust the treasury, making constantly increasing assessments necessary and contributing evidence to show the fiction of much of this benevolence. Turn now to the actual profit and loss account of the individual member and it will be seen that lodge benevolence, at best, is little better than a humbug. Let any man add up all he has paid out for amusement, dues, chippings in, spreads, excursions, special collections, railroad and other expenses and he will find he has been paying a large price for 'his whistle.'

"Were it true that any possible initiatory ceremony could better qualify a man to expect help or to merit it—were it true that ability to prove one's self in 'good and regular standing' was proof positive of actual membership—were it true that this claimed fraternity actually existed—there might be something to be said in favor of secret orders. But, as matters stand, none of these supposed facts are true.

"I believe it is easier to sham membership in a secret order than to sustain the appearance of Christian life. Ability to prove one's self a member is no guarantee, nowadays, of ever having been initiated. Very few members are posted in the lodge work. I have, myself, visited lodges, been examined and rejected by the lodge officials (because they did not know the unwritten work of the order as well as I did), and, at the same time been examined by members of higher rank who happened to be present and more than welcomed as befitted my rank, after they reported me. In these cases the trouble was ignorance. In other cases I have been admitted into lodges with no examination whatever, simply my own word. In the first case ignorance denied me the privileges to which I was entitled; in the second case any one who had glanced over any of the so-called manuals could have passed in without question. The many manuals published will post any one sufficiently to enable him to enter almost any ordinary lodge.

PREACHING AND PRAYING.

J. Wilbur Chapman says: "I'd rather know how to pray than how to preach. I may preach and move men, but if I can pray I can move God."

A MASONIC CAUTION.

An official contributor to the Voice of Masonry gives the following sensible suggestion, which, it is to be feared, has not persuaded the large body of outside admirers and advocates of Masonry technically known as "Jack Masons."

"Care should be taken that the first impressions of a new member should be correctly formed upon rational conceptions of the order, instead of ideal ones. He should be made to know that while the brethren are bound to act honorably, truthfully, and justly in their business and social relations, yet he will meet the same competition in business within as without the lodge. That the society of which he has been newly made a member is composed of a busy, enterprising, rustling, progressive and industrious community, who will welcome him to the race for worldly thrift and prosperity, and treat him in all business relations in the same honorable way which Masons should adopt toward all the business world.

"He should learn at the very portals of the institution that there is no obligation in Masonry which requires the fraternity to make up to him what he may lack in vim, enterprise and industry, nor to wait for the laggard steps of a brother along the road of life, resulting from either indolence or indifference.

"With this conception of the nature of a Masonic institution at the outset, there will be no occasion for his subsequent awakening from an ideal and erroneous conception which might cause him to sit in judgment on the institution, and, because he may have experienced the discomforts of sharp elbows and heavy heels in business relations, fall into a second error of concluding that Masonry is not what it used to be."

HARVARD HAZING.

Two Students Seriously Injured During an Initiation.

Because of hazing two Harvard students, after being initiated into the Institute of 1710 and "The Dickey," two secret societies, have been obliged to leave the university temporarily, and it is doubtful whether one of them will return.

The students are E. S. T. Richardson of New York, a first year student in the scientific school, and H. W. Mason of 347 Commonwealth avenue, Boston, a sophomore.

It seems that Mason was taken out for his first "stunt," as the phrase goes, about a

month ago. As a result, he has been confined to his home with water on both knees and a broken finger, up to a few days ago. One of the earliest proceedings is to make a man run the gauntlet, wherein the mental and physical qualities of a man are pretty thoroughly tired out. If he has a tough constitution and plenty of "sand," he may get through without serious injury to his bones or his self-respect, provided there is no "accident." In fact, it is only an accident which can possibly cause injury, the society men say.

Mason makes this statement:

"I do not in any way blame the men of the D. K. E. for the injuries received in my initiation. For, while running the 'gauntlet,' the first night, I slipped and fell, as the ground was very slippery and hard, and wrenched my knee badly. From this wrench I got water on the knee. Of course, my running around during the week irritated this, and it became much worse.

"The last part of the initiation, which is more severe than the rest, was when I hurt my other knee and dislocated my finger. This, however, was not due to anybody whatsoever, but in most part to my own awkwardness and carelessness.

"I want to emphasize that fact that no one was to blame, and that I was very well cared for by all the fellows. It was only a little hard luck on my part, and I have no complaints whatever to make.

"As to the initiation, there are one or two things only which ought to be changed, and I think all the fellows realize the fact, and will bring about the changes themselves.

"I hope that nobody will think that my injuries were in any way due to brutality, for that is entirely wrong, as they were mere accidents, which probably will never happen again."

According to a "Dickey" man, Richardson's injury dated back to the "Institute" initiation, the candidates for D. K. E. all being recruited from the latter society. It was while "running the gauntlet" for the "Institute," so the D. K. E. man claims, that Richardson was kicked in the head. As a result, he was sufficiently affected mentally to be a charge upon his fellows for the next few days. They watched him closely and carefully; but one night, getting out of his room, he wandered through the hall to the stairs, and fell headlong to the lower floor. This little episode put him out of further horse-play.

He was put to bed and a doctor summoned. The symptoms seemed to be those of concussion of the brain, and, after lying in College hall for a while, and being tested by

an outside physician, he was sent to his home in New York city. The college doctor was not summoned to attend him, but as he failed to appear at lectures the physician became aware of his condition, which, however, he understood was not serious.

Richardson went home last week, and, according to his friends, will return at the end of the Easter recess, in about two weeks. But there is a contradictory report from other sources to the effect that he will not be back this year.

Richard Derby of the sophomore class at Harvard, president of the D. K. E. Society, gave out this statement regarding the way in which the two men were injured:

"The facts about H. W. Mason and E. Richardson, who were reported to have been injured while running for the D. K. E. Society, are:

"The night of the initiation Mason, while being led, blindfolded, stumbled and fell, dislocating a finger and injuring both knees. This was three weeks ago. He is now out walking about again.

"Richardson was in bad condition at the time that he was elected to the society. He was lightly run, and when it was discovered that his health seemed to be suffering the running ceased, and he did not pass through the initiation at all.

"Since these events the society has met and voted that the rules for running be modified in order to prevent abuse, and that part of the initiation in which Mason was injured be abolished."

Dr. Walcott, acting president of Harvard in the absence of President Eliot, said:

"I know very little about this affair; in fact, I had heard only the name of Mason mentioned, and that was by an outsider. I did not know anything serious had occurred. I have, however, received a rather vigorous letter within the past fortnight protesting against the initiations of the college societies. I myself object to the present method of initiation—that is, the public, stupid performances, such as the incident at the Harvard-Yale football game some years ago, when some men were compelled to imitate the Indians—because it shows a lack of consideration for other people's feelings.

"The question is how to stop them. Some thirty years ago Harvard assumed the position that she could not be responsible for the way in which the students spent their time. The only way is for the students who are asked to join the society to refuse to submit to actions which are degrading, not only to themselves, but to the college. The faculty has the power to exercise discipline, and

if they so chose they might rule that public initiations should be discontinued."

—Boston Advertiser, April 8, 1901.

Mason's statement makes it clear that the victim of the various arrangements and performances was solely to blame. Usually a man blindfolded moves about more freely and safely than when the light shines and glares in his eyes, and the faster he is hustled about and the more risky things are done, the more he escapes if he does escape. That is clear. It is a pity that Richardson cannot make a corresponding statement, so as to clear the man who kicked him, by showing that, through his own carelessness, he allowed his head to hit the shoe.

Evidently both men were careless in being where they were.

Ten Reasons Against Life Insurance. By A. Sims. Paper, 10 cents. Published by the Author. Kingston, Ontario, Canada.

This little compilation is arranged under ten heads, consisting of its alleged ten reasons. These relate to the following topics: 1. Impossibility of insurance. 2. Swindling. 3. Gratification of greed. 4. Wrong mathematical principles. 5. Inequitable and unrighteous character of insurance. 6. Extravagance, folly and vain pomp. 8. Resultant crime. 9. Hindrance to religion. 10. Absence of Scriptural support.

Each of these topics is embodied in a proposition containing the words Life Insurance, and the same words appear in the general title, yet the work is restricted almost exclusively to the Assessment scheme, and other things with which real life insurance has nothing to do.

In order to conform to the requirements of the work as it stands, the fourth topic should have been the first one. It is also the only one that is limited by a word that indicates the limitation of the book. It is thus stated: "Fraternal life insurance is founded on mathematically wrong principles." Assessment would have been more inclusive than "fraternal," but as the work still further limits itself by dealing mostly with the latter the word used is appropriate.

In professedly treating of life insurance, but really attacking secret insur-

ance orders mostly, the work reminds one of a skeptical essay using the Inquisition and the worship of images as a reason for condemning Christianity.

The first and eighth sections are the only ones that consist wholly of original matter. The first heading reads: "I. Life insurance, so-called, is an impossibility."

It may seem hardly fair to suggest that it is a waste of time to prepare a book to prevent what is impossible. It might be feared that this one would be like Dr. Lardner's book proving it impossible to cross the ocean by steam. The book was brought over in the first steamship that came.

Looking down the table of contents, one might wonder how an impossible thing could swindle, gratify greed, be attended with vain pomp and cause crime. But of course such a question is asked more in jest than earnest, for the author obviously means that something assuming such a name wears it falsely and claims to do what cannot be done. This he attempts to prove in less than ten lines, which prove nothing except that he has undertaken a formidable task without preliminary study. The first sentence in proof that insurance is impossible is, "Death to all is certain."

Whether any one outside the church insists more fully on the same thing than life insurance men is a question. Agents do not seem to think that the fact stands in the way of their business. The argument goes on: "There is really no uncertainty upon which to base life insurance." Could uncertainty be the basis of assurance? Men commonly ask approximate certainty as a basis for anything about which they wish to feel sure. "Uncertainty upon which to base life insurance" is too flagrant a contradiction of terms to appear in almost the first sentence of a book combating a scheme one of the most glaring faults of which is uncertainty; a fault differentiating it from genuine life insurance.

If what he really means is uncertainty on which the need of insurance is grounded, then he absurdly ignores that uncertainty of date out of which the need arises. All know that they must die, none know when. Hence come expectation tables and premium rates, offsetting individual uncertainty with approximate

general certainty. There is an uncertainty on which to ground the need, the supply seeks ground on certainty. The uncertainty is individual, the compensating certainty collective. The next sentence is: "A company could just as well insure the sun against rising." Perhaps Canada companies offer to insure men against dying. That is not what we understand by insurance this side of the line.

The fourth heading, which is logically the first, claims that "Fraternal life insurance is founded on mathematically wrong principles." A large part of the argument under this head is quotation of more or less value.

Almost the only original remark in this section speaks of "A policy." The inappropriateness of this term is intensified by its standing between quotations from two organs of orders, the Kansas Workman and the Chosen Friend, the latter of which plainly declares that "the old fraternal insurance plan is a failure." It is also near the beginning of the section limited by its heading to Fraternal insurance.

Now to speak of a "policy" in such a place is absurd. To write a policy is about the last thing a fraternal order would think of doing. All assessment societies, secret or open, avoid a policy as they would a fatal disease. They never come nearer than a certificate. Such a slip in the use of insurance terms is hardly excusable in an author publishing a formal treatise ostensibly didactic in purpose. It is one of the too numerous signs that betray a premature attempt to teach a subject which the instructor himself has not studied through and thought out.

ORAL TEACHING.

In a small school an inspector was examining a class in geography. He had failed to puzzle the bright youngsters and in despair demanded at last to know what the equator is. There was a momentary pause, and the inspector smiled triumphantly. But the smile had hardly got to its widest limits when a fierce-looking boy with a great shock of tangled hair growled out the answer: "The 'quator," said he, "is a menagerie lion running 'round the earth."

—Exchange.

News of Our Work.

MICHIGAN CONVENTION

In Grand Rapids, on Wednesday and Thursday, May 29 and 30, 1901.

The Convention will meet in the La-grave Street Christian Reform Church on the evening of Wednesday, May 29.

Among the speakers will be Revs. Beets and Bosman, of Grand Rapids, Mich.; Rev. W. B. Stoddard, of Washington, D. C.; and President Blanchard, of Wheaton College, and Rev. Thomas M. Chalmers, of Chicago.

The Michigan friends are called upon to stand by their own state:

"And pour in light on Pluto's drear abodes,
Abhorred by men and dreadful e'en to gods."

Rev. Wm. Fenton wrote under date of March 30 that he expected to attend conventions soon at which would be delegates from the Dakotas and also from Iowa and Wisconsin. His address is 74 South Robert street, St. Paul, Minn.

T. B. Arnold, publisher, 104 Franklin street, has recently issued a volume of 312 pages, 5x7, containing the Chapter degrees of Masonry, compiled by E. Ronayne. Price, 75 cents.

Elder Quincy Leckrone writes from Ohio under date of March 4: "I have arranged for a few lectures at Hartville, Ohio." His experience at Hartville is given on another page. It will be seen from the report of the Indiana State convention that he was one of the speakers at that conference.

Brother S. C. Kretsinger, of Leaf River, Ill., calls attention to the fact that if the liability of the Modern Woodmen of America for insurance was only \$500 each, it would require 1,930,000 men to meet the liabilities of the order. They have about one-fourth of that number. He also calls attention to the significant difference in the language used by the Savior in Matt. 6: 6, "Closet," and in Matt. 24: 26, "Chambers."

Mr. John Ferris, of Michigan, under date of March 14, writes: "I have heard two ministers say lately that the fraternities are the greatest enemies of the church at the present time."

Rev. W. L. Ferris, of Iowa, preached a sermon a few months ago on "Things Which Help and Things Which Hinder," and in the course of the sermon he dwelt at length on the subject of secret societies. He is one of the noble band of Congregational ministers that gives his people warning against the enemy that has come in like a flood.

Rev. John Collins, of New Hampshire, so well known to the readers of *The Cynosure* through his reports of the position of the Bishops of the M. E. Church on the lodge question, writes under date of April 1 that he is to attend the Maine Conference of the M. E. Church, and sends for literature to use with his brother ministers. He writes: "I am called a fool and a crank for spending time and money in this work, and I confess it is a little trying to faith, but I can see some fruit among some young men and ministers, and so fight on."

We have the following from Mr. S. A. Scarvie, of Hamline, Minn.: "Last Sunday night (March 24) I spoke against secrecy in the Norwegian Lutheran Church in Ada, Minn., in the Norwegian language, and on Monday night in the English language. The church was packed both evenings. Though opportunity was given for remarks, no voice was raised to contradict my statements. Considerable lodge literature was disposed of. Some parties had come about twenty miles to hear the lectures."

Rev. S. A. Lindholm writes from Minnesota: "We got an overwhelming majority in favor of upholding the present status of our Constitution in regard to secret societies at our annual meeting in Stillwater, Minn. I hope the Synod will not dare to touch the paragraph, when it meets in Jamestown, N. Y., in June."

"I have for some time had in mind to write you an article on the 'North Star,' a new fraternal society that lately originated in Rock Island, Ill., and molded

after Modern Woodmen, but in a very simple form, boasting to have no secrets, still retaining all characteristics of secret societies. All leisure moments I use to study up the lodge question in order to write something in Swedish. Oh, what a wild, complicated theme to write on! I have studied scores of books, but what can a man do with over 600 orders, of which some have a dozen or more degrees?"

April 8, 1901.

President Blanchard gave a short address on the Relation of Church and Lodge before the students of the Chicago (Congregational) Theological Seminary recently. The students of Wheaton College were addressed at their chapel exercises a few weeks ago by one of the Baptist Home Missionary Secretaries, who related his renunciation of secret societies. President Blanchard has also given his senior class instruction this term on the differences between true and false worship, and he gave them specific reasons for classing the lodge religion among the idolatrous and false worships of the present age.

CORRECTION.

In the letter from our old friend, Elder Rufus Smith, of Spadra, Cal., printed in the April *Cynosure* on page 399 are two errors. In the first line the word "state" should have read "states"—"To My Friends in the States and Canada." And in the second paragraph the word "secretism" should have read "sectism."

"As to sectism I have only this to say, God keeps me so far away from the nature, the spirit, and even the appearance of this institution that I would not know of it if I did not see and hear of it. God keeps me so far away from it I cannot feel it. Many wonder why I feel so good in my old age. Dear friends, cannot you tell why? If not, seek God at once."

REV. BOLTZ OUT OF BONDAGE.

Editor Christian Cynosure:

"By the grace of God I will never wear that pin again on this earth, nor will I pay one cent more of God's money

into the Masonic Fraternity." This was the language of Rev. W. V. Boltz, lecturer, pastor, evangelist, on the 20th of March. Glory to God for such a man of truth and honesty!

This was the result of a number of heart talks between us as co-workers in the church of Christ, and he takes this noble stand boldly, openly and in the spirit of the Master. We hope to hear some good things from him in the future. God grant that the ministry may awaken to the danger lurking in this great monster which sends its tendrils around and through the church of God to choke, smother or crush it.

C. L. Engle,
Pastor Christian Church.
Galt, Cal., March 22, 1901.

HON. J. J. BRUCE AT ROLAND.

Rolfe, Iowa, April 12, 1901.

I spoke in Roland, Story County, Iowa, Tuesday evening to a mixed audience in the large Lutheran Church at that place; on Wednesday afternoon we had a meeting for men only; and in the evening we had our third meeting. To say the friends are alive and aggressive against secrecy does not express the fullness of the work they are doing.

God has singularly blessed the two Lutheran churches at Roland with progressive, faithful pastors, who look after the welfare of their large church membership. Rev. G. Smedal is not unknown to your readers as a writer on Masonry and other secret societies. Rev. J. M. Sammon has been the chief object of Masonic malevolence, as his church has been the one against which the Satanic efforts of Masonry have been directed. Although it was my initial address on Masonry and its folly, there was an inspiration in addressing a people already prepared by the ordeal through which they passed, and the care used in posting them, which made it easy to keep up an interest. Our line of work is new; as it goes toward the explanation of Masonic symbols rather than exposing the work, as is usually done. I explained to the men, by working that part of the degrees which expose shame, the close analogy between Masonry and ancient

idolatry, as given in the Bible; also explained the object of shame exposure. We used the sword of the Spirit so effectually that there was no room for doubting the origin of Masonry as well as its purpose. Our third address was on the ungodliness of the obligations taken; and the right and duty of the one duped or deceived into taking them to repudiate them.

Opportunity was given in all addresses for asking questions in order to more fully explain the subject. This privilege was freely used and kept up the interest, so we could hardly close. That God did own and bless the effort in the advancement of truth and righteousness was clearly manifested by the interest taken in all the lectures, and in bringing light and knowledge to others, the speaker was indeed blessed and encouraged.

J. J. Bruce.

IN CARTHAGE, MO.

Dear Brother Phillips:

I have had very good success in exposing the "widow's son" since I came here. At first I hesitated to make an open attack, since the lodge had grown to such great proportions that that course seemed to appear unwise. The Lord showed me that through His strength I could do all things, and so I ventured and have had wisdom above that of all my enemies, and I have also found friends among my supposed enemies, and God has made, to a great extent, the wrath of man to praise Him. He has opened new doors for me to enter.

I worked and lectured first among the Free Methodists, but since then I have found an open door among the Holiness people. It was among the latter people that a lodge man declared publicly that the lodge was better than the Church. His testimony has enabled me to turn a great number away from the lodge. I have the colored people with me, also, and among the white people five lawyers and the most popular physician in Carthage, all of whom have come out on my side, for which God be praised. Why, my dear friends, God can make a worm thrash a mountain. Let us not fear, but

trust. Let us preach the old truth of the Bible, separation, separation; for that is what the people want and need.

(Rev.) J. K. Glasford.

THE HARTVILLE LECTURER.

Editor Christian Cynosure:

March 21, 22 and 23 I lectured in the Town Hall at Hartville, Ohio. The hall, though large, could not accommodate all the people who desired to attend. The cause of anti-secrecy has many staunch and active friends in that community among the German Baptists and Lutherans. The lodge people are also quite active. They have a number of lodges in the town and a large membership.

The members of the lodge put on a very bold front in the beginning of the meetings. A young man, an ex-member of the North Dakota Legislature, claiming to stand high in seven or eight lodges, undertook to defend the secrecy system, but it resulted in his complete discomfiture. He amazed the intelligent part of the audience by denouncing Mackey, Sickles and Chase as disreputable Masonic authors. He, however, acknowledged the hoodwink, cable-tow, rolled-up-drawers, etc., of the initiation, but denied the oath. But as fortune had it, there were ex-Masons in the audience who testified to the truth, and by the last evening of the meetings the lodge champion was completely silenced.

There is a growing interest in this subject, and as the old saying is, "Strike while the iron is hot," so now is the time to work.

The meetings at Hartville opened the eyes of many, and we believe the heaven has only begun to work.

Quincy Leckrone.

GOD'S TRUE WATCHMAN.

Rev. O. T. Lee, of Northwood, Iowa, wrote a few weeks ago "The Mystic Toilers have found rich soil here. They have taken in 79 members in a short time. My people have been worked by these Toilers, but they have all withstood the temptation. In their circulars which the Toilers distribute they state that fraternal societies have existed for hundreds

of years in England and that they have paid \$1,000 at the death of a member for less than \$10 per annum. Not all lodge agents succeed in lying so that all the people will believe them."

Some days ago a debate was arranged for in Kinsett, Iowa, between the Methodist minister at that place and myself on the subject of secret societies. Great interest was shown and everything pointed to that there would be a very large attendance. The anti-secret society people then went to work and secured the opera hall in order that all should have a chance to hear. I also began to load my guns and be ready for the battle, when alas! all of a sudden the debate was declared off by the lodge defender. The people in Kinsett now insist on a debate, and they want the lodge people to send off for some expert to defend them. I hope they will get one.

On Sunday night (April 14, 1901) I address my congregation in Deer Creek, Iowa, on the subject of "Secret Societies." This is my second address this year in this congregation. The secret societies are putting in extra work around here, so I think I had better administer an antidote immediately. The secret societies have been boasting that they will soon have my members, but they have found an awful rugged road as yet. To my knowledge they have not got one of my members for years.

PATIENT, COURAGEOUS AND SUCCESSFUL.

On Train, En Route West,

April 18, 1901.

Dear Cynosure—How quickly the month has passed! The year is but a few months! Again we start for the annual meeting. Are we grasping all the opportunities for good? is a question we have often to ask. What is our earthly life? The Scripture replies, "A vapor." As we pass from day to day, month to month, and year to year, we are encouraged in the thought that in the final ingathering it will appear that we have not lived in vain.

After gathering up "the threads" of the Pennsylvania convention and a brief visit with the loved at home, we accompanied father as far as New York on his

homeward journey. Here we found a field for the exercise of our utmost strength and ability for over two weeks. We were invited to preach in the mission of the Second United Presbyterian Church, Jersey City; lecture in the Covenant Church, Brooklyn; give testimony and speak in a minor way in several of the missions and churches.

We attended two services of the Seventh Day Adventists and found several interested whom we hope to help more in the future. The pastor and assistants were very cordial. A young man, with an impetuous nature, making a false assumption, was somewhat trying. We always hope such will get wisdom with years.

We were much cheered in finding those who have seconded our efforts in other years glad to help again. Surely God will reward those who are sustaining his cause.

Rev. George, of the Covenant Church, was most cordial. The church over which he presides is building up strongly.

My home while on the Brooklyn side was with Mr. John Prichard, editor of the Christian Nation. His son, John H., who is pastor of the R. P. Church at White Lake, N. Y., accompanied by his bride, attended the lecture.

Bro. Parker's church, having expanded in its mission work, was prospering as usual. His people are kept interested in the reforms.

Several pastors of the General Council Lutheran are desirous that I help them to instruct their young people regarding the evils of the lodge. It is expected that a series of lectures will be arranged with them next November. Any in New York desiring lectures at that time will please communicate with me.

The Missouri Lutheran friends were helpful as ever. They show their appreciation of The Cynosure and its work by subscribing to its support.

One of the first whom we see when reaching New York is Pastor Seiker. He is a venerable and worthy leader. Two sons support him in the ministry. The President of the English division of the Missouri Synod, Pastor Wm. Dallmann, honored your agent with an invitation to

supper. Much valuable information, together with a renewal to The Cynosure, was thus obtained.

While securing the subscription of Pastor F. Koepchen, he related several thrilling experiences with lodge men that should be printed and circulated, as they reveal in a striking way not only the un-Christian character, but the impudence of the lodges in trying to force themselves in where they are not wanted, maligning and seeking to destroy the men who oppose them. The stand taken by this fearless defender of truth is worthy of emulation.

Not infrequently in revisiting towns I learn of those who were lodge members when I first came to their place, who have come out on the side of Christ and the Church. Last year when teaching the Bible class of the Brethren Church, Allentown, Pa., a man hurriedly left the class. He belonged to many lodges. This year he made me welcome. He had been converted.

I should like to write of many good things received of many, as it gives pleasure to recount blessings rather than trials. Time and your patience will not permit.

Our next report will be to the annual meeting. W. B. Stoddard.

MINUTES OF THE PENNSYLVANIA CONVENTION.

Held at Harrisburg March 18 and 19, 1901.

Harrisburg is the beautiful capitol city of the grand Keystone State. The sessions were held in the capacious Market Hall. Field Secretary W. B. Stoddard called the convention to order and stated the object of the gathering. Rev. A. M. Fretz offered the opening prayer. In the absence of the President of the Association, Rev. R. G. Gault, the Vice President, Rev. G. S. Seiple, took the chair and requested the audience to join in singing "All Hail the Power of Jesus' Name." Rev. A. M. Fretz was chosen Secretary pro tem. Rev. W. McNally, of the city, welcomed the convention with touching words, in which he asserted with emphasis, "Christians do not need secret societies." The chairman responded to the address of welcome.

The following committees were then named: On Resolution, Rev. J. C. McFeeters, Mr. G. W. Perry, Mr. G. G. Lehmer; on Finance, Rev. J. P. Stoddard, Mr. J. S. Youkey, Mrs. Dansbaugh; on Nomination of Officers, Rev. P. O. Wagner, Rev. R. G. Pinkerton, Mr. H. W. Brenneman; on Enrollment, Rev. J. C. Pease, Mr. A. H. Wagner, Rev. C. A. Mummert; on Entertainment, Rev. W. B. Stoddard, Rev. W. McNally, Mr. John White; on Music, Rev. A. S. Shelly.

Rev. J. Ralston Wylie, of College Springs, Iowa, ably addressed the convention on the question, "Do We Need Education Regarding the Lodge?" Rev. R. G. Pinkerton, of York County, presented the topic, "Is the Lodge Conducive to Spiritual Growth?" founding his address on the tests in John 14: 6, 3: 21, and Eph. 5: 11-12.

Rev. Hatton, of Harrisburg, Pa., defended the lodge as a means of counteracting the encroachments of the Church of Rome, and also on patriotic grounds. Revs. Wylie, Stoddard, McNally and others contended that the lodge system is evil and to be condemned, though its pretended object be good.

Second Session.

The devotional services were led by Rev. Myers. "Do We Need Secret Societies?" was the theme of the main address of the evening by Rev. G. S. Seiple, of Chambersburg. "No, Not One," was sung with much fervor, after which Rev. W. B. Stoddard illustrated "The Way In," by a chalk talk. He showed how young men, even ministers of the Gospel, are ensnared by these wily and wicked secret organizations.

Third Session.

The devotional services led by Rev. J. C. McFeeters were followed by the reading of letters of sympathy and encouragement from friends of the cause who could not attend the convention.

The Committee on Nominations reported and the following officers were elected for the ensuing year: President, G. S. Seiple, Chambersburg; Vice President, A. S. Aiken, Airville; Secretary, S. R. Smith, Harrisburg; Treasurer, Edwin P. Sellew, Philadelphia.

Rev. W. B. Stoddard read a very strong paper prepared by Rev. A. D.

Wenger, of Millersville, on the topic, "Why I Do Not Join the Lodge." Elder Samuel H. Hertzler, of Elizabethtown, addressed the convention on the subject of "Swearing." Elder F. Balsbaugh, of Hockersville, spoke on "Needed Light." Rev. J. P. Stoddard, of Boston, answered very ably the queries in the question box.

Fourth Session.

The devotional services were conducted by Rev. C. A. Mummert. Rev. Silas C. Swallow, of Harrisburg, the "fighting parson," as some one has styled him, gave a telling address on the topic, "The Church and the Lodge." The convention was permitted to have a glimpse into the mysteries of the dark continent in the address of Rev. Alfred Sumner, of Annville, a young native of Africa, on "African Secret Societies."

Rev. J. C. McFeeters, chairman of the Committee on Resolutions, presented the report which, after some discussion pro and con, was adopted.

Time was then given for five-minute talks either for or against the lodge. A few lodge friends present very naturally took advantage of the courtesy granted them, and there was a somewhat animated debate to the close of the afternoon session.

Fifth Session.

Devotional services were conducted by Rev. G. W. Perry. The main address of the evening was on "True and False Brotherhood," by Rev. T. P. Stevenson, of Philadelphia. The reverend gentleman in very able arguments showed what true brotherhood is, and that lodge brotherhood, being spurious, is a rival of the divinely created brotherhoods.

Rev. J. P. Stoddard, of Boston, very forcibly showed by a chalk talk "The Way Out." Rev. Wylie offered the closing prayer and pronounced the benediction. "Blest Be the Tie that Binds" was sung and the convention adjourned, in the hope that some advance had been made toward the overthrow of the kingdom of darkness.

Allen M. Fretz, Secretary pro tem.

"No, Willie dear," said mamma, "no more cake to-night. Don't you know you cannot sleep well on a full stomach?" "Well," replied Willie, "I can sleep on my back."

INDIANA STATE CONVENTION.

Report by Field Agent Rev. P. B. Williams.

On the 18th of March I left Sidney, Ohio, for Northern Indiana, and landed at Huntington, Ind., late in the evening, consulted a few brethren, who favored the convention, and the next morning I called on Elder Moss of the German Baptist Brethren Church, who very kindly and cheerfully tendered the use of their church for the Convention.

A Program.

Address of Welcome, Elder Aaron Moss, Huntington; Response, Rev. P. B. Williams, field agent N. C. A.; The Inconsistencies of Secretism, Elder I. J. Rosenberger; Some Reasons for Leaving Secret Societies, Mr. Fred Waymack, Huntington; Secret Societies in Africa, Rev. R. A. Morrison, a returned missionary; The National Christian Association—Its Aims and Objects, Rev. Saml. H. Swartz, President National Christian Association; The Law of Love and Secret Societies, Rev. Wm. Dillon, D. D., editor of the Christian Conservator; Baal Worship in the Lodge, Elder Quincy Leckrone, Glenford, Ohio; Secret Societies and Selfishness, Elder Aaron I. Mow, Argos, Ind.; Open Parliament, with addresses by Messrs. Smith and Johnson, lawyers, of Huntington, Elder Hodgdon and others; Secret Societies, Bishop Halleck Floyd, D. D., Dublin, Ind.; Closing Address, President Samuel H. Swartz, D. D., Plainfield, Ill.

I then visited a number of points, creating all the interest possible. I spoke four times in the German Baptist College at North Manchester, and received the thanks of teachers, students and many members of the church. These people are among the very best reformers of the land. They are not afraid to take a position and stand by it.

I was welcomed at the Etna Avenue United Brethren Church in Huntington, where I spoke a number of times. This is where Dr. Dillon and Rev. A. G. Johnson have their membership. Rev. S. L. Bougher is pastor. I spoke one night each at Victory chapel and Macedonia Church, on Zanesville Circuit, Rev. J. M. Sherer pastor.

I had very good congregations and met a number of old friends of other years when I was pastor there twenty-three years ago, and among them Rev. Wm. Hoverstock, the Thomases, Mygrants, Grubaughs, and others. I spoke one night at Servia United Brethren Church, Rev. C. Weimer pastor. Here I met a number of staunch, loyal anti-secrecy people, who, with their pastor, are not afraid to say amen to the truth against the lodge, and other gross evils of the day.

The convention opened Monday night with at least six hundred interested listeners present.

The address of welcome by the pastor was very cordial.

I replied, giving some reasons for being here, and mapping out the work of the convention.

The address of Elder I. J. Rosenberger brought out some of the inconsistencies of secrecy. The elder is an excellent thinker.

Prof. Metz, of Central U. B. College, had a quartette present, which sang two songs during this first session.

The Tuesday morning session was opened with prayer and reading of Scripture by Elder Parker, of North Manchester.

Elder Lemuel Hillery, of Goshen, gave an excellent address. He is a seceding Mason.

Rev. R. A. Morrison spoke well on Secret Societies in Africa. Having recently returned from the dark continent, he was full of facts for the people concerning this great evil.

Dr. Swartz captured and held the audience for an hour and a half on the National Christian Association—Its Aims and Object.

Tuesday afternoon session—Prayer by Rev. S. L. Bougher. Baal Worship in the Lodge was handled in a most masterly manner by Elder Quincy Leckrone.

He showed up first the true nature of ancient Baal worship, and then from their own authorities showed the similarity between modern secretism and the ancient secretism. The address was one of the very best we have ever heard.

Dr. Dillon spoke in a masterly way on his subject. All wished that he had more time.

Secret Societies and Selfishness was well handled by Elder Aaron I. Mow.

The time being all taken the Open Parliament was transferred to the evening, and the audience invited to assemble a half hour earlier than usual, which they did.

The evening session opened at 7 o'clock with prayer by Rev. C. Weimer, of Servia, Ind.

At the Open Parliament Rev. A. G. Johnson gave an excellent address. This brother is also a successful attorney of the city, and is not afraid to speak out in the plainest and most positive manner against the lodges.

Elder Hodgdon spoke briefly at this session. Bishop Floyd of Dublin, Ind., gave an excellent address, and Rev. Dr. Swartz closed the addresses with a rousing one in which he held the large audience till nearly 10-o'clock.

The tide of interest simply increased from beginning to end. Requests for similar conventions came in from several points, including Fort Wayne and North Manchester. Elder Rosenberger manifested a desire that one might be held at Covington, Ohio.

Resolutions of thanks were extended to the pastor and people for the use of the church and for the royal reception given us. The convention voted unanimously to indorse and recommend Elder Quincy Leckrone as a suitable person to represent the work of the N. C. A.

Thus closed one of the very best conventions ever held by your Field Agent.

ONE OF CHANDLER'S BON MOTS.

Last winter two little children were standing in front of the main entrance to the Senate chamber, when Senator Chandler, who, as you know, is a great wag, and a friend came through the door. One of them, a little girl of 11, burning with curiosity, stepped up to them and asked:

"Mister, how much does it cost to go in there?"

"You had better ask that gentleman coming up the corridor," said the Senator from New Hampshire, pointing to Senator Clark of Montana, who was leisurely approaching the entrance.

—Washington Letter in the Chicago Record.

Varying Voices.

When a brother stays away from his lodge habitually there is a reason for it. It is the duty of the Master to find out the reason.—Masonic Standard.

And maybe his duty to adopt it as his own.

Non-proselyting and non-aggressive, the Masonic fraternity as a whole pursues the even tenor of its way. It frowns on the vulgarity of display.
—Masonic Journal.

That is what it sometimes appears to have to frown on, if it frowns at all.

The closing paper is on "Indian Rites and Freemasonry," and is by Brother Israel B. B. Sprague.

—Notice of Grand Lodge Report.

It would be a feather in the Masonic scalp-lock if it could trace back to aboriginal savages. How ancient and noble must have been all the wigwam superstitions and customs!

The artist can make a beautiful purse out of a pig's ear, but we challenge art or science to make a gentleman of one of those men who, by some indiscretion, are from time to time admitted to our order.

Such men do not show our order up to advantage, but on the other hand serve to keep good men out.

—Buckeye Trail.

A whoop by the noble Red man.

It is a curious coincidence that just at this time also the Yale authorities are engaged in a work of investigating the work of initiation in the secret societies of the various universities.

—Boston Record, April 9.

The coincidence appears to be with Harvard hazing, which nowadays hides under the secret society forms. The D. K. E. seems to be a nuisance that ought to be abated.

The venerable Kidder, who has been an Odd Fellow fifty-four years, asks: "Can any one tell us who was the author of our dedicatory ceremony?" If Kidder can't tell, well may we "ask the stars."

—O. F. Com.

The Craftsman, of Cardiff, Wales, has an illustration entitled "A Safe Light." It is a vessel in high rolling waves at sea, in view of a lighthouse from which the light is Freemasonry. On the vessel are the pope and the pilot. The pope exclaims: "There's that confounded light again; I thought I had succeeded in putting it out." The pilot answers: "If you did it would be a great calamity. It is one of the safest lights to steer by that I know of." We add, And the pity is that some of the Craft forget to steer by it and so bring discredit upon themselves and the fraternity.

—Voice of Masonry.

Do you mean when they turn and steer by the true light?

A great many Odd Fellow journals are advocating biennial sessions of the Sovereign Grand Lodge, advocating that \$25,000 could be saved yearly. Should this change be made, no doubt many Grand Lodges would adopt the same plan.

If \$25,000 a year could be saved by having sessions only once in two years, how much could be saved by having them once in two hundred? How much if once in two thousand?

"A lodge has no authority to use its funds to pay assessments on a life insurance policy, even though made out in favor of the lodge, especially where there are grave doubts that the amount of the policy would be paid to the lodge in case of the death of the insured."

—California Grand Lodge.

If the lodge did not keep up the policy made in its favor, it might prove, as Mark Twain says, poor play and bad for the business.

ABANDONED INITIATION.

Grand lodge statistics reported in 1900 show that initiates who took the first step but did not proceed to the third reduced the real accessions to the blue lodge in three jurisdictions as follows:

Illinois, 281; Wisconsin, 64; Prince Ed. Id., 12. More than 350 in only three jurisdictions failed to become Master Masons, and of these many must have stopped from choice. It does not take some men long to detect a quality in Masonry that makes it worthless or offensive to them.

Continued agitation by graduates and undergraduates of Yale college has resulted in the publication of a decision by the faculty, which means the termination of the existence of all of the sophomore societies, three in number, now existing in the college. It had been urged against these societies that the democracy of Yale was imperiled because of the "insidious politics" of the organizations.

—Springfield Republican.

"Insidious politics" is a pretty good phrase to preserve. Pigeon-hole it with "dignified silence."

Bro. Wm. McKinley, President of the United States, recently visited Winchester, Va., for the purpose of visiting his mother lodge and sitting in the room of a residence utilized during the civil war by Hiram Lodge as a lodge room and wherein he was made Mason. The Masons and the public gave him a royal reception.

And Bro. McKinley is the man who, almost on the very spot where Washington wrote a denial of the false report a hundred years before, rehashed the fiction that he was Master of a lodge.

How many Masons take the name of God in vain, use profane language in the home, on the streets, in the by-ways and high-ways, and even in the lodge room? Brothers, be careful of your language, so that you may not thus bring reproach upon the institution you have the honor to represent.

—Indian Mason.

MINNESOTA GRAND LODGE.

The forty-fifth annual communication of the Grand Lodge of Freemasons in Minnesota, held in St. Paul, Jan. 12 and 13, 1898.

Resolved, That it shall be deemed un-Masonic for any Mason within this jurisdiction to hereafter become a member of any insurance company having or using Masonic insignia or the term Masonic, or referring to the Masonic fraternity in its title, or using illustrations or representations of Masonic emblems on its business cards, circulars or correspondence; and it shall be deemed un-Masonic for any Mason to hereafter solicit any person in this jurisdiction to become a member or beneficiary in any such organization using title or emblems indicated; provided, that this resolution shall not take effect until March 31, 1899.

—Voice of Masonry, February, 1898.

They got ahead of Bro. Sleeth.

Brother John F. Hardie now is Grand Master of Masons in Utah, and Brother Christopher Diehl, Grand Secretary. Their address is Salt Lake. Brother Diehl has served consecutively since 1872 to this time. The Grand Lodge has declared non-intercourse with the Grand Lodge of Peru because of the latter's taking the Bible from the altar in the lodge room. It has not recognized the Grand Dieta of Mexico because of that body's chaotic condition. It has declared all so-called Masonic insurance companies unmasonic, and warned the brethren not to insure in them.

—Voice of Masonry.

This appears consistent not merely for Mormons but strictly for Masons, in case the prevailing religion in Peru is Roman Catholic. "A Book of the Law" is Masonically required, and should be in order to fairly meet Masonic requirements a book locally recognized in the country where the book lies on the altar for swearing purposes.

If our ancestors, with all their superior knowledge, have failed to make us as good and as intelligent as they were, they should be remembered only as unfortunate beings whose signal failure in life should excite our pity rather than our gratitude and reverence. If we have improved a little because of the experience of those who have "fought the good fight," and gone to their reward, why not give us a chance to display our superior ability by INVENTING A NEW WAY to satisfy our vanity or add a little to our happiness, while sojourning in a country which, at best, is a land of many sighs and griefs and pains.—Missouri Freemason.

What new degree or order are you interested in now, and how many feathers, ribbons and capital letters does it provide to "satisfy our vanity?" And how big are the fees and dues?

"HEAR US BAWL."

Some years ago the energetic Professor Schwarz was conducting a musical society. They were practicing Mendelssohn's "Elijah," and had reached the chorus, "Hear us, Baal; hear, mighty god!" The men's voices were booming out sonorously when the conductor cried out, "No! No! De dreadful vowl! Don't say 'B-a-l-e;' soften a leetle—give de more musical sound—'Bal.'" Thereupon the chorus took the strain again—"Hear us Bawl—hear us Bawl!" But they quickly realized the peculiar fitness of the word, and

broke down in peals of laughter, to the great amazement of the little German, who never saw the joke, but returned reluctantly to the old pronunciation.

—The Knight.

There have been those who would have thought this the right pronunciation for a lodge chorus, however.

From Our Mail.

Albert Lea, Minn., April 9, 1901.

I prize the paper very highly. God bless its work.

(Rev.) O. G. Belsheim.

Homer City, Pa., April 8, 1901.

The cause you represent is a noble cause, and The Cynosure is an ably edited periodical.

(Rev.) M. S. Telford.

Swanzy, N. H., March 7, 1901.

I should as soon think of doing without a denominational paper as without The Cynosure. To sustain its cause is a part of church work.

(Rev.) Lucien C. Kimball.

Edmond, Okla. Ter., March 20, 1901.

I have been a reader of The Cynosure for twenty-five years and I cannot give it up now.

A. Comstock.

Whittier, Iowa, March 5, 1901.

I had thought to discontinue the magazine, but The Cynosure is too much like a good friend. It has been in our family so long, and now that my dear husband is no more, I feel that I can not do without it. He was a strong opposer of secret societies, and was a true Christian. With respect, Frances T. Jackson.

March 19, 1901.

I appreciate The Cynosure very much. I have been a subscriber but a short time, but I must say that it is one of the best papers that comes to my study. As I was looking over the March number today I noticed that this is the second day of the convention at Harrisburg. I just dropped upon my knees and asked God's blessing to rest upon that assembly and those Christian reformers.

I am having a continual battle with

the secret society devil here. There are two churches in the town, the M. E. and the A. C. The M. E. Church, pastor and all, are completely given over to the lodge system. By the grace of God I have been able to keep our membership clean so far. Some time ago I lectured on "Secretism; Is it of God?" The societies were well represented in the congregation. I handled the subject just as lovingly as I could without gloves, but, oh, my! what an avalanche I brought down on my poor head! But, bless the Lord, I did not enter the fight to retreat or surrender, and so here goes for victory.

W. E. Snider,
Pastor Advent Christian Church,
Floyd, Iowa.

HOWE INSTITUTE.

New Iberia, La., Feb. 23, 1901.

Dr. W. I. Phillips: Your letter of a recent date is at hand. I am very glad to receive a letter from you, as it indicates that you are interested in our school. Howe Institute has an enrollment of one hundred pupils, and the work is progressing nicely in all the departments.

I have long known of your efforts through the N. C. A. to save our (colored) people from the influences of secret societies. In all this you have had my influence, prayers, and sympathy. Indeed, we value very highly The Cynosure and are glad to have the young men that attend the school read it. The reading of The Cynosure in the school by young men enables them to enter the world with their eyes open to the evils of these organizations.

Pres. Jonas Henderson.

PRAY FOR THE CLERGY.

Years ago the statement appeared in The Cynosure that a man never goes from a "contrite closet" to join the lodge, that it is impossible that contrition for sin should lead a man into secret associations. We now have the statement verified by Mr. Wellesley-Wesley*, who

*See tract, "Graciously Delivered," by Rev. Wellesley-Wesley. For sale by the National Christian Association.

is thoroughly convinced that with an entire surrender to Christ, the divine hand will lead a man not only to keep out, but if in the lodge to come out. There seems to be nothing peculiarly different in his case from that of other self-satisfied sinners who would rather not be disturbed in their evil practices.

He opens the way for me to ask for what I have a long time hungered after, viz., the conversion of our ministry. We number our church members by millions, but the strength of the church lies where no man can measure it—in the number and character of its members who pray in their closets as the Lord commanded.

It was the leaders of the church who cried "Crucify Him! Crucify Him!" It was the leaders in the Apostolic Church that led her so far out of the way that God could not use her for His purposes. Hence it would not seem out of place for me to suggest that the N. C. A., through The Cynosure, ask all those that know how to pray, to pray for our clergy throughout the land, that they may be converted and wholly surrender themselves to our Lord and Savior Jesus Christ. If concert is better, appoint a time. If fasting is an aid to prayer, let us fast. There might not be many who would observe such a call, but there might be enough. "Five loaves and two fishes" have been known to go a great way.

Through our Elder Brother every ounce of power in Heaven is at the disposal of the church to remove this lodge mountain that is so heavily sinking her into the sea.

Chloe Long.

Rutland, Vt., April 2, 1901.

AN OFFICIAL PROTEST.

"There is no provision made for the case of a worthy brother who has been regular in his attendance at the lodge meetings, and may desire to retain his membership, but whose circumstances are such that justice to his family will not permit him to pay the usual quarterly dues. It will thus be seen that, because of poverty, a brother is ostracised and classed among criminals."

—Masonic R. A. Report, Maryland, 1898.

Table Talk.

HERALDS OF SPRING.

Slowly the earth is awaking,
 Its pulses beat more strong,
 The beauty of spring is breaking
 Beneath the bluebirds' song.
 The tender twilight is length'ning,
 The wind more softly blows,
 The fields are changing to verdure,
 The brook more swiftly flows.

Sweet, sweet! the robins are singing,
 Swinging 'mid budding trees;
 Spring! Spring! the south wind is calling,
 As it blows o'er the leas,
 With a host of gallant courtiers,
 Up through the fields and lanes,
 Spring comes in her robes of splendor,
 Queen o'er the land she reigns.
 —Louise Lewin Mathews, in School Physiology
 Journal.

AN AWFUL RISK.

Diphtheria had been epidemic in the mission, and little Freddie was repeatedly warned by his mother that he must not play near the house that had the blue placard on it, for fear he would contract the disease and die. Freddie became thoroughly imbued with the idea that diphtheria was about the most terrible thing that could happen to a small boy.

The other day he ran away from home, and when his mother finally found him she informed him that he was going to get whipped when he got home.

"How are you going to whip me, mamma," he inquired, dolefully.

"I am going to spank you with the hair brush."

After meditating some little time he said:

"Mamma, I want to talk to you."

"Well, what do you want to say?"

"Well—mamma," he sobbed, "once there was—a little boy—and—and—and his mother spanked him with the hair brush—and—and—and it gave him diphtheria."

The mother felt that she could not run any such terrible risk—and Freddie escaped.

—San Francisco Post.

In the wooded regions of the Alleghanies a hunter once shot a large eagle. Surprised that the king of birds should be such an easy victim, he ran to pick up his prize and found one of the eagle's legs fast in a powerful steel trap. It was evident from the battered condition of the trap that the eagle had struggled long and fiercely to rid himself of his burden, but to no purpose. Although he could still fly, his every movement was hampered by the weight and at last it brought him within range of the hunter's rifle.

It is only occasionally and by accident that bird or beast is thus prevented from living an untrammelled life, but so common has it become for people to bind upon themselves the shackles of a depraved appetite that only the exceptional youth is free to make the most of himself.

—School Physiology Journal.

LIVING FOR HIM.

There are many who would die for Christ, but in these times He calls for men willing to live for Him. What is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration.

—Josiah Strong, D. D.

WHEN I HAVE TIME.

When I have time I'll pause and turn aside;

I'll take the narrow way; forsake the wide;

I'll shun the thoroughfares where traffic grinds

Forever and anon.

Where lucre's sheen the soul of mankind blinds,

But drives and shoves him on;

And guides his fingers to his neighbor's purse,

And sinks him to perdition's depths or worse—

I'll quit these scenes some day—

When I have time.

When I have time, at home I'll spend it more;

I'll kiss the face that greets me at the door;

And by my tired wife I'll take my place,
Her burdens will I share.
I'll smooth her way; I'll banish from her
face

The shad'wy clouds of care,
I'll hie me to the by-ways; the oppressed
I'll aid; I'll comfort the distressed.

These things I'll do, and more—
When I have time.

When I have time I'll make my peace
with God;

I'll tread the paths that other saints have
trod;

I'll take my dusty Bible from its shelf
And read it through and through.

I'll learn to love my neighbor as myself
(A precept learned by few),

And then, some day, I'll lay me down to
rest,

Well satisfied that I have done my best—
Some day; not now; not yet;

When I have time.

—Lawrence Porcher Hext, in *Leslie's Weekly*.

ENERGY AND TALENT.

A pound of energy with an ounce of
talent will achieve greater results than a
pound of talent with an ounce of energy.

—William Mathews, LL.D.

PADDY IN THE ELEVATOR.

A rustic son of Erin paid a visit to Dublin and went to a hotel on some business in connection with his little farm. On the occasion he gained his first experience of an elevator, and he afterwards described the event to his wondering friends. "I wint, as I was told," he said, "to the big hotel, and whin I got insoide the door I says, 'Is Misther Sullivan in?' 'Sure he is,' says a fellow with a sojer's cap, 'an' will ye just step this way?' So I steps, as he tells me, into a sort of cupboard, and all of a suddint he pulls a rope—it's the rale truth I'se tellin' ye—and the walls of the buildin' began runnin' down to the cellar. 'Och, murther!' I shouts. 'What'll become of Bid- dy and the childer left below there?' 'Be aisy in yer moind, sorr,' says the sojer fellow; 'they'll be all right when ye come down.' 'Come down?' I yells. 'An' it's no cupboard at all that I'm in, but a hay-

thinish balloon!' Just thin the walls stood stock stilk, and he opened a door, and there I was with the roof just over my head. And, sure, that's all what saved me from goin' up to the sky intoirely!"

Recreation.—Recreation has its place; take care that it gets no more than its place. Never must it become the ruling passion. Let us keep it at our feet, our servant but never our master, and it will bless us; on the throne, it will spread mental and moral anarchy through all our life. Recreation is like medicine. Take it in right measure, and it is a good tonic; take too much and it becomes a poison. But if you ask me how much you may safely take, I cannot tell you. Different people require different doses. It is a case of every man his own doctor. You must watch yourself and keep your finger on your own pulse, and ask yourself how much of this is good for you, and settle it on that ground in God's sight.—Rev. George Jackson, B. A.

THE FARMER'S DAUGHTER.

Often I wish that I might be,
This gay and golden weather,
Among my father's fields—ah, me!
And he and I together.

Below the mountains, fair and dim,
My father's fields are spreading;
I'd rather tread the sward with him
Than I would dance at a wedding.

O, green and fresh your English sod,
With daisies sprinkled over;
But greener far were the fields I trod,
And the honeyed Irish clover.

O, well your skylark cleaves the blue
To bid the sun good-morrow;
He has not the bonny song I knew
High over an Irish furrow.

And often, often I'm longing still
This gay and golden weather,
For my father's face on an Irish bill,
And he and I together.

—Sel.

The time has come for each church to support two pastors: one for the thousands at home, another for the myriads abroad.

—The Rev. Jacob Chamberlain, D. D.

Voices from the Podge.

The Colorado Odd Fellow says that the Grand Secretary of Nevada, who was also Grand Treasurer of the Knights of Pythias, is serving a term in the penitentiary for defaulting.

TAVERN LODGES.

It is familiar history in the Masonry of England, and of this country, that down to a very late period both lodges and grand lodges held their meetings in taverns and places of public resort.

—Masonic Voice and Review, Dec. 15, 1900.

The first grand lodge was organized in Apple Tree Tavern, London, England, early in the eighteenth century, and Masonry has always been associated with drinking.

KNIGHTLY COURTESY.

Under the above heading the Knight runs a-tilt at another Knight, which illustrates to us benighted outsiders the sweetness and light of those wise and chastened souls who have dwelt in the calm seclusion and fraternal charm of the mysterious lodge. Says the editor:

"Here is another beautiful effusion from the pen of this paresis-addled knight:

"Oh, mamma! how the toothless old gudgeon in Columbus snapped at the 'We Journeyed Together' article. Not only snapped, but swallowed the whole thing, bait, hook, line, bobber and sinker."

"Yes, we gave it the benefit of our large circulation, but it does singe, and the beauty of it is in its truth."

"But here is what a Pythian journal of repute, the Pythian Lodge Secret, of Atlanta, Ga., thinks of Schism and his Jewel:

"The controversy now going on among some of the leading Pythian papers is disgraceful, to say the least of it. The Knight's Jewel never tires in devoting several columns in each issue to calling those who differ with it all kinds of names. The Pythian Record devotes almost an entire issue to paying its respects to the editors of the Knight's Jewel and Pythian Tribune. The latter publication never fails to point the finger of scorn at certain members of the Grand Lodge of Illinois, and so it goes. What is to be gained by all this? Is it inculcating the true spirit of

Pythianism as taught by Damon and Pythias? In those days it was "sweet to die for those we love," but to-day there is no one to love, according to these oracles of Pythianism."

"Such a prod under the ribs must be comforting to the parties receiving it!"

OUR MASONIC FATHERS.

P. H. TAYLOR, IONIA, MICHIGAN.

Three-quarters of a century ago, almost, a storm of malice, hate and rage swept through our land so it were desolate. Not monuments, or temples, or dwellings, the work of man's hands, were in the ruins. The wreck was such as man could glory in when he were partner with the evil one. No storm of nature was like to it in wrath. The human fiends who boasted of their work saw men, their own flesh and blood, driven from their homes, their wives, their children, their fire-sides, and their friends, for this one cause: They would not renounce their vow, which was, They true would be to God, Jehovah, to native land, to neighbor and to self.

The human part of this vile compact called his own kin "Perjurer-Murderer." Families were sundered like flax to which the torch had been applied. Men who had walked hand in hand for years, long years, were so estranged they would not know each other; like priest of old, near Jericho, they passed their old-time friends as though the shunned were lepers.

This storm of anger, passion, dying out, the veterans relighted altar fires and hailed with joy the raising of the Temple walls. The persecuted then, we glory in to-day.

—Voice of Masonry.

He refers to the times of Adams, Webster, Seward and other anti-Masons, when Masons abandoned lodges and charters were surrendered. We know that William Morgan was taken from his home and murdered by Masons, but hardly know where to look for sober history to verify his charge that Masons were driven from their homes. Does he refer to their being summoned as witnesses?

WHITED SEPULCHERS.

Every little while we learn of some doughty fellow who assumes to write "Rev." in front of his name getting up before an audience and hurling his feeble anathemas at secret societies. The Masonic fraternity is the one that comes in for the most severe denuncia-

tions, but we have yet to learn of any instance wherein these brawlers have made an impression, except upon such as have already, through their church affiliations, resolved that secretism is a crime and should be suppressed. These fellows seek out Lutherans, U. B.'s, United Presbyterians, and such ilk, before whom to deliver their diatribes. The invariable "penny collection" follows. It is this latter in which they are most interested, more so than for "the love of Christ." They are usually men who cannot sustain a lengthened service to a congregation, but having learned a lesson for the hour, they pour forth their oft-repeated inuendoes and falsehoods for the expected nickels. Their cry is that its work is secret, done behind guarded doors, and not cried from the housetops, and these miserable charlatans are not permitted to be partakers in its benefits. They are "whited sepulchers," of whom the Christ they profess to adore has uttered the most scathing denunciations.

Have you heard many such, gentle Chronicle?

Newspapers and Reform.

Hazing or its equivalent is not confined to college students and cadets at West Point. A blacksmith in Wheeling, W. Va., had his neck broken while being initiated into a lodge recently. Sensible men certainly should be above such puerile practices as are often indulged in during initiations into secret societies. —Northwestern Christian Advocate, March 13, 1901.

A UNIFORM DESIRE.

The Sons of Veterans did not seem to think much of the movement to abolish the use of uniforms. It was said that many people were kept out of the organization by the present cost of uniforms. But can this be possible? What supports the "mystic orders," which flourish so abundantly in this country? Except in the more substantial orders, it is the craze to wear a uniform. A man, who may be bullied by his wife and the rest of the family all day, feels exalted at night to put on a plumed hat and pinked yellow apron, and to be called the "puissant potentate of the outer gate." In order to make believe after that fashion

some 75,000 people are paying annually \$25 or more apiece, in plenty of "secret societies" whose secret is mainly that of getting an American to pay dearly for the privilege of dressing like a circus performer.

—Boston Daily Advertiser.

The secret orders of our day are clamoring for recognition as fraternal and Christianized institutions, when they are neither. This anti-Christian oath-bound fledgling of heathen parentage is succeeding in stamping its image in the affections of many professed Christians, and is usurping the seat and authority of Jesus Christ, to an alarming extent.

—Apostolic Messenger, February, 1901.

IS IT IDOLATRY EVERYWHERE?

[J. P. Atkinson, in American Baptist Flag.]

My attention has been called to an article written and published by Dr. Samfield, editor of the Jewish Spectator, in which he reproved a Masonic brother for agreeing with a Grand Master, who in his memorial address, in referring to the death of a brother, said that he fell asleep in Jesus, and that the deceased was a Christian in every sense.

Dr. Samfield said as follows: "The Masonic brother (who was agreeing with the Grand Master who used the name Jesus) placed himself outside of Masonic ethics, and takes an arbitrary view of the sacred function and purpose of prayer by stating that Masons should not object to a sectarian prayer offered within the lodge. A Masonic prayer must be a prayer to which all Masons can heartily respond, 'So mote it be,' whether there are Deists, Spiritualists, Theosophists, Mohammedans, and Buddhists among them or not. Calling on Jesus in a prayer involves the doctrine of vicarious atonement, and an introduction of any such a theological tenet into an invocation or prayer within the lodge is un-Masonic, and beyond doubt a violation of Masonic ethics, more especially as there is no occasion for it. The place to give expression to a particular dogma or sectarian doctrine is the church, the synagogue, mosque, but not the lodge.

"If such in Masonic practice would be permitted to prevail, the disintegration and dissolution of the Masonic brotherhood would eventually come to pass. The writer of these lines has attended divine worship in churches

and has bowed his head reverently when the doxology was rendered by the church choir, but he would emphatically protest if the trinitarian declaration would be introduced in Masonic lodges. Verily brother, it is because Masonry is broad-gauge in its religion that no narrow-gauge sectarianism and sectionalism should be permitted to run through it."

The above is terrifying to my very soul, knowing that the most of our ministers and theological teachers, and many lay members of the church belong to Masonry or some other similar institution. In examining the above article I see that Dr. Samfield says that his brother has placed himself outside of Masonic ethics.

I say by what? By saying that his departed brother was asleep in Jesus? By speaking the name of Jesus in prayer? The Bible says there is no name under Heaven nor among men whereby man can be saved, except the name of Jesus of Nazareth.

Then Dr. S. says his brother has an arbitrary view (a view without any fixed law) of the sacred functions and purposes of prayer. By what does his brother show he has taken this view? By using the name of Jesus in prayer? What a view for God's people, a view that is without a fixed law of sacred functions and purposes of prayer, because the name of Jesus is mentioned! Is not this a view for God's people? Jesus says: "If a man love me he will keep my words, and my Father will love him and we will make our abode with him."—John 14: 13.

I notice a Masonic prayer must be a prayer to which all Masons heartily respond, "So mote it be." God's people agreeing in prayer with Deists, Spiritualists, Mohammedans and Buddhists!

God's word says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 11.

Again, not to mention the name of Jesus in prayer when it is written: "If children, then heirs, heirs of God and joint-heirs with Jesus Christ, and his Spirit beareth witness with our spirit that we are the children of God." I notice the place to give expression to a particular dogma is the church. Dogma (something that is undeniably true), is to be expressed in the church, not in the lodge. I also see if such practices prevail (mentioning Jesus' name), disintegration and

dissolution of Masonic brotherhood would eventually come to pass. Oh me, what a brotherhood. A brotherhood that cannot stand if a dogma, an undeniable truth, is spoken in the sacred presence of its lodge!

A brotherhood that dedicate their lodges to St. John, who was a forerunner of Christ, and cannot allow the name of the blessed Savior, Jesus, mentioned in the sacred precincts of its lodge, and at the same time holding the majority, or many, of our ministers of the gospel of Christ, so bound to them by oaths that they cannot or will not, see, the injunction in Ephesians 5: 11, "But rather reprove them."

Broad-gauge religion? Everybody look. Masonry is broad-gauge religion, and it is not religion enough, nor broad enough, to allow our blessed Savior, Jesus' name to even be mentioned in the sacred precincts of its lodge!

"Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven. But whosoever shall deny me before men him will I also deny before my Father which is in Heaven."—Matt. 10: 32-33.

If Dr. Samfield has put this subject before the people wrongly, I would thank some Mason to answer me and say so, for I am one of those creatures who believes, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber."—John 10: 1 and 7.

SECRET SOCIETY FLUMMERY.

The following letter was published in a recent number of the Philadelphia Evening Bulletin:

To the Editor of "The Bulletin:—"

Sir: It has often struck me as amazing, in fact beyond comprehension, that so many men and women, otherwise intelligent, will spend so much time upon the flummery and gewgaws connected with the numerous secret organizations of which the city of Philadelphia is the home. In fact, I think this city contains more secret societies to the square acre than any other city in the country does to the square mile. Every chivalric Order of Knight, copying the mummeries which

perhaps, meant something a thousand years ago, imitators of the defunct Red Men, societies professing to follow the Declaration of Independence and denying equal rights upon the grounds of birth or religion to many of their fellow-citizens, these, through all the long list, flourish and abound, and thousands of people appear to make it their chief amusement to go through the senseless rigmarole of ritual and ceremony. It is a curious commentary upon the sense of humor in the American people. Most of these ceremonies are based upon Morgan's said to be expose of Masonry, and are only a mass of high-sounding phrases and picturesque humbug. Having been through the mill in several of these orders, and knowing a large number of people who appear to be "fiends" on the subject, attending lodges almost every night in the week, I rise to remark that if these brothers and sisters would spend the same amount of time in sensible amusements, practical reforms and the cultivation of pleasant homes a great deal of wasted energy would be saved and something accomplished in the way of permanent good for themselves and others. I do not deny that there are good features attached to these orders, but the flummery and mumbo-jumbo rites are purely ridiculous. Common Sense.

KNIGHTS OF FREEDOM.

The following is an exact copy, spelling, grammar and all, of the charter of a negro lodge, organized in 1877, in Little Rock, Ark.:

American Knights of Freedom.

Little Rock, June 26, 1877.

The undersigned American Citizens have agreed that we would organize a society after which we proceeded and did so on the 26 of June 77, and they are the following names: (29 names follow.)

the principles on which rests our National Government chief among which are free education and equal religious political and civil rights to all men, and this order shall

1st—Be Known by the name and shall be the American Knights of Freedom.

2. Our intention is to take care of all that come in our ranks in sickness in health in

poverty or whenever called to their assistance by our hailing cry of distress our design is religious to do all the good we can and as little harm as possible.

That this order consists of grand master, master on sermons, chappel and so on this our plans and intentions.

3. All persons applying for membership shall be endorsed by 2 members of this order, and the initiated fees shall be \$2.50 monthly—Dues 25 cents unless otherwise provided.

4. That we—not make any man that is a drunkard or a gambler nor a thief or robber nor a man with 2 wives nor that is in any ways hostile to the working men of the nation and &c.

5. That this society consists of the ladies entrance that no lady can join except the wife or mother daughter or sister of the Brother of the Knights.

6. That all members of this order must wear the same badge & all members must have the regular according to the order of the Grand Master.

7. That the grand Master shall select all badges regalia and implements for the Benefit of this order of the Brothers of the Knights of Freedom.

8. That a distinctive sound may be made by the member which will be known by the (N. E. C.)

9. That upon the death of any member if he is married the Society shall see after the well fair of his widow or orphans.

10. That it shall be the duty of the Grand Marshall to command in all procession and division and to have an eye to neatness of the dress of members all so to take care of all the implements of the lodge.

11. That upon the death of any member of the order the Brothers shall all assist in burying him: also there shall be one Steward appointed to every ward, and his duty shall be to see after the sick and poor and needy members of the Society and report the same at any meeting of the Brothers of Knights.

12. That no debates are allowed in this Society in the time of Business under no Circumstances. Members failing to observe the law is to be expelled forthwith. All member failing to attend a meeting of this order after having been notified shall be fined not less than 50 cents not more than One dollar and of failing to pay is to be expelled forthwith.

13. No vote or election can be reconciled.

14. That any members family dies and he is not able to bury them the Brothers of this Society shall contribute cheerfully to his distress.

15. That all moneys that is paid in to this order out side of the expences is to be turned over to the Treasur and put in the Bank all without \$5.00 he shall keep on hand in case of emergency.

16. That no moneys is to be drawing out except a check signed by the grand master and counter signed by Secretary and the same time notifying the members of the same.

17. All members that is expelled from this Society shall be divested of the Badge and regalia and all other implements belonging to the order, and shall not be allowed to wear them until he give satisfaction to the charge that is against him at the same time improving himself.

18. That any member that is found guilty of divulging any of the secrets of this society or burlesquing any of its works is to be expelled and his name published that all the other Societies may look out for the man and that he shall be no more received in this Society under no consideration.

19. All members failing to pay up his dues 3 months is to be expelled.

20. Any brother failing to notify his order or some other brother when he is to leave the city shall be fined in a sum not less than \$1.00 not more than \$2.00 and failing to pay shall be handled according to law.

21. Any member having been fined is to be notified at the first communication and shall pay by the second meeting after notification.

22. That 35 cts shall be retained off each initiated fee for to help to defray the traveling expenses of the grand master in seeing up other branches of this lodge and to instruct and lecture and so on.

23. That all persons applying for membership shall be Ballotted for and of five Black Balls appear against him you shall declare him rejected and of all white he is elected.

24. Thirteen to sixteen members shall constitute a coram for the transact of any business.

25. All candidates applying for membership shall send his money in with his petition which will be \$2.50 cts and of received he shall be notified to meet at any regular meeting and of he fails to meet after being notified he forfeits all of his money to the Society and of he is rejected his money is returned to him again.

26. The Oath and obligation which we require all that enter our council—I, John Smith of my own free will and accord in the presence of almighty God and this worshipful of the free and accepted Knights dedicated to God and held forth to the holy order of St. Pauls do hereby and heron most solemnly and sincerely promise and swear that I will all ways Hail ever conceal and never reveal any part or parts art or artes point or pointes of the secret artes and mysteries of ancient Knights which I have received am about to receive or may hereafter be instructed in to any person or persons in the knowing world except it be a true and lawful Knight or within the Bodey of a just and lawfully constituted lodge of such and not unto him nor unto them whom I shall hear so to be. But unto him and them only whom I shall find so to be after strict trial and due examination of lawful information.—Fathermor do I promise and swear that I will not write print stamp stain hew cut carve indent paint or engrave it on any thing movable or immovable under the whole canopy of Heaven whereby or whereon the least letter figure character mark stain shadow or resemblance of the same may become legible or intelligible to myself or any other person in the knowing world whereby the secrets of the Knights may be unlawfully obtained through my unworthiness to all of which I do most solemnly sincerely promise and swear without the least equivocation mental reservation of self-evasion of mind in me whatever binding myself under no less penalty than having my throat cut across, my tongue torn out by the roots and my body buried in the rough sands of the seas at low water mark, when the tide ebbs and flows twice in 24 hours, so help me God and Keep me steadfast in the due performance of the same.

—The Arkansas Gazette, Aug. 5, 1900.

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

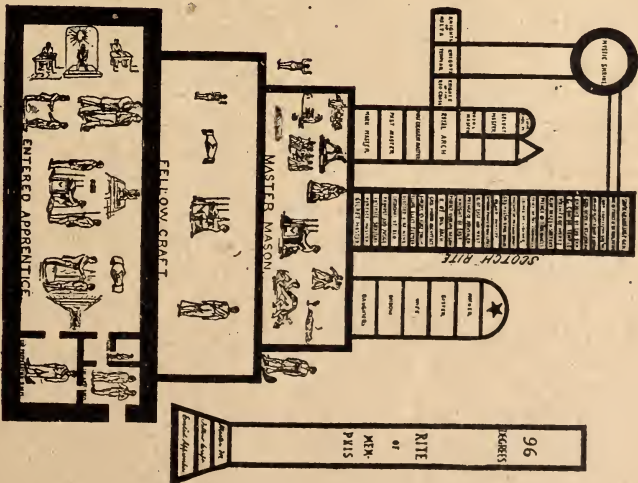
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2. The Scotch Rite of 33 degrees.
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.

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Address:

W.M. I. PHILLIPS

Managing Editor

221 West Madison St. CHICAGO, ILL.

Christian Gynosure.

CHICAGO, JUNE, 1901.

SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

BATTLES.

Nay, not for fame, but for the Right,
To make this fair world fairer still.
Or lordly lily of a night,
Or sun-topped tower of a hill,
Or high or low, or near or far,
Or dull or keen, or bright or dim,
Or blade of grass, or brightest star,
All, all are but the same to Him.

O pity of the strife for place;
O pity of the strife for power;
How scarred, how marred a mountain's face
How fair the fair face of a flower.
The blade of grass beneath your feet,
The bravest sword: ay, braver far,
To do and die in mute defeat,
Thou bravest Conqueror of war.

When I am dead say this, but this,
He grasped at no man's blade or shield,
Or banner bore, but helmetless,
Alone, unknown, he held the field;
He held the field with saber drawn,
Where God had set him in the fight;
He held the field, fought on and on,
And so fell fighting for the Right.

—JOAQUIN MILLER.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIV.

CHICAGO, JUNE, 1901.

NUMBER 2.

The Christian Cynosure.

Official Organ of the National
Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

The Coming Men of America is the name of a boys' secret society which has been mentioned by several writers in the Cynosure. The editorial on "Book of Secrets," in this number, is a review of the secret ritual of this boys' lodge.

The Michigan Convention at Grand Rapids can not be reported in this number, except to say that it was a good one, and well attended. We were especially glad to see the name of our old friend, Rev. H. A. Day, on the program.

THAT CONSTANT N. P. D.

In consequence of flush times costly temples were erected and large debts thereby incurred.

Loss of revenue by defection was seriously felt, and it was decreed that a brother neglecting to pay dues was deprived of all rights and privileges in the fraternity.

Another regulation I deemed, if possible, more unjust and un-Masonic; a brother withdrawing and neglecting to affiliate with some lodge six months forfeited all rights and privileges.

Our own Grand Lodge adopted the regulation regarding non-payment of dues, but I am pleased to say the regulation regarding non-affiliation was rejected. While refusal to pay dues is an offense, it is not such as to warrant the same penalty imposed upon those guilty of the grossest Masonic offenses.

The effect of suspension is precisely the

same as that of expulsion. We can hold no Masonic converse, nor are we bound to aid them more than a profane. The penalty is in excess of the offense.—Royal Arch Correspondence. Report of 1898.

The penalty is also a comment on the noble principles of the order.

FROWN IT DOWN.

Occasionally there appear in the daily press articles regarding initiatory ceremonies in secret fraternities which result disastrously to the candidate or members of the lodge.

We presume that, in most cases, these reports are considerably exaggerated, but the occurrences are bad enough in any event. We desire to reprint a press dispatch, recently appearing in our daily papers, as follows:

Milwaukee, Wis., Dec. 17.—Joseph G. Herbert, of Grand Rapids, Wis., is confined in St. Joseph's Hospital, this city, and will be a cripple for life as the result of a pummeling which he received at a lodge meeting in Grand Rapids.

Mr. Herbert, who was a member of the lodge, participated in the initiation of John Borett. A rope was tied around Borett, and being given a pair of boxing gloves, he was ordered to defend himself against two other members. Mr. Herbert had one end of the rope attached to Borett, and at the other end was a man who, it is claimed, had a grievance against Herbert.

The man who held the rope opposite to Herbert let go, and Borett, following the taut line, started to pummel Herbert. He knocked him down and gave him several kicks, one of which caused a bad fracture of the ribs. Several operations have been performed, but he will be compelled to remain a cripple. He claims he will sue the lodge, but declines to give the name of the organization.—The Pythian Age.

Wouldn't it take so much frowning as to cast a chill over the whole concern? And how much frowning would reform sundry rituals? However, the Cynosure is ready to help frown down all at which it has long been frowning.

The National Christian Association Annual Meeting, May 15, 1901.

The gathering in Carpenter Hall, at the anniversary was not as large as on some former occasions. Our beloved President Swartz had been called to New York, and Vice President Rev. Dr. Becker was obliged to be at his General Conference, which met in Chambersburg, Pennsylvania, at the same time. The day was one of the most perfect of the year, and the devotional services, both morning and afternoon, seemed to partake of the day and to give the right tone to the business for which we had met. We were glad to see among those present that dear old saint to whom D. L. Moody ascribed so much of personal debt for spiritual blessings, Mrs. Sarah A. Cook. We were sorry that time did not permit us to hear from her. The sacred songs by the "Moody Institute Quartette" added to the interest of the occasion.

If we count those as taking part in the Annual Meeting who sent letters to the Convention, we may consider the Association as well represented at our anniversary, and I am sure the space in this number of the Cynosure cannot be better employed than by giving our readers an opportunity of hearing from such as were unable to be present but still desired to be here. It is to be regretted that only room in this number for a portion of such communications can be found.

We were fortunate in having with us this year Mrs. Anna E. Stoddard, Publisher and Editor of the *Home Light*. The letter from Secretary Stoddard, of Boston, which she read, all can enjoy in this number of the Cynosure, and if Mrs. Stoddard will write out her remarks for a future number, they will greatly encourage those who are seeking to be faithful in bearing testimony by word of mouth and in the distribution of literature. Her remarks were largely reminiscences of the progress of this reform in New England.

President Blanchard gave a telling address on the movement now going on in some of the churches. This movement professes that the young men cannot

be reached so long as the testimonies of the churches against secret societies are maintained to the exclusion of members of such minor orders. These ministers claim to be opposed to secret societies, and that they expect to be able to rescue the young men from such associations after they have once got them into the church.

President Blanchard answered this contention from the experiences of those churches in reaching and holding young men which make no test of the lodge question, and, second, of those who make a test and are not faithful in administering it, and, third, those who do not allow membership in any secret order. He showed that the latter are by far the most successful in securing the young men, and in holding them after they are secured. In the second place, he showed the reason why the churches in the third class are the most successful. In the third place he showed how to secure young men for the church and hold them.

He has been requested to furnish his remarks for the Cynosure. We are sure that these truths are very much needed at the present time. Ministers who have been unfaithful in the administration of the "standards" of their churches are seeking justification for their course by securing the practical suspension of the testimonies of their denominations against the lodge. Instead of seeking power from God and going after the young men with the sword of the Spirit, they propose to lower the standard of admission into the Christian Church, and then educate the young men out of the secret orders. Why not offer young men "indulgences" (Tetzel-like) if they will join the church, and then educate them as to the sinfulness of indulgences.

Mrs. E. A. Cook spoke in part as follows:

All who have witnessed the ritual of the first three degrees of Freemasonry, as worked out by seceding Masons, must have felt with Oliver Wendell Holmes,

"Yes, we're boys."

and bad boys, alas—not such as Jesus

was—as he “grew and increased in stature filled with wisdom,” the grace of God being upon him. Involuntarily one would exclaim with Wesley,

“What an amazing banter on mankind” is Freemasonry.

In contemplating its oaths and its play murder and resurrection, one may be tempted to exclaim, as two innocent, earnest boys once did concerning Freemasons, “When we grow up we will buy some guns and shoot them all.” This is the first spontaneous impulse of the natural, unrenewed heart. When, according to God’s methods, the subject is treated, efforts will be made for the removal of the unclean spirits which the system of Freemasonry propitiates, and the soul thus emptied will be filled with Christ and the Holy Spirit as revealed in the Scriptures.

So this Association was wise in adopting to-day, as one part of its plan of work, increased attention to the study of the Bible in the home, the church and in the school, for if that sacred book, which is so quick and powerful, dividing asunder the joints and the marrow and in regulating the thoughts and intents of the heart, in harmony with all that is just, honest, true, loving and beautiful, is hid within the souls of the human family, holiness, love and happiness will prevail.

A great statesman looking at our people from across the Atlantic Ocean, truly said that the Anglo-Saxon democracy was the product of a primitive book—the bible of a severe theology learned by Christian exiles in the gloomy cities of Holland and Switzerland, and yet that people, a legion of workers, still remained in their grandeur the most dignified, the most moral, the most industrious, and the richest portion of the human race.

If such is the case, if this book is treasured in heart and obeyed in life, universally, how much happier and holier will be the people and how much higher will be our national destiny.

In the brief time remaining let us review a few

Bible Texts Relating to the One Subject of Oath-Bound Secret Societies.

Isaiah viii., 19-20: Should not a people seek unto their God? * * To the law and to the testimony: If they speak not according to

this word it is because there is no light in them.

Deut. xxiv., 20: The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children, forever that we may do all the words of this law.

Jeremiah xxiii., 24: Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?

Daniel ii., 22: Light dwelleth with him.

Isaiah xlv., 19: I have not spoken in secret, in a dark place of the earth.

Isaiah xlviii., 16: Come near unto me, hear ye this: I have not spoken in secret from the beginning.

Leviticus v., 4-5: Or, if a soul swear, pronouncing with his life to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

1 Kings xviii., 21: How long halt ye between two opinions? If the Lord be God follow Him: but if Baal, then follow him.

John iii., 19-21: This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

John xviii., 19-21: The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; in the synagogue, and in the temple, whither the Jews always resort: and in secret have I said nothing. * * * Ask them which heard me what I have said unto them; behold, they know what I said.

Eph. v., 11-13: Have no fellowship with the unfruitful work of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Is this the land our fathers loved,

The freedom which they toiled to win?

Is this the soil whereon they moved?

Are these the graves they slumber in?

Shall tongues be mute, when deeds are wrought,

Which well might shame extremest hell?

Shall freemen lack the indignant tho't?

Shall Pity's bosom cease to swell?

Shall Honor bleed? Shall Truth succumb?

Shall pen, and press, and soul be dumb?

By all above, around, below
Be ours the indignant answer—No.

The Word of God reveals the evils of secret societies, and the glories of regenerate life filled with truth and love.

DIRECTORS' REPORT.

To the National Christian Association:

The Board of Directors, as elected at your last annual meeting, was composed of the following members: Messrs. E. A. Cook, C. J. Holmes, J. M. Hitchcock, Pres. C. A. Blanchard, Prof. H. F. Kletzing, Rev. T. B. Arnold, P. W. Raidabough, E. B. Wylie, J. G. Fidler, Peter Moerdyke and Peter Sinclair.

The only change in the membership of the Board was occasioned by the withdrawal of Mr. Sinclair, whose place was filled by the election of the Rev. H. K. G. Doermann.

At the beginning of the year the usual committees were constituted as follows: Auditing: Prof. H. A. Fischer, Rev. Peter Moerdyke, and Mr. Peter Sinclair. Finance: Prof. Elliott Whipple, Prof. H. A. Fischer, and Mr. J. M. Hitchcock. Buildings and Real Estate: Mr. C. J. Holmes, Mr. W. I. Phillips, and Mr. E. A. Cook. Publications: Revs. T. B. Arnold, P. W. Raidabough, W. I. Phillips, and J. G. Fidler. Field Work and Conventions: Prof. H. F. Kletzing, Revs. W. I. Phillips, C. A. Blanchard, and Mr. J. M. Hitchcock.

The officers of the Board were: Mr. C. J. Holmes, Chairman; the Rev. Peter Moerdyke, Vice Chairman, and Rev. Edgar B. Wylie, Secretary.

The sessions of the Board have been less frequent this year, owing to the amount of time given by the several committees to the work, and also the absence of any unusual emergencies. Meetings were held May 26th, Oct. 22d, 1900, and Jan. 7th, March 9th, May 11th, May 15th, 1901. The various sessions were characterized by dependence on the Holy Spirit, and were opened and closed with reverent and sincere prayer. The work of the year has had the evident blessing of God upon it. There have been advances which must be attributed to a higher source than any human agency. The work assumed by the sub-committees has been more extensive than in

some years, and still it has been accomplished with a gratifying success.

As a Board we wish to record our thanks to the General Secretary, Rev. William I. Phillips, in view of the personal devotion and business-like manner which has marked his endeavors in the work of the Association. We have found his attendance at the meetings of the Board very helpful and necessary. His annual survey of the year's progress will be welcomed by us all as in former years. We make special mention of the Cynosure magazine, which Mr. Phillips has ably edited. The Association will rejoice with us that the tone and subject matter of the magazine has been so excellent.

We are satisfied that the somewhat revolutionary changes as to the form and frequency of issue have added to the efficiency of the magazine. Its readers are preserving for reference those frequent numbers of the magazine in which are grouped articles on particular phases of the secrecy problem. We are gratified by the detailed reports from the various districts which have appeared during the year.

In addition to the regular readers, the magazine has been sent to thousands of new readers in the home land and foreign countries. About 24,000 extra copies have been put into the hands of non-subscribers. Every State in the Union and some parts beyond the sea have been reached. The bulk of this free distribution has been made in New Hampshire, Illinois, Ohio, Maryland, Missouri, California, Colorado, Michigan, Pennsylvania, Wisconsin, Iowa, Nebraska, Kansas, Florida, Minnesota, New York, South Dakota and Indian Territory. The magazine was sent principally to ministers of the Gospel, but many others also have received it, such as officers of Young People's Societies, Sunday School Superintendents, etc. While in nearly all denominations workers have had sample copies, the principal attention was given during the year to the Baptists, Methodists, Congregational, United Brethren and Friends churches.

The Committee on Publications report a year of unusual activity. In their distribution of tracts there have been many valuable workers—more than us-

ual. In some instances whole villages and smaller cities have been systematically visited by the tract distributors, who aimed to place a certain number of pages in every house. This house to house work has been carried on in several extensive districts of Chicago. These helpful tracts are furnished by the Board without charge, and in some cases the postage is paid by us. In every way the generous and wise circulation of tracts is encouraged. Dr. Joseph Cook's address of 1890; Dr. Carradine's noted sermon; President Charles A. Blanchard's address on the Folly, Expense and Danger of Secret Societies; the pamphlet entitled Facts and Photographs; and that of Thurlow Weed on the Morgan Abduction are standard and are given a wide circulation. Over one million pages of tracts (1,071,305) have been put out during the year, at a cost of about \$1,000.

We deem it a hopeful sign that one of the largest denominations which has borne testimony in the matter of secret societies has applied to this Association for the completest work or works for presentation to all their ministers.

It is very evident that the truth as ever is proving itself a very vital thing. It works its way into very obstinate hearts and heads. Never before have we had so profound an appreciation of the place and power of the National Christian Association. In the exclusiveness of its mission it is without a peer. In its ranks are men and women of various Christian churches. It urges patience toward all men and absolute loyalty to God and his Christ. It seeks to draw no man from his place in the church of his choice, but gladly assists all just where they are to hold aloft the banner of truth, the whole truth and nothing but the truth.

We are grateful to our faithful co-workers, and together we will give God praises for what we have been enabled to do in the great cause of bringing in the eternal reign of Christ our Lord.

Very respectfully submitted,

Board of Directors.

Edgar B. Wylie, Secretary.

Have you sent 10 cents for samples of the new series of tracts which the National Christian Association have recently issued?

MINUTES OF THE ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSO- CIATION,

Held Wednesday, May 15, 1901, at 221 West
Madison Street, Chicago, Ill.

Rev. Samuel Swartz, the president of the Association, being absent, General Secretary W. I. Phillips called the meeting to order at 10:30 a. m., and read a letter from Mr. Swartz expressing his regret that he could not be present.

Rev. Jas. W. Fifield was elected temporary chairman.

Devotional exercises were led by Rev. E. B. Wylie.

Minutes of last meeting were read and approved.

Voted that Rev. W. B. Rose, Chicago, A. H. Sisler, of Mt. Carroll, Ill., Rev. Edward Kimball and Mr. John Park, of Wheaton, Ill., be invited to sit with the Association as corresponding members.

Committees were then appointed as follows: Nominating, Rev. W. B. Rose, Rev. Edward Kimball, Mr. John Park; Committee on Resolutions, J. M. Hitchcock, W. B. Stoddard, E. B. Wylie; Committee on Plan for Future Work, C. J. Holmes, Mrs. E. A. Cook, Mrs. D. A. Straw.

Treasurer's report was read and referred to a committee consisting of E. A. Cook, C. J. Holmes and Mrs. A. E. Stoddard.

Auditor's report, vouching for accuracy of treasurer's report, was accepted. To the National Christian Association:

The undersigned, members of the Auditing Committee, have examined the books of your Treasurer, W. I. Phillips, up to April 30, 1901, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures. We also find that securities are on hand, as stated in the annual report.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity funds, and find the same to be correct, with securities on hand, as stated.

E. Whipple,
H. A. Fischer,
Auditing Committee.

May 11, 1901.

General Secretary W. I. Phillips reported that a large number of letters from members of the Association, who

could not attend the meeting, had been received. A number of these letters were read by Mr. Phillips.

Voted to acknowledge receipt of same through columns of Cynosure, thanking writers for interest expressed in work of the Association and suggestions given.

Voted to adjourn until 2 p. m.

Afternoon session called to order by the General Secretary.

Rev. E. S. Carr read and commented upon a portion of scripture. After prayer Rev. L. N. Stratton, of Chicago, was elected chairman pro tem.

A quartette from the Moody Church favored the meeting with several songs during the afternoon, appropriate to the occasion.

Report of Nominating Committee was read and considered.

Rev. E. B. Wylie moved to amend the report and substitute the name of Pres. C. A. Blanchard as president of the Association.

Motion was carried.

Voted to substitute the name of Rev. J. W. Fifield in place of E. Whipple in report.

Voted to substitute the name of Rev. H. K. G. Doerman for that of T. B. Arnold in report.

Voted to adopt the report of Nominating Committee, as amended, as follows:

For President, C. A. Blanchard, D. D., Wheaton, Ill.

For Vice President, S. P. Long, D. D., Lima, Ohio.

Secretary and Treasurer, W. I. Phillips.

Recording Secretary, Mrs. Nora E. Kellogg.

Board of Directors, J. M. Hitchcock, Chicago, Ill.; Pres. C. A. Blanchard, Wheaton, Ill.; Rev. E. B. Wylie, Chicago, Ill.; Prof. H. F. Kletzing, Naperville, Ill.; C. J. Holmes, Chicago, Ill.; E. A. Cook, Chicago, Ill.; George Bent, Chicago, Ill.; Rev. H. K. G. Doerman, Chicago, Ill.; Fred D. Ewell, Chicago, Ill.; W. B. Rose, Chicago, Ill.; Rev. Dr. Fifield, Chicago, Ill.

The following report of Committee on Plans for Future Work was read by C. J. Holmes:

Plan of Work.

The Committee on Plan of Work recommends:

1. Organization.

Encourage State, District and local auxiliary organizations wherever possible.

2. Literature.

The circulation of the Cynosure and other anti-secrecy literature should be greatly increased.

3. Promotion of Bible reading and study.

As the most powerful agent in this work, friends of this reform should promote the study of the Bible in the home, the church and the school, and that the Cynosure give special attention to this part of the work.

4. Studies in the Cynosure.

That studies from time to time be published in the Cynosure concerning the relation of Secret Societies to Christianity and good citizenship, for the use of auxiliary organizations and prayer meetings.

5. Petitions.

Use petitions to prevent the laying of corner-stones of public buildings by Freemasons.

6. Lectures.

That the number of lecturers and other agents be increased a hundred fold.

All of which is respectfully submitted.

Mrs. E. B. Cook,

Mrs. D. A. Straw,

C. J. Holmes.

Report was adopted.

On recommendation of W. I. Phillips, E. B. Wylie and W. B. Stoddard, Rev. D. M. Sleeth, of Lyndon, Kan., Mr. F. D. Ewell and Rev. W. B. Rose, of Chicago, Rev. E. S. Carr, of Wheaton, Ill., were elected corporate members of the National Christian Association.

Resolutions.

Whereas, Christ has honored his followers in making them co-workers with himself in bringing about his reign on the earth; and,

Whereas, Satan was never less active in blinding and binding mankind than at the present time,

Resolved, 1st, We return our thanks to our God that he has graciously sustained the National Christian Association in the great and trying work committed to its care.

2d. We appreciate the great responsi-

bilities and arduous labors of our Editor, General Secretary and Treasurer in conducting the affairs of the Association so successfully.

3d. We commend our National President, our Board of Directors, and Recording Secretary for their careful gratuitous labors.

4th. We rejoice in the reports that come to us from the field agents of enlargement and open doors for usefulness, and in the fact that many newspapers speak more freely of this evil.

5th. In view of the great need we pledge ourselves to endeavor to be more active in spreading the light, and enlisting those who may share with us the joys of Christian labor.

6th. We appeal to Christian people, without regard to denomination, to support by their patronage the Christian Cynosure, and the representatives of our Association as they have means and opportunity.

Report of Committee on Resolutions was read by J. M. Hitchcock. Report adopted.

Report of Board of Directors, given by the secretary of the Board, Rev. E. B. Wylie. Voted to accept and approve.

A report from N. E. Gen. Agent, Rev. J. P. Stoddard, was read by Mrs. Stoddard, after which Mrs. Stoddard gave a short address, in which she showed that Masonry and other secret orders frustrate courts in their attempts to bring criminals to justice; and showed the benefit and necessity of faithful, persistent opposition to such societies.

Mrs. Elizabeth Cook spoke briefly on the frivolous character of initiations, and read several passages of scripture, which show that secret societies are contrary to the example of Christ and the spirit and teachings of the Bible.

President Blanchard gave an address that ought to be issued as a tract.

The report of the Committee on Treasurer's report was read by E. A. Cook.

Your Committee on Treasurer's report, finding nothing in same lacking in clearness of statement, and having perfect confidence in the Auditors, who have examined it, hereby recommend that the

Treasurer's report be approved by this Association.

Ezra A. Cook,
Anna E. Stoddard,
C. J. Holmes.

Voted to publish in the Christian Cynosure the report of W. B. Stoddard, which, owing to lateness of the hour, was omitted, together with the reports which had been received.

After being led in prayer by Rev. W. B. Stoddard, Association adjourned.

N. E. Kellogg, Rec. Sec.

W. B. STODDARD'S GREETING.

To the Friends of the Anti-Secrecy Cause:

We are glad in reporting for another year to say: God has given grace and brought us in the triumphs of faith on our way.

We still believe the reform to which our life's service is being given will have no little part in banishing the superstitious darkness of the night preceding the glorious day when "righteousness shall cover the earth."

Our call of God is felt in the crying need, and the blessing attendant on success. Our watchword is Christ Exalted. We look to the Divine. He is our hope and song of praise, the rock of our salvation and exceeding great reward. In Him we have victory over every foe. As he is exalted the cause moves forward. This we know not alone through revelation, but experience.

A few pebbles thrown by N. C. A. workers in the great seething ocean of corrupted humanity can cause but a ripple soon to vanish, unless coupled with the Divine. God working through us brings down the proud and exalts the lowly, and removes darkness in the shedding of light. Any successes that have come through the year have been alone through Him and to Him be all the glory.

We are finding in the East a field ripe for the harvest. While it is probably true that people never joined the lodges in larger numbers than to-day, it is also true that the number leaving is increasing. Churches that have been dormant

are awakened by lodge encroachments, and are asking for help in the saving of their members from its pitfalls. There are many churches asking help to whom we have not been able to respond.

The success in circulating our organ has been greater than in other years. The number we were enabled to secure from May 1st, 1900, to May 1st, 1901, being 765. The number of addresses given during the year amount to 192. The number of calls about 2,275. The field expenses have been \$326.22. The receipts from collections \$221.45, from Cynosure subscriptions \$758.41: \$125.27 additional was collected on the field and used in holding conventions.

The work has, in the main, been conducted as in other years, lectures, conventions and sermons being presented to awaken, the Cynosure and tracts to sustain the interest.

We are more than ever convinced that the best results are obtained from a frequent revisitation of fields where seed has been previously sown. While we thus cultivate we can harvest more than when constantly entering new fields. The conventions that honor Christ most are in the fields where there has been previous hard, well-directed effort. In every community we may find godly men and women who will aid us when convinced that we are leading in a work that will tell for righteousness.

The number of pastors visited this year has been large. We seek to help the leaders first. In their studies many pastors will seek information that they may use either publicly or privately in counteracting lodge evils. The colleges and seminaries, the meetings of presbyteries, conferences, camp-meetings, classes, etc., have been sought and addressed as there has been opportunity. Much good has undoubtedly come as a result.

The N. C. A. has been generous in providing supplies of literature from the home office. The late tracts are very helpful and we gladly give them as wide a circulation as possible. Our conventions have been well attended and of high grade.

Some have questioned the propriety of having the Open Parliament session in our conventions, giving as the reason

that a discordant note is introduced by the lodge advocates who usually appear at such times. While the one speaking for the lodge is usually a man their better element would not put forward, he generally shows the lodge spirit and thus helps (as we believe), in bringing about a better understanding.

In a recent convention an earnest Christian brother suggested that our work would be more effective if we used more of the Scriptural language. He thought, for instance, that instead of the usual language in the resolutions, we should adopt resolutions like this: "Blessed is the man that walketh not in the council of the ungodly," etc. There is surely food for reflection in this suggestion.

It will be observed that cash collections have not been large. We find a majority of the churches loaded with schemes calling for the contributions of their members. We have therefore felt it unwise to push this matter, but sought through Cynosure subscriptions and in a private way to supply our needs. It seems as though the greatness of the anti-secrecy cause should so appeal to the denominations advocating opposition to the lodges as to lead them to adopt as one of the church schemes this work, to which an annual collection should be given.

If each denomination would appoint and help sustain a man in the field, what a tremendous power for good in this direction there would be. We find the Scripture, "My people are gone into captivity for want of knowledge," sadly verified in some of the professed testimony-bearing churches. Were the children of light as wise as the children of this world this would be otherwise. In reviewing the year's work we see much to encourage. Trusting in the Lord Jehovah we press forward. W. B. Stoddard.

The nurse excitedly and joyously announces an interesting family event that the absent-minded professor has forgotten all about. "Professor, a little boy!"

"Well, ask him what he wants."

—Philadelphia Times.

Renew for the Christian Cynosure now for yourself.

GREETINGS FROM NEW ENGLAND.

Beloved in Christ: Beside the "Living Epistle" present with you, kindly suffer a few words from one who is no longer young, but still deeply interested in your annual gatherings.

My personal intercourse with you has been quite limited during the past twelve years, and I have known little in detail of the Western field. From what I have learned I feel justified in congratulating you on the substantial progress made during that period under the efficient administration of your executive board and general officers.

One thing has impressed me as worthy of note. If I am correct, several protracted efforts to defeat the Wills of Testators have been foiled and the legal rights of your Association sustained in the courts.

While conventions and public discussions are highly important, such decisions strike deeper and are more permanent and potent in results. They become matter of official record, to be cited as precedents in what may be a long and bitter struggle before the end. I may be in error, but I do not recall a single controverted case where the opposition has not suffered a wholesome, and, sometimes, an expensive defeat. "Honor to whom honor is due," but who so blind as not to see the good hand of our God in all these victories?

With many others I deeply regretted the necessity of changing from a weekly to a monthly issue of the Christian Cynosure, but results have shown the wisdom of this change. It is one feature of the transition period through which the work has been passing, from a crude to a higher stage of organized methods. We have advanced beyond that time when exhortation, expositions, and degree work appealed to curiosity and brought the crowds together, eager to witness spectacular displays; into the sober, more thoughtful, if less demonstrative period—the time when reason, judgment and conscience are in the ascendancy. Real progress is made now, not by appeals to the emotional, but to the deeper elements in the soul. While the Cynosure has not been wholly free from blemishes, it has been characterized by

ability and conducted in methods quite in harmony with the progress and needs of the 'cause.

The New England work has progressed along the line of intelligent conviction since its inauguration in 1890.

Paul, in describing his method of work among certain people whom he had won to the Christian faith, in a fourteen years' campaign, stated to his brethren in Jerusalem that, "I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately (or, as in margin, severally), to them which were of reputation, lest by any means I should run, or had run, in vain." (Gal. 2: 2.) Paul recognized leadership in his methods and sought to reach the people through the instruction and conversion of those whom they were accustomed to follow. This has been the keynote of our efforts in New England, and hence the ministers, evangelists and Christian workers have from the first received special attention.

Progress has not been rapid, but it has been steady and of a permanent type. This change has been effected very largely by the circulation of literature, and by visitation and personal conversation with individuals. Men and women who have influence have been led to observe and think, and form opinions for themselves, and the result is that they decide more upon the merits or demerits of the lodge system than on their membership and professions.

The quite generally prevailing feeling is illustrated in the case of Rev. George C. Lorimer, D. D. There was a time when ministers appealed to him in justification of secret orders. The average young man in Boston when approached on the subject would cite him as proof that Masonry was all right. But such references seldom occur now, either by clergymen or laymen. More frequently I hear expressions entirely opposite. I have been observing and reading and looking into this matter a little for myself, and for the life of me I cannot see how Dr. Lorimer can be "brother" with distiller Lawrence and Geo. F. Hewitt in the lodge and claim to be even a Christian, much less a minister of Christ. Or more abruptly among the rough and less

polished I hear something like this: "There is Dr. Lorimer. He's hale fellow well met with Hewitt and Lawrence and the tony liquor men of Boston. They nestle and brother together at lodge meetings and banquets, and he advertises and entertains their Sunday shows. I've been there, and I tell you frankly, I've got no use for such a preacher," etc.

These may be "straws on the surface," but they show the trend of under currents, and indicate a decided change in the point of vision from which the people are looking at this question. Dr. Lorimer is a man of great executive ability and has many admirers in Boston, but among them all I doubt if you could find a single spiritually-minded man, woman or minister who does not deeply deplore his connection with the lodge. It is often spoken of with sad regrets, and only tolerated but never approved by this class of people. Investigation and reflection have resulted in greater independence of opinion and is hastening the time when ministers and their lodges will be compelled to face the facts at the bar of intelligent public opinion. The ministerial prop, once wrested from under the lodge, the whole fabric totters to its final crash.

As friends increase there is less difficulty in obtaining permission to distribute information at public gatherings. Ministers, as a rule, while friendly, are extremely cautious about being known as aiders and abettors in the work. Like the parents of the boy who was born blind, they have learned that if any minister be found "peeping" or meddling in this movement he must be cast out of the Synagogue. Nevertheless their tactful and quiet influence is everywhere perceptible.

I write hastily and am unable to give the number of tracts and pages of literature sent out, but I am safe in saying that it exceeds that of any previous year.

The Home Light has gone regularly to subscribers, and in addition copies have been mailed to orthodox clergymen of all denominations, and it is our purpose to continue this plan until each minister whose name appears in the printed lists obtainable, shall receive a notice of our work and information where he can obtain "further light."

Most of our book and tract orders come from this source.

May the God of all grace give you patience, understanding and victory in the name of Jesus, is the prayer of your brother in Him,

James P. Stoddard.
Boston, Mass., May 9, 1901.

PRES. SAMUEL H. SWARTZ.

Plainfield, Ill., May 4, 1901.

I am disappointed and sincerely regret I shall not be permitted to attend the Annual Meeting this year. I greatly enjoy the meetings, and the meeting with the Lord's elect, who see eye to eye and stand shoulder to shoulder in this fight.

I am sorry to be denied the blessed privilege of May 15th. I leave for New York City on Monday, May 6th, and shall not return until the first of June.

But I shall be with you in spirit and my prayers shall be that our Father's blessing may rest upon all the workers and the work, and that He will so guide in the plans for the work in the year to come that His name shall be glorified, the church awakened to her duty, and her danger, and hearing the voice of her Lord and Master, "Lift up her voice like a trumpet, and show his people their transgression, and the House of Jacob their sins." Oh, that Zion might awake, put on her strength, put on her beautiful garments, might shake herself from the dust, loose herself from the bonds of her neck, and come up out of her captivity.

Give my love to all the faithful.

Yours in Christ,

Samuel H. Swartz.

REV. DR. FERRIS.

Cherokee, Iowa, April 30, 1901.

The longer I live, the more am I convinced that the attitude of the National Christian Association is the right attitude. I believe in the work which is being accomplished in the way of opening up to the sunlight, the hidden works of darkness and deviltry. I say it calmly, but I say it decisively, the whole brood of fraternities is crippling the Lord's work in every direction. I believe in ventilation. I believe in purifying the atmosphere. Anything which will not stand

the sunlight is of the Evil One. Anything which resents discussion ought to be discussed.

History, observation, common sense, reason, God's Word are all opposed to organized secrecy in a republican form of government. The best jurists, statesmen, ministers of the Gospel, evangelists, and the most evangelical of the Christian workers in the land are opposed to secret societies. There is nothing in all this country of ours, which is doing so much to handicap and hamper the cause of the Lord Jesus as the multitudinous orders, fraternities, lodges and clubs throughout the land. I say it deliberately, and am willing my sentiments should be known. May God bless the Association in its work, and in all its deliberations.

I ran across a few lines the other day. How appropriate they are to the hard-working, misunderstood reformer. Let me quote them:

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hand, and acquiesce, oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.

So, my brother, I want to say this in conclusion. I glory in the Christian courage, and heroism of the men who are out in the fore front of the battle. I thank God for the good judgment displayed, the earnestness, the splendid results. Please count me in as one with you, anywhere, and everywhere. I remain, as ever, yours sincerely,

W. L. Ferris.

Pastor of the Congregational Church,
Cherokee, Iowa.

REV. WM. WISHART, D. D.

Allegheny, Penn., May 9, 1901.

I am not able to write anything wor-

thy of being read at your meeting. It is my prayer that you may have special light and direction from on high at this meeting.

I enclose one dollar to pay for my Cynosure during the year commencing this month.

One of the most important matters at the present time is to get our literature into the hands of religious people. I have one copy of Finney on Masonry. I keep it out all the time. If I had a dozen of them, I think I could do good with all of them. We greatly need in Allegheny and Pittsburg a more extensive circulation of anti-secret literature. Your friend and brother, Wm. Wishart.

REV. J. A. COLLINS.

Philadelphia, April 30, 1901.

Just a word of encouragement. In the closing years of my life I look back with greatest satisfaction, not upon the period when I was swept along by the overwhelming tide of public opinion, but when it was necessary to brave public sentiment and stand alone with Christ and right. They have been the grand men in all ages, who were willing to be made a sacrifice rather than betray one iota of truth. The works of darkness are the ruin of our race. Turn on the light. God will do the rest. Yours truly,
J. A. Collins.

REV. A. THOMSON.

Ashkum, Ill., May 14, 1901.

I was in hopes to be present with you this year at the Annual Meeting, but the way not being open, I will send this paper, containing some of my thoughts on the subject that shall occupy your attention.

If you ask a man to-day, What is your confession of faith? in most cases the reply would be, "I believe in the fatherhood of God and the brotherhood of man," this with no definite conception of what God is the father, or what are the conditions of the brotherhood. This is the lodge confession in substance, and I believe is the main root that feeds much of the destructive criticism of our day.

Again, many of the best minds of our time have been turned to think deeply

about the social redemption of the people, entrenched selfishness in the lodge is the greatest hindrance or one of the greatest hindrances to this movement. It cannot be denied that the church has been slow to organize for the care of its own, and now, when many of them would be glad to do this they find the field occupied by the lodge not on the same broad basis on which the church must work, but on the selfish basis of taking care of their own.

Another thought, in recent years the lodge has reached out its hand to the women and they have accepted the invitation in large numbers with results often fatal to the family and all the best interests of the home. Let me give an instance that came under my own observation. On one of the fields where I labored there was a mother who had two little children; in my visits she often lamented the hard fate that kept her from the prayer meeting; nor could I say that it was her duty to leave her children under the circumstances. After a time, however, she slipped into a woman's lodge, and I then found that she could leave her little children till 11 o'clock p. m., without apparently any trouble. I believe that all the splendid activities of the W. C. T. U. are being seriously affected by the woman's lodges, and that all our churches will suffer deeply unless this rush of the women into secret societies can be stayed.

There is one more thought I wish to notice: the increasing irritability of the lodge to all discussion. Have we a master who will not be questioned? Must we face a fiery furnace every time we say lodge? Has our Caesar grown so great that he will not be even questioned without anger? It would really seem so, and what will be the upshot of it all it is hard at present to see.

I wish I were able to give more effective support to the work of the N. C. A., the press and the platform are still free, far more free than the churches and here there is still a field to work in where the lodge is not in control.

Regretting that I am not able to be present with you at the Annual Meeting, I remain, your brother in Jesus,

A. Thomson.

REV. G. M. ROBB.

Syracuse, N. Y., May 2, 1901.

I do not see that I can attend at this time, but write this line to express my hearty co-operation in the work. It is a difficult and most unpopular form of Christian activity, but a good and much needed work.

People say it does no good to agitate this question and only irritates men. But our business is to let the light shine. The sun does not stop shining because there are diseased eyes, which it hurts. Its business is to shine, and that also is our business. Yours fraternally,

G. M. Robb.

REV. P. B. WILLIAMS.

Sidney, Ohio, April 27, 1901.

I think it will be impossible for me to meet with you on May 15. I hope you may have a splendid convention. May the Holy Spirit so direct you in all things as to insure success for the coming year.

Secret societies are the curse of all curses. God bless you. Your brother in Christ,

P. B. Williams.

PRES. LONG OF LIMA COLLEGE.

Cleveland, Ohio, April 26, 1901.

Were it not that these deluded souls will be lost, if they continue in their sins, I should like to see that great Judgment Day come soon and open the eyes of all Christless religious societies. Of course they will be opened, when it is too late, but why will they not open God's message now and see the error of the works of darkness? Let us do all we can to force the Light before their blinded eyes. Our comfort is this: God is still King!

S. P. Long.

PASTOR UNITED PRESBYTERIAN CHURCH.

Lyndon, Kan., May 2, 1901.

I can but feel that the cause you represent is the cause of God and his truth.

I do not believe the church of Jesus Christ is confronted by any more persistent organized opponent than the secret lodge system. And it is all the more

effective because by its semi-religious forms it blinds so many of its votaries and makes them the willing tools of those who, unlike themselves, hate the church.

A great many men are, I am persuaded, enrolled in the various lodges who, if they but knew the use made of their influence, would not only come out in disgust, but would become antagonists of the whole lodge system. They are lulled to sleep and made oblivious to argument by the associations and semi-religious and apparently benevolent operations of their lodges. They are used as decoys to ensnare others. Very respectfully yours,
D. M. Sleeth.

HON. J. A. CONANT,

Willimantic, Conn., May 1, 1901.

The fact that secret societies are multiplying and a large number of the people are rushing into them is sad to behold. But shall we be discouraged and cease our opposition to this and other evils. "Occupy till I come," are words of the Master. Obedience is ours—results are with God. Let us, then, continue faithful in holding out the light of truth, for soon Christ will come and destroy all these works and their author, the devil. Yours truly,

J. A. Conant.

REV. I. J. ROSENBERGER.

Covington, Ohio, May 1, 1901.

I am seeking to arrange to have some member of the Association to address our conference at Lincoln, Neb., on the night of May 28. I am trying to awaken our people to the fact that secrecy is an alarming hindrance to the work of our church in cities. Yours fraternally,
I. J. Rosenberger.

I. BENNETT TROUT.

Elgin, Ill., May 1, 1901.

I am not sure that I can be at the meeting, but I hope to live to see the day when the backbone of modern secrecy will be completely broken. Yours truly,
I. Bennett Trout.

ELD. THOMAS INMAN.

Strasburg, Ill., May 6, 1901.

I regret that I shall not be permitted to meet with you May 15, but hope that the blessings of God will rest upon the convention and all present; and that the meeting will bring forth fruit to the glory of the Father in heaven.

My prayers will be with you in your deliberations.

I failed to see any announcement in the Cynosure in regard to my willingness to go anywhere and lecture on the subject, "Lodgism."

My new lecture is ready for use, and I am making some dates for it. My subject, "The Lodge and What It Is," will fill a place where only one talk can be given, as it is short, plain and practical.

Your brother and fellow-laborer for Christ,
Thos. Inman.

REV. O. T. LEE.

Northwood, Iowa, April 30, 1901.

I regret to say that on account of my pastoral work I cannot attend the meeting.

The Christian Cynosure has been read by me with much interest. I am glad that there is one periodical that has the courage to proclaim the truth concerning secret oath-bound societies which undoubtedly are the greatest foes of the family, church and state. Yours truly,
O. T. Lee.

ELD. WOODRUFF POST.

Olean, N. Y., May 7, 1901.

The excellent Cynosure is a superior medium of plowing through the refuge of lies and shedding its lustrous light in dark places. Not a copy that I receive but finds its passage onward to new territory by circulation. In this way I am, though so far advanced in years, spreading the light which must shine down to the close of time. May the Lord especially bless those noble women speakers at the convention, whose example is well worthy of imitation, and bless all its faithful workers. As ever yours,

Woodruff Post.

REV. THOS. M. CHALMERS.

Chicago, Ill., April 29, 1901.

I am so pressed with work that I cannot at this date promise attendance on the sessions of the Annual Meeting. But I send my hearty good wishes for the best meeting yet had, and my hope that the empire of Satan in all its mighty forms may be soon pulverized into the dust. Very sincerely yours,

Thos. M. Chalmers.

JASON S. AMES.

Waubeek, Dunn County, Wis.,
May 7, 1901.

I have read in the Cynosure with much satisfaction the reports of the various workers in the field, as well as the straightforward course and statements of the Cynosure in regard to the evil influence of secret societies, both in church and state. Let us pray and labor more earnestly for the downfall of Satan's kingdom. Yours for the Master,

Jason F. Ames.

"There goes a man who is having a fearful struggle with his appetite."

"What, that clean-cut, healthy-looking chap over there?"

"That's the one."

"Why, he doesn't look like a slave to any appetite."

"He is, though; and he's having an awful time of it. He grits his teeth, and succeeds in subduing it for a whole day, maybe, and he's just as bad off as ever."

"What it is—whisky?"

"Oh, no! He never drinks."

"Morphine?"

"No, indeed."

"Well, what is it that has such a hold on him?"

"His appetite, I told you."

"For food?"

"Certainly."

"Well, what's the matter with it? Why has he any struggle over it?"

"Why, he says that if he could only go without eating for about a month he could get the girl he's engaged to an Easter present as elaborate as she expects."

—Harper's Bazar.

Contributions.

WHEATON CHRISTIAN CONFERENCE

Wheaton, Illinois, July 22-28, 1901.

Arrangements are going forward for this meeting. Mr. W. R. Moody writes that Rev. G. Campbell Morgan will leave Brooklyn on Monday, July 22, arriving on Tuesday, the 23d. He is expected to speak at 10 o'clock Wednesday morning and at 8 o'clock Wednesday evening, the 24th, and at the same hours on Thursday, the 25th. On Friday he will hope to speak at 10 a. m. and at 2:30 p. m. On Friday evening, the principal address will be by Rev. R. A. Torrey. On Saturday and on the Sabbath, the 27th and 28th of July, the principal addresses will be given by Dr. Torrey, pastor of the Chicago Avenue Church and Superintendent of the Bible Institute, Chicago. On Monday, July 22d, Rev. Dr. Johnston Myers, pastor of Immanuel Baptist Church, Chicago, will give the principal addresses. Arrangements for Tuesday are not concluded. We have the promise of missionary addresses by Rev. Dr. Roy, of the American Missionary Association; Rev. Dr. Lownsbury, of the Baptist Missionary Board; Mr. Harry Monroe, of Pacific Garden Mission, and other addresses on the subject are expected. Rev. Milford H. Lyon, Superintendent of the evangelistic work for the State Christian Endeavor Society, will be present during the week, and is expected to give a number of evangelistic addresses. Mr. L. Wilbur Messer, of the Young Men's Christian Association in Chicago, has promised to speak for the Young Men's Christian Association, or send a representative to do so. The singing will be in charge of Mr. Williams, the evangelistic leader. His wife will be with him during the week. It is hoped that Brethren Excell and Bilhorn will be with us for a part of the time, though this is not promised.

The afternoons will be reserved for rest, excursions, and athletic sports. Meetings for special objects may be arranged for at 3 o'clock during the week, but only those who are particularly interested in them will be expected to attend.

We hope that the week may be filled with Christian joy and blessing for all who attend, and that there will be much interest for both young and old.

The expense for board will be one dollar per day, and all persons intending to be present are requested to send their names, and the days for which they wish entertainment, to Professor D. A. Straw, Wheaton, Illinois. An entertainment committee is being arranged which will provide for the comfort of our friends from abroad. All papers interested in this movement are requested to copy the above notice.

THE SALOON AND MASONRY.

BY JOSIAH W. LEEDS.

During the sessions of the License Court in Philadelphia, several years ago, the matter of the applicants for saloon privileges toying with their Masonic emblems became so marked that the presiding judge of the court, though a prominent member of the fraternity, seeing the good name of the order was so scandalized, felt called upon to publicly rebuke this very prominent bidding for favoritism.

Again, at the recent hearing of applicants in the License Court of Chester County, Pennsylvania, the same thing was remarked, though it passed unrebuked except in the following communication to the New American, from J. Newton Huston, a resident, who is also an attorney, a reporter of the law cases, etc., and a faithful Christian. He says:

"It was an improper thing for members of the W. C. T. U. and others to write to the Judges concerning cases that they were to sit in judgment on. It was no doubt done without proper consideration. But it was also improper for men wearing Masonic symbols to, by toying with them in the court room in plain view of the Judges, thereby plainly show that they meant the mighty power of that organization to be a factor in the case. They have not yet been rebuked for their conduct unless it has been done in the secrecy of the lodge room. Whether it has been done in that way or not the initiated only can know. When Babylon falls, as one day she will, all the com-

bined iniquity that enters into our modern life will go down together, as we read in the 18th chapter of Revelation. In the meantime faithful men and women must be content to suffer and struggle and pray, but this generation will have to be the martyrs of the cause."

It may be worth while to add that at the same session of the court an application for renewal of a license at the historic hamlet of Dilworthtown, near the field of the battle of Brandywine, was refused, the remonstrance there again being overwhelming. It was the first time that the right to deal out firewater at this ancient hostelry (now scarcely at all patronized by travelers), had been questioned. Josiah W. Leeds.

A CHRISTIAN ODDFELLOW.

BY HENRY J. BECKER.

I had a long talk with an Odd Fellow a few days ago. He is a man whom I have known for several years. I have dealings with him, and know him to be an honest, sincere, upright man. A true Christian in whom there is no guile. I have long desired to learn how he could endorse the follies of the lodge and endure its dogmas and at the same time retain his conscience before God. Here are some of the reasons:

(1) He belongs to a lodge largely made up of religious people, who make it a place where religion is made a subject of talk. (2) The Chaplain always prays in the name of Jesus and that for the vital conversion of its unsaved people. (3) No characters are taken who in the least are uncongenial to Christian company. Very well, said I, but now about some things I will name. I then began to tell what I knew of its teachings. Here came the sequel. (1) The man had never had a revelation of the doctrines of the lodge. I took up dogma after dogma and commented upon them by the Word of God. I opened to him the Bible that lay on the desk of the lodge (altar, they call it). It revealed to him some of the things therein taught and showed him how inconsistent was the life of the man who, knowing these things, allowed the lodge to demoralize its teachings and instead teach the commandments of men. (2) I carried

him into the midst of initiation and degree work, and exhibited the character of the charges and ritualism of the lodge.

He argued a while to show me that I must be mistaken as to the signification of the teaching in the entrance and degree work. But he has promised me to investigate my views of it and them and to know more fully their meaning. This is what I learned of that mistaken man; that, had he the proper information, he would not remain with the lodge over night. Oh, how many are thus in "ignorance and in unbelief!" What can we do to throw out the life line and save. I hope later to be able to prepare a tract in which I wish to discuss in detail the doctrines of the lodges as they pertain to offering a false hope and implead Christian people to desert them and emphasize the Church and its mission among men.

Dayton, Ohio.

REMINISCENCES.

BY REV. H. H. HINMAN, No. 4.

During the summer of 1882, through the indefatigable labors of Mrs. E. A. Cook, Rev. J. P. Stoddard and others, a large, fine monument was erected to the memory of Capt. William Morgan, of Batavia, New York. It was made at Ryegate, Vermont, and cost about two thousand five hundred dollars. The shaft is eighteen feet high and is surmounted with a statue of nearly life size. The unveiling took place September 13th, 1882, and was the occasion of a national meeting of the National Christian Association. The convention was largely attended and there were many able addresses. The address at the unveiling was by President C. A. Blanchard, and was both able and eloquent. Among his auditors was Robert Morris, LL. D., the distinguished Masonic author, who thought the occasion of so much importance that he wrote a good-sized volume giving the Masonic version of the Morgan abduction. It contained some gross misstatements in reference to the anti-Masonic movement as well as against prominent anti-Masons. He was particularly severe on President Jonathan Blanchard, and Mr. Edmond Ronayne. Of Mr. Ronayne he said that he

was a Jesuit priest who, under orders from his superior, had become an Episcopal clergyman, had joined the Masons and come to America to give representations of Masonry—all of which charges were untrue.

It is quite remarkable that a man of the fine ability and learning of Mr. Morris should have become so infatuated as to substitute prevarications for real facts when speaking of Masonry. It best illustrates the demoralizing influence of that institution. He had reason to feel sore when speaking of Mr. Ronayne, since he had been badly worsted in a joint discussion in the Interior, a Presbyterian paper of Chicago. How any man could, as he is said to have done, employ a Syrian artist to engrave Masonic emblems on a Syrian tomb, then take a photograph of it which he represented as the picture of the actual tomb of Hiram Abiff, is a mystery equal to the idea that



HON. THURLOW WEED.

when Paul wrote to the Corinthians, "This is the third time I am coming unto you" (II. Cor. 13: 1), he meant that he was coming to confer the third or Master's degree of Masonry.

Among the interesting papers read at this convention was the statement of Hon. Thurlow Weed in reference to the

abduction and murder of Morgan. Mr. J. P. Stoddard had a few days previous visited Mr. Weed at his home and obtained his statement. It was duly attested and sworn to before a Notary Public. Mr. Weed was then ill and soon after died, so that this was one of his last important acts. No one had been more active in the anti-Masonic movement of 1826-36 than Mr. Weed, and no one had endured more slander and abuse.

Another incident of the convention was the testimony of an old lady who was at Canandaigua when Morgan was taken out of the jail and forced into a carriage which took him to his doom. She distinctly heard his cry for help, which no one regarded.



MRS. EVALINA P. MATHER,
Who Heard Morgan's Cry for Help.

After the Batavia convention I spent almost ten days in visiting the Baptist and Wesleyan churches which occupy the beautiful districts which lie between the Seneca and Cayuga Lakes. I made quite a number of addresses and met a most hospitable and enthusiastic welcome. From here I went to Watkins, the head of Seneca Lake, near which place lived Enoch Honeywell, whom I

found at the age of ninety-two full of enthusiasm in the anti-Masonic reform. Mr. Honeywell was a veteran in the anti-Masonic warfare and was one of those original anti-Masons who labored conscientiously from the days of the Morgan abduction to the end of his life. Of his tract, "For the Young Men of America," he had, at his own expense, published more than a million of copies and spread them broadcast over the land. From him I received inspiration and some financial aid. Thence I went to New York City, visiting the rooms of the A. M. A., and meeting Rev. James P. Stoddard, our General Agent, by whose advice I went on to Washington, D. C., expecting after a brief stop to go on to the South.

At Washington I found so much of sympathy, so large and so promising a field of labor that I was constrained to remain longer than I had anticipated. Washington, up to 1860, was little more than a widespread village, which owed its importance to its being the seat of government. Since then it has undergone a marked evolution and development. Of the two hundred thousand inhabitants in 1882, at least seventy thousand were colored, and these were of every grade of development from the lowest degradation to refinement and high culture.

I visited and addressed the students of Howard University, with the approval of its President and some of the faculty. I also addressed the students of Howard University, the Baptist school for the higher education of the young men. Here I met some of the young men whom I had previously met at institutions in the South. I called on a large number of pastors, both white and colored, and was received with varying degrees of sympathy or of opposition. I gave one lecture in the Free Methodist Church which was heartily endorsed by all the members of that body, and we organized a Washington Anti-Secrecy Association, which kept up weekly meetings for a considerable time.

I also visited Alexandria, Hampton and Norfolk, Virginia. At Hampton I was most kindly received once and again by General Armstrong, of Hampton Industrial Institute, and had ample oppor-

tunity to address the students. I was received with equal cordiality by the United Presbyterian Mission in the old city of Norfolk.

The coming of our General Agent to Washington resulted in the purchase of a building at 215 4½ Street, N. W., which for a good many years was the headquarters of the Eastern division of our work. Rev. E. D. Bailey was the first Washington Agent.

It was thought that the time was ripe for the inauguration of a political movement, of which opposition to organized secrecy should be a prominent feature and Washington the center. "The American" was started in the spring of 1884, under the management of Mr. Bailey, and continued several years, doing an excellent work, but failing to accomplish the main object for which it had been started. It received the endorsement and aid of ex-United States Senator Samuel C. Pomeroy, and some other citizens of Washington, but in the main it was depreciated or ignored by the politicians.

Like the Liberty party of 1840, it had too small a constituency to make a widespread impression, but like the party of freedom it contained the elements of ultimate success. Political anti-secrecy is not dead, but biding its time. As Dr. Lyman Beecher said of the repeal of the fifteen-gallon law in Massachusetts, "The people had let go to spit on their hands."

Mr. Bailey was an able editor and lecturer, but his special gift is that of an evangelist. In this great and good work he has been eminently successful. Several important national meetings of the National Christian Association were held in Washington.

The work and workers in New England and the East demand a continuance of these articles.

Oberlin, Ohio, April 9, 1901.

"I should think you would be afraid to eat onions in the middle of the day," said the blond typewriter to the brunette when they met at dinner.

"I'm not a bit," replied the dark one; "you see, our office is on the thirty-sixth floor, and when I go up in that elevator it takes my breath away."—Yonkers Statesman.

THOUGHTS ON FREEMASONRY NO. 2.

(Editor's Note: The first number was published in the March, 1901, Cynosure, page 369. This second number, which has also been compiled from the Reformed Presbyterian Witness of Glasgow, Scotland, by Rev. G. M. Robb, is to be followed in our July number by a third article.

Our second remark in regard to Freemasonry is that the unwarranted relationships originated by it are founded on secrecy—systematic and compulsory secrecy—secrecy that is wholly without warrant in the Word of God. And that secrecy is not only unwarranted, but it is unnecessary for any good purpose. It is inconsistent with the character of the religion of Christ, and it is in the very nature of things dangerous to the interests of the community. * * * Take away the secrecy, and both the charm and the virtue of Freemasonry would be gone. To most minds this must appear a thing very incongruous. Think of an organization claiming to have the highest philanthropic aims, and proposing to itself the sacred mission of elevating men to the highest standard of life, so that they may "harmonize their conduct with the principles of morality and virtue," yet requiring that all its workings should be curtailed off from the view of the world—so walled in, in fact, and guarded and concealed, that no uninitiated eye can possibly see behind the veil. The thing seems so incongruous, so suspicious, so unmanly even, that it is almost incredible. There are institutions whose preferences for secrecy we can well understand—the public-house, with its darkened windows, and the convent with its high walls and bolted doors, among the rest. But for a society professing such high philanthropic and moral aims as Freemasonry, the need of secrecy does seem strange. Think of the church of Christ carrying on its work with doors closed and so carefully guarded that no stranger can enter to see or hear what is being said or done. * * * The mere fact of secrecy, we are aware, does not prove that a thing is wrong. Every human being has thoughts in his own breast that he would not deem it prudent to publish to the world. Families have their private matters, which they wisely keep to themselves. Business firms

have the same. And, similarly, even public bodies, legislative and judicial, both in Church and State, have occasional private meetings, the proceedings of which it is necessary in the public interests, and therefore lawful and right, to keep secret. But to organize a narrow brotherhood on the basis of secrecy, and to make everything about it secret, is different altogether. * * * Under a free government truth and right never need to shun or fear the light of day. Nothing that is conscious of high, unselfish rectitude will seek, as vital to its very existence, to hide itself in darkness. The very resort to secrecy is suspicious. Truth loves the light. * * * Not only is secrecy not necessary for any good and lawful purpose, but it has no warrant from Scripture. The very idea of secrecy is alien to the spirit of the gospel and the kingdom of Christ. It was neither the method nor the spirit of Christ or His Apostles or His Church. Jesus said of Himself when he dwelt among men: "I spoke openly to the world; I even taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing." * * * But not only is secrecy unnecessary for any worthy cause, and unwarranted by the religion of Christ; it is actually dangerous, and may become a menace to society. In the hands of evil men whose ends are selfish and sinister, it can be made an engine of great mischief. Even in the hands of good men it presents a temptation to courses and methods that would not be thought of in the light of open day. * * * Publicity is like the health-giving breeze that sweeps across the crowded city. * * * In an editorial in the Glasgow Herald a few days ago we find a statement probably farther reaching than the writer intended, but true; it is this: "Nothing has served the cause of truth, justice, freedom, progress, better than publicity, and there is every reason to believe that the future will not differ materially from the past." There is sound philosophy here and it will be an evil day for society when this principle is set aside. * * * While dealing with this element of secrecy in Freemasonry, there is another feature we must mention, which is a great aggravation of the evil of secrecy, and that is

that the Order takes its members all bound to keep its secrets, to conform to its rules, before these secrets and rules are made known to the candidate seeking admission. The candidate who for the first time enters a Masonic lodge is literally blindfolded. He is mentally blindfolded as well. He swears to conceal and he swears to conform to—he really does not know what. * * * We have known cases in which men have been induced to join the Order, and have taken the oaths of secrecy, and when the initiation ceremony was past the revulsion of feeling was so great that their first visit to the lodge was also their last. * * * The oaths themselves are barbarous. Take the very first, which is far from the most repulsive, that of the E. A., or Entered Apprentice. After having sworn secrecy in the most elaborate fashion, he adds: "To all which I most solemnly promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows every twenty-four hours. So help me God, and keep me steadfast in the performance of the same." * * * A great statesman once remarked that no decent butcher would cut up a hog in the way these oaths provided for killing a man who breaks his Masonic vows.

(Rev.) G. M. Robb.

Syracuse, N. Y., March 19, '01.

"I'm goin' to leave, mum," announced the housemaid to her mistress.

"Why, I've been doing half your work myself in order to induce you to stay," replied the lady. "Isn't that enough?"

"Yes'm," answered the girl. "But your half of it ain't done to suit me."—
—Chi ago News.

McGorry: "I'll buy yez no new hat, d'yez moind that? Ye are vain enough ahlriddy."

Mrs. McGorry: "Me vain? Oi'm not! Shure, Oi don't tink meself half as good lookin' as Oi am."

Editorial.

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, \$1.00; three months, on trial, twenty-five cents; single copies, 10 cents.

DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

BOOK OF SECRETS.

This is the title of a six-leaved pamphlet, four inches wide, with its first page a title page and its last one occupied by a portrait and a few related lines. All is enclosed in a plain brown cover, bearing not even the title.

At the foot of the title page is the "Notice:—This book of secrets is for C. M. A. members only. Keep it in a secure place, so no outsiders will see it." If they did see it they would so know very little.

The Book of Secrets is made up in paragraphs or sections, under headings, the opening one being "Special Notice," and the notice itself reading: "In the first place, every member of the C. M. A. must have a badge of the order, a certificate of membership from the Grand Secretary, A (sic) book of secret work, a key to Bestography, and be a regular subscriber to the Star, which is the official organ of the order."

Then follows a general argument for secret orders, with special allusion to Solomon and the temple. Solomon is made ruler of a secret society and all the workmen members, and the secrets of that society are brought down to the present day. This is the sort of matter

the so-called "Coming Men of America" are treated to on the very first page.

The climax at which the following passage arrives is worthy of the "notice" which constitutes the opening paragraph of the book. There is a burst of enthusiasm over the principles and destiny of the enterprise, and an announcement of what is to happen in the jungles of India, the wilderness of Africa, on the plains, in the tropics, on the mountains, in times of war, in times of peace, in the frozen north, on the boundless sea, in the mine. If this is a little mixed, let us remember that it is in a book of secrets, and being so universal cannot be expected to come under the narrow English limitations of speech. It goes thus eloquently on: "From the Atlantic comes the joyful message, 'The C. M. A. is booming,' from the Pacific the cry, 'We are growing fast;' from Canada, from Mexico, yes, from every State in the Union comes (sic) words of cheer and promise to work for our grand cause. We have members everywhere in North America, even in Alaska, Cuba, and the Hawaiian islands.

Work, brothers, work, and not only build up the order, but win degrees for yourself. (sic)

Work till you have six members in your town to start a lodge, then work to build a large lodge."

Now, isn't that a great scheme to run up a big circulation for a Cheap John newspaper?

The next page has a cut of the "official badge," which is a cabalistic affair.

It has a circle emblematic of the circle of joiners, and a star to show that the C. M. A. is a bright and guiding star, a square spot to teach the brothers to be square, especially with persons who have subscribed for the paper.

"The letters on points of the star are C. M. A. O. T. N." Coming Men of America, Our Turn Next.

"The grip is made by shaking hands in the ordinary manner, pressing the back of each other's hands with the thumb three times."

"The each other's" keeps company with other characteristic marks rather frequently found within the narrow limits of this six-leaved "book."

Illustrations accompany the descrip-

tion of signs. If strangers meet one says: "That is a nice badge you wear;" the other, "I am proud to wear it," when the first responds, "You are a friend of mine; give me the grip."

Or, without speaking, one scratches his nose with the first finger of his right hand, whereupon the other likewise scratches his fraternal chin.

But if one should see another scratch his nose, and doubt whether he was authorized so to do, he would go to him and say: "Give me the test sign and word of the C. M. A." (We supply the capital; given in lower case in the book.) Response: "Give me your right hand and the grip." The first then whispers: "What is the word?" The other whispers: "America," and the first concludes, "You are right."

The sign of Distress is made by clasping one's hands back of the head. The response to this is shown by a cut much needed to make up for the misstatement of the description. A member is seen holding the lapels of his own coat, but the statement is: "Other members seeing this sign will answer it by clasping the lapels of his coat with both hands, fingers on the inside, thumbs pointing upward." In the dark, where no sign can be seen, the distress sign is: "Oh, if I had a friend; help me;" and the response, "Oh, you have a friend."

To warn another that he is in danger or being swindled in a trade, one says: "It is growing late for members of the C. M. A." If the other understands, he replies: "I think so." The same thing can be done without speaking, by clasping the hands flat across the chest and making the sound of clearing the throat, while the response is taking hold of the lower part of one's own right ear.

In writing a letter to a member, begin: "Dear Brother," and end, "Your friend." "Be sure to remember this when you write, it is very important."

There is a sign to withdraw if you wish to call some one out of a room without attracting attention, and a sign of sickness or pain.

If one has a friend, not a member, whom he wishes other members present to treat well, he clasps his own hands, crossing the palms.

"Clasp them like you were shaking hands with yourself."

At a burial, when the body is lowered, "Uncover your head, hold hat in left hand at your side, cross right hand palm flat across left chest, bow head, remaining silent until you mentally count 15."

"No one can join the C. M. A. unless he is a subscriber to the Star."

There are directions how to canvass for subscribers, or, as they are called, members.

There are degree bars to hang as linked pendants below the badge. "These degrees can only be obtained by getting new members," who are subscribers for the paper.

The little pamphlet reflects rather severely on the proof reader and on the author. It is badly written and incorrectly printed.

But these seem venial faults compared with teaching boys to begin the joining habit, worse than the cigarette habit, about which more is said, and teaching them falsehood about Masonry and about the erection of the temple of God.

The whole enterprise is run by one man, to whom subscriptions are sent by the hosts of boy canvassers whom he ropes in to canvass for nothing and boom circulation for his cheap paper. Whether his object is to get a large circulation for the sake of advertising patronage, or whether the paper is incidental to the gathering of revenue from the boys, we do not decide. Renewal of subscription to the paper is the sole condition of continuing membership year by year.

Wheaton College, Wheaton, Ill.—A school for men and women. One of the schools for higher education which has for the last forty years or more been doing a work for the United States and the regions beyond. Has received students from California and New York, from Central America and Africa, from Europe and Asia. Its graduates and former students are laboring in all parts of the world. Its courses of instruction are thorough and well-balanced. Expenses are moderate. Christian character is the great object sought for. Catalogues and other information sent gladly on request. Address

Charles A. Blanchard, President.

Rev. P. W. Raidabaugh, manager of the Publishing Association of Friends, has recently removed from Chicago to Plainfield, Ind., where it has been decided, I believe, to centralize the Friends' publishing interests and to build and endow an up-to-date plant for business. While the National Christian Association will be deprived of the very helpful services of Bro. Raidabaugh on its Board of Directors, which it regrets, yet we are glad of the enlarged prospects for usefulness of the Publishing Association of Friends. The opportunity for philanthropic Friends to help their denomination by taking at once a financial interest in the publishing plant will undoubtedly not be overlooked.

Plainfield, Ind., May 8, 1901.

I will not be able to meet with your Board hereafter. My association with the brethren the last four or five years has been very pleasant, and I regret severing connection with them in the work. Sincerely yours, P. W. Raidabaugh.

CIPHER RITUALS.

Another subject which I have frequently referred to, and vigorously condemned as a most reprehensible practice, is the use of printed or written rituals of the esoteric work of Masonry.

From the printed reports of proceedings I have learned that no less than eight or ten of the Grand Lodges of our country either permit or authorize, by statute, the use of these rituals, in some form or other, by their subordinate lodges. In one jurisdiction, a few years since, the Committee on Ritual recommended a certain work of this character to be used by their subordinate lodges, giving the name and address of the firm from which the book could be bought. This recommendation was adopted by the Grand Lodge as the standard work in its jurisdiction, and the subordinate lodges were instructed to use the same.

I cannot conceive of a clearer violation of the landmarks of our fraternity than such action as this; and, in my opinion, other Grand Lodges might cease fraternal relations with those adopting such action with as much propriety as in the cases of the Grand Orient of France, some years ago, and, more recently, the

Grand Lodge of Peru, for striking from their rituals the requirement of a belief in the existence of Deity. For, while the French and Peruvian action was clearly in violation of the landmarks, and deserving of the strongest condemnation, its influence was local, and only affected the craft within their own jurisdiction, whereas the cipher evil affects the fraternity generally, and may, if persisted in, eventuate in the destruction of the institution of Freemasonry.—Selected.

The recognition, by an official Masonic authority, of the danger to Masonry in a ritual, may be claimed as an endorsement of the N. C. A. See our advertising page. Will not our readers consider the efficacy of owning and circulating rituals? We will mail them on receipt of advertised price to any address for those who prefer not to be themselves known as sending to those receiving them. It is better to get those not in cipher for ordinary readers.

CUT-RATE MASONRY.

If Dr. Darius Wilson, of New York City, worked as operative instead of a speculative Mason, he might be called a scab. Ordinarily a New-Yorker has to pay more than a big gas bill for the dark lantern illumination shining along the path from the Blue Lodge to the 32d degree, but now the trip can be made for a mere fraction of the ancient price, and dear at that.

For a fifth of the old rate one can now go from the 32d into the Shrine, and get the privilege of wearing the moon and going around with a scimeter. What the drinks will cost afterwards is one of the secrets to discover.

A reporter called at 240 Fifth avenue, and found Dr. Darius Wilson, who is said to be not unknown to Masons in Massachusetts. He admitted he was "K. T." He is a member of Yonnondio Lodge, No. 163, Free and Accepted Masons, of Rochester, N. Y.; of Mount Zion Chapter, No. 231, Royal Arch Masons; Union Council, Royal and Select Masters, and of York Commandery, Knights Templar, all of New York. Dr. Wilson, a white-bearded man of about 60 years, said in explanation of his offer: "M. McB. Thompson, of Montpelier, Idaho, and I have decided to start Scottish Rites bodies of our own in the United States. We derive authori-

ty from the Scottish Rite of Scotland, whereas the other fellows get their authority originally from France. Scotland is Scottish, hence Scottish Rite. We shall also work under the Imperial Confederation of the Rites of the World, which takes in all the degrees from the 4th to the 96th; the supreme council of Spain, and under a charter for the Ancient Primitive and Oriental Rite, granted by the sovereign grand body in Italy. We also derive authority from P. C. Butt, who is the most worshipful sovereign grand master general of the Ancient and Accepted Egyptian Rite of Memphis. I have another charter from the Oriental Order of the Pilgrim Weeper of the Palm and the Shell, from India. As for the Mystic Shrine, I get my authority to establish temples and confer the degrees from somewhere in India, where the Mahatmas come from, and the authority is derived from P. C. Butt."

Here are aid and comfort for the Pilgrim Weeper.

CAUSES OF SUSPENSION.

What can be done to lessen the loss by suspension for the non-payment of dues?

This question is of much importance and worthy of earnest consideration. There must be some causes which tend to produce this result.

Financial embarrassment may be one cause.

Another cause of so many suspensions is, perhaps, loss of interest.

Still another reason is disappointment. They have not found what they expected. They have heard of grand and glorious principles inculcated by our order, of the attentions to the sick, of charities. —Condensed from *Indian Mason*.

CLANDESTINE.

The clandestine Masonic Lodges of Ohio are thirty-three in number, named and located as follows:

Ahlman, Newark; Alliance, Alliance; Alpha, Cleveland; Bismarck, Cincinnati; Brighton, Cincinnati; Columbia, Columbus; Dumah, Springfield; Eureka, Cincinnati; Franklin, Columbus; Gem City, Dayton; Globe, Toledo; Hiram, Canton; Independence, Youngstown; Lessing, Toledo; Lincoln, Toledo; Lincoln, Cleveland; Linton, Cincinnati; Massillon, Massillon; Mt. Tabor, Chillicothe; Myrtle, Mt. Vernon; New England, Worthington; Olen-tangy, Columbus; Painesville, Painesville;

Progress, Cleveland; Salem, New Salem; Scioto Valley, Portsmouth; Surprise, Olmstead Falls; Summit, Akron; Victor, Cleveland; Vinton, Galloway; Washington, Cincinnati; West Mansfield, West Mansfield; Lincoln Goodale, Columbus.

Lodges outside of Ohio should place these names where they may be readily referred to, especially when examining visitors from Ohio.—*Masonic Chronicle*.

A lodge seems a naturally clandestine thing.

THE INSIDE FACTS.

The Bridgeport, Conn., Telegram says of a recent session of the Shrine in that city:

To diagram the stage settings would be to betray the confidences of an architect or the building commissioners; to depict the calcium and sand effects might implicate the master machinist; to illustrate the gyrations of Morgiana were to outrival the Forty Thieves, and make Louie Fuller fuller—of emotion.

To illustrate just where the awaking scribe was ensconced when the whirlwind struck the desert and Charity Commissioner Biltz struck Sailer's hall, were to put the affable commissioner in a compromising position, and we won't do it, not though it would tickle our fancy to see him planted on the hump of the camel and have his fezlets, scimiter in hand, decapitate the unfortunate commissioner.

Those Mystic Shriners have had us guessing more than once, let them now turn out and guess how we got into the festivities.

They came in bunches; from north, east, south and west, resplendent with medals, full of shrine ginger and Alderman Graves' soda water, and disguising themselves with domino and two boards, started in to put the uninitiated through their sprouts.

Police Commissioner Baldwin looked like Ali Baba, looking for the mysterious cave. Dan Rowland was a thing of beauty and a joy forever; true, he looked as if he'd rather be troutng, but as the hind legs of the kicking camel, he outdid "Dick" Golden in the palmy days of Evangeline on the identical point of the heifer Dan occupied as the camel.

We put up a righteous kick against the

operatic introduction. The orchestra was worse than a cross roads circus band and the singers—we'd rather hear Eddie Riley any time.

The sand effect was good and what didn't get into the eyes, nostrils and ears of the candidates, was made visible to the audience through the medium of a blacksmith's bellows, and it was boss.

The simoon reminded a fellow as it came along from up the stage of the days when he attended club and returning home, uncertain just where he was at, struck a dark hall, then the banister rail. The sensation was there and the effect on the candidates made them act as if certain judgment had struck them for mixing up with such an aggregation; also as if they didn't want to go on the stage any more and had changed their minds about becoming knock-about comedians.

The transformation scene was a revelation of beauty and as Abdallah Sazarac and Mustaph headed the Amazons in the march, the Shriners wished they'd picked out some other beauties to represent the Shrine.

The dead candidates were carried off, the scene changed to an enchanted island with the prelate, Monte Cristo like, telling the brothers the world was his, a little red fire, that the bellows blew out and the degree work was over.

The scene was so realistic that a man in the flies got overheated and fell to the stage, but he hadn't far to go, so got up and dusted.—American Tyler.

"To be continued" in "Nobles of the Mystic Shrine," for sale by the N. C. A.

The Cynosure has received from the International Globe Company of Chicago one of their flat globes, which shows the correct position and relationship of all waters and countries of the earth's surface; the animals of the different zones; products and industries; the time around the world at all places, etc., etc. This globe is intended to take the place of the costly spherical globes and to give for \$2.00 what generally costs many times that amount.

The editor of the Cynosure commends the flat globe as a valuable addition to the office or home. A Geographical Manual accompanies the flat globe.

REBEKAH DISTRICT REPRESENTATION.

"District representation in the Ohio Rebekah Assembly has been tried and already the murmurings of discontent are heard among the unrepresented lodges. We predicted that when the enthusiasm heretofore kindled annually at the State Assemblies and carried home by the representatives of those weaker lodges, with new modes of work, ceased, interest in Rebekah Odd Fellowship would gradually become cold and die, and the result would be the surrender of the charters and death of the lodge.

All these things have already come to pass in a small measure, and will grow in volumes as the years go by.

Rebekah Odd Fellowship has become the second grand division of the order, as cited above. Why kill it, then, to gratify the spleen of such as have become disgruntled towards this branch, as was evidently the case in the Ohio change? Rebekahs did not ask for it, as but an exceedingly small number out of the thousands favored it, and yet the Grand Lodge forced it upon them—for what? We can see no reason why, if not to gratify pique. Let the Grand Lodge return to the original idea before the gloomy mould of decay becomes so thick and poisonous that the bright germs of progress and enthusiasm are killed beyond recovery."

—Condensed from Rebekah Department of Odd Fellow Companion.

Even in the great jurisdiction of Pennsylvania, with its more than a hundred thousand Odd Fellows, that sprightly paper, the *Siftings*, complains of non-support. The editor of that paper says in a recent issue:

"None of them, so far as we have been advised, have proved remunerative to their publishers. Notwithstanding this discouragement a few journals, such as the *Siftings*, *New Age*, the *Companion* and the *Bundle of Sticks*, through the determination of their publishers to persist in issuing them, in spite of every discouragement, have found their way to the firesides of a limited number of paying subscribers for a considerable length of time. Why is it that our journals are not properly appreciated and more liberally patronized? They are as well conducted and as intelligently edited as other journals published in the interest of kindred organizations and other secular, as well as religious socie-

ties. No other agency has accomplished so much toward promoting the welfare and prosperity of the order. Surely this cannot be denied; hence there can be no excuse for our brotherhood in withholding their patronage from the journals published solely in their interests as Odd Fellows."—The Companion.

But does any other insurance company issue a paper that pays its own way? Probably the Travelers' Record has always been supported by the company as an advertising medium.

ODD FELLOW BENEFITS.

Brother Edwin L. Farrar, in the Talisman, of Indianapolis, wields a trenchant blade in an article in that paper. He asks questions like this:

Why should the Sovereign Grand Lodge pay to its salaried officers, in addition to their salaries, the same per diem for attendance at the sessions of that grand body it pays to the Grand Representatives? And, why should it also pay those salaried officers for service on committees? For what are their salaries supposed to pay? Would the Grand Representatives be as liberal with their bookkeepers, clerk, etc., at home as they appear to have been with these brothers? Would any one of them pay a bookkeeper an annual salary, and, in addition thereto, per diem five dollars for each day he should be present in the office to attend to the business for which he was employed, or should an officer of the Sovereign Grand Lodge be so paid?—Odd Fellow's Companion, June, 1896.

And, Brother Farrar, while we think about it, there is a question whether dues collected are turned this way instead of going for benefits! Suppose you swing that trenchant blade round that side.

WOMEN BARRED OUT.

Colonel Robert White, the orator at a school corner-stone laying, said:

"I cannot look into the bright eyes of the ladies 'sparkling for us' to-day, without a passing word for them. You wonder, ladies, why a woman cannot be a Mason. I'll tell you why. You are not a man. It is because you are a woman, and Masons would have you preserve your womanhood, and keep the gentleness, purity and modesty which so well becomes your sex.

"Why, Masons are said to ride goats. You may ride a bicycle, but you don't

want to ride a goat. Picture yourself, in your imagination, in a Masonic lodge room with the craft at work. There Masons use implements of labor, squares, levels, plumbs, with which to build houses and temples. Do you want to be 'plumbed up' or 'squared up' or 'leveled off?' If so, join the craft. Masons sometimes work in their bare feet. If you desire your shapely feet exposed to summer heat and winter cold, why, join the Masons."

He does not recognize as Masons members of the Eastern Star, and he credits that class with modesty. It is true that Masonic initiation is impossible for a decent woman. To save her life a female spy on Masonry once endured it.

LODGE NOT ESSENTIAL.

Masonry existed before regular fixed lodges. In those days the status of the whole craft was that of non-affiliated Masons, and whenever and wherever a sufficient number of them were thrown together they might form a lodge pro hac vice. Even now a man does not become a member of a lodge by virtue alone of his having received the degrees therein. It requires positive legislation to that effect to produce that result. But that positive legislation exists in the regulations of Grand Lodges, and we are so accustomed to it that we no longer conceive of the possibility of a brother's receiving the degree in a lodge without ever becoming a member of that or any other lodge. But it is within the memory of men now living when such was the rule. It is not necessary to return to first principles in these matters, but to understand those principles has a tendency to clarify our ideas of the crime of non-affiliation. Our own attitude toward a brother who prefers to practice Masonry outside a lodge is precisely like our attitude toward a man who prefers to practice Christianity outside the church. We think he is misguided; that it is his duty to belong to a lodge as it is the other's duty to belong to the church. But, after all, our estimate of his Masonry depends finally upon the quality of the Masonry which he practices, and, while we retain our opinion of his duty, we allow him the right to have his opinion and to follow it. We would not coerce him. Considering the way Masonry is in these days distorted, we have much sympathy with the Mason who chooses to be independent.—Amer. Tyler.

Yet, does it not amount to practical secession?

News of Our Work.

29 Monroe Street, Springfield, Mass.

I maintain a continual testimony against the lodge, both in public and in private, and feel its hate wherever I go. God helps me to speak in love as well as in plainness, and he will deliver "from all the assaults of hell and sin."

Let's pray for each other.

Love to all the saints.

J. Franklin Browne.

April 3, 1901.

During about sixty years I have opposed secret societies for many reasons, the chief of which were, I believe they are in conflict with the plain teaching of the Bible, especially with the gospels. They tend to cultivate deception, swearing and intemperance.

(Rev.) Jacob Davis.

IN SOME NEW FIELDS.

On Train, May 17, 1901.

Dear Cynosure: My work for the month past has been in the four States of Pennsylvania, Ohio, Michigan and Illinois. At Apollo, near Pittsburg, Pennsylvania, I addressed three congregations in Free Methodist churches. At Grove City, Ohio, I spoke in the Methodist Episcopal Church. In Detroit, Michigan, I lectured in an Ohio Synod Lutheran Church. In Grand Rapids, Michigan, I conveyed the greetings of our Association and told of N. C. A. work at meetings of two classes of the Christian Reformed Church. I also preached in the Wesleyan Methodist Church and took part in a meeting held in a Baptist Church. In Chicago, Illinois, in addition to attending our Annual Meeting, I spoke to an audience of one hundred and fifty at a prayer meeting in the large Warren Avenue Congregational Church.

I have disposed of considerable literature in connection with the preparation for the Michigan State Convention. The work in Pennsylvania has never contributed more in support of the Cynosure than to-day. Friends in Ohio appear in good heart and gladly support

the Cynosure. Michigan is a splendid field, ripe for the harvest.

In Detroit there are twenty-five or more strong churches that exclude those connected with the lodges from their fellowship. I secured the subscriptions of the pastors of fifteen of these churches to the Cynosure. Time did not permit a visit to all.

In Grand Rapids I found a population of 36,000 Hollanders. A majority of these, I judge, do not favor lodges. Some twenty subscriptions were secured in a short time among pastors and business men here. We look with expectation to the State Convention soon to gather.

I lecture, D. V., in a Holland Church at Muskegon, Michigan, May 24th. Immediately after the Michigan State Convention I return home.

W. B. Stoddard.

A GOOD OPPORTUNITY.

Strasburg, Ill., May 11, 1901.

Will you allow me space in your valuable paper to state to the public my utter disgust and hatred of the principles and workings of all secret fraternal societies. I have made them a special study for five years. I have openly opposed them, both publicly and privately. And seeing the power and great efforts that are being made by these orders, I hold it as my duty to God and to my fellowman to take up the work of openly opposing and exposing their principles and work. I am at liberty to go anywhere, and will go wherever the people feel that my work is needed. I will either deliver one or more lectures, according to the wishes and needs of the people and community in which I labor.

Any one desiring my services may address me at Strasburg, Ill. Yours in the work,
Eld. Thos. Inman.

TRACT WORK.

Dear Sir: I recently ordered and received a number of tracts on Secretism. I have disposed of them and know they will do lots of good. I already see some of the fruits.

I knew a Lutheran minister who be-

longed to a lodge, so I sent him a few copies of the Cynosure; yesterday I met him and, in talking to him about lodges, he assured me he had no further use for them. Henry Miller.

The pastor of the Summerdale, Ill., Congregational Church writes, under date of May 9, 1901: "We had a good prayer meeting last night and considered the matter of the church and secret societies."

The folly of those who wish to take the members of the minor secret orders into the church, where they would have ten-fold more power to break down the church's standard, is suggested by the following letter received at the Cynosure office:

"I am a United Presbyterian minister in Iowa. Secret societies are simply ruining my work. Please send me some sample pamphlets, or tracts, or anything against secret societies. Or please mention some books that you know would be helpful to me."

The friends of Rev. P. B. Williams can reach him directly by addressing him at Sidney, Ohio, Box 42. He will be glad to receive invitations to lecture at any place in the Western States.

Your attention is also called to the letter of Elder Inman in this number, who will answer calls for lectures in Illinois.

D. R. Kramer is doing good seed sowing in California. This Association is glad to help such workers to tracts for free distribution. Let our friends who cannot go, help supply those who can and will. The Free Tract Fund should receive a thousand dollars at once.

Glenford, Ohio.

In answer to your inquiry, will say I am not giving all my time to this work, only incidentally. As I am holding protracted meetings, I set apart an evening or two entirely to your work. I also lecture on other occasions, as opportunity affords.

The following are some of the topics I have used:

"Secretism a Detriment to the Church."

"The Social Side of Secretism."

"The Lodge in Political and Business Affairs."

I am now rearranging and working on a new course of lectures.

(Eld.) Quincy Leckrone.

Friends in Eastern Ohio and Western Pennsylvania needing some one to speak on this reform, will do well to address Eld. Leckrone. The Indiana State Convention commended him very highly for his services in that convention.

Mr. Roy M. Hawkins is another tract worker that we hope will receive kind words and such encouragement as the Cynosure friends can give him, as he visits from town to town. Elgin, Ill., has been recently visited by him.

Three new Directors were elected by the National Christian Association, at its Annual Meeting. Mr. W. B. Rose, Assistant Publishing Agent of the Free Methodist; Rev. Dr. Fifield, of the Warren Avenue Congregational Church, Chicago, and Mr. Fred D. Ewell, a publisher and member of the Methodist Episcopal Church.

Rev. W. E. Snider, of Floyd, Iowa, has taken advantage of our special offer to Sunday schools and ordered a club of ten for his scholars. The N. C. A. has made it possible for pastors and superintendents to do much this coming year to save men and women to the church.

From circulars received from our old friend, M. N. Butler, of Topeka, Kan., we learn that he is actively seeking to let in the light that makes for righteousness upon the public affairs of Kansas.

Gwenn Dale, Indian Territory,
April 18, 1901.

I have just returned from the sunny South, West Central Texas—Coleman—where my daughter and myself have been holding gospel meetings for about five weeks, with considerable blessing, and have, amidst no little opposition, held forth a full gospel. This has been on lines of separation, and of course Satan was wroth.

Masonry and Pythianism flourishes in the South amazingly, and the outlook

for a pure gospel looks very dark in all that section, for nearly all the "priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" I was opposed all along through the meetings by a Methodist minister, a Mason, and heaven only knows what else. But, praise the Lord, one of the preachers who has been in the thing but a little while, I believe will give it up. I have sent him Finney, and that ought to settle him. Yours in faith,
J. E. Wolfe.

A SOUTHERN WITNESS.

Leesburg, Ga., April 23, 1901.

Dear Brother Phillips: I have been in the South all winter, have held meetings in Macon, Ga., New Orleans, and here. I close here on the 26th, Friday of this week, and go to hold a big tent meeting at Fernandina, Fla. I find the Masons very strong here, and they are sapping the life out of the church. I am still fighting them wherever I go.

(Rev.) J. D. Taylor.

Roland, Iowa, May 8, 1901.

Can you give me any information about the "Modern Brotherhood of America," headquarters, Tipton, Iowa.

I have many of my books about secret societies in constant circulation among the people. Secret societies are checked here. We have a lodge of Masons and one of Modern Woodmen, but they are not flourishing. In my large congregation, consisting of over 200 families and about 1,100 souls, there is only one secret society man, and he belongs to Modern Brotherhood! The rest of the secret society people belonged mainly to another church here in town. Yours truly,

G. Smedal, Lutheran Pastor.

Josiah W. Leeds, West Chester, Pa., has just published, in a handsome twelve-page pamphlet with cover, the views of John Wiclif on the subject of war. The title of the pamphlet is "Wiclif's Anti-War Views," and may be had by addressing the author as above.

Subscribe for the Christian Cynosure for your pastor and Sabbath school.

SECRECY AND THEOLOGICAL SEMINARIES.

BY J. M. HITCHCOCK.

Shortly before his death, the writer heard Mr. Moody say: "Chicago is the greatest theological center in the world." He did not declare that it had the most eminent and profound religious teachers, but that there were more men and women in Chicago preparing for the gospel ministry than in any other city.

Here are located the theological seminaries of all the principal evangelical denominations, with Mr. Moody's Bible Institute, which claims to be interdenominational; the Deaconesses' Home, founded by Mrs. Ryder Meyer, and several other schools giving religious instruction to such as care to broaden their possibilities for usefulness. Several of these seminaries have German, Scandinavian or other foreign departments, as well as English.

Whatever may be said of the merits or demerits of these schools, it is conceded that the two thousand students who go out annually from this center, into new fields, are a powerful factor in shaping the religion and morals of the populace.

What instruction, if any, do these students receive during their theological training to prepare them to confront the rapidly increasing secret society problem, is a query that brings us face to face with the very nerve center of our subject.

We recently visited these schools, as the agent of the National Christian Association, with a view of learning their attitude toward secrecy, as well as supplying them with anti-secret literature and lecturers. A few of these seminaries show their students the evils and dangers of the lodge, its anti-Christian character, and thus prepare them for an emergency which is sure sooner or later to overtake them. It is significant that none of these Seminaries directly and openly favor secrecy, while a portion of them antagonize the system. The Lutheran Seminary, in Lake View, over which the Rev. Dr. Weidner so ably presides, presents an impregnable Gibraltar to the encroachments of the secret kingdom. By special request of

students and faculty Pres. Blanchard addressed them. Here are fifty young men who are to fill as many pulpits that will have no room for, or sympathy with, Pagan worship.

Dr. Torrey and Mr. Newell, of the Moody Bible Institute, expect always to be loyal to the truth, and their interpretations of the word condemn the whole secret system. From this religious center go out three hundred witnesses to the utterances of Him who said "In secret have I said nothing."

The prevailing sentiment at the Chicago Congregational Theological Seminary, though perhaps slightly less pronounced, is opposition to the system of doing things in the dark.

With a vast number of the Methodist clergy, including Bishops, yoked with unbelievers, in idolatrous lodges, it were strange if the Methodist Seminary at Evanston could do more than remain silent. True, it has a Scandinavian department that is opposed to secrecy, but is obliged in large measure to succumb to the prevailing sentiment. Nothing short of a religious cyclone will restore Methodism to the primitive principles of its great founder.

The attitude of the McCormick Seminary (Presbyterian) seems to be that of non-committal conservatism. It is believed that few, if any, of the faculty belong to secret societies. One of the professors said, "Thus far it has not been made an issue with us, and we do not care to cross a bridge before we reach it. When the issue is thrust upon us we will settle the matter as the currency question has been settled."

The Baptist Seminary in connection with the Chicago University is evidently toying with this question. It does not propose jeopardizing prospective endowments by taking a very decided stand, either for or against secrecy.

President Harper could not be seen, but deigned to refer the writer to a subordinate official, who was too busy to give attention to the matter. The Seminary has a Scandinavian branch at Morgan Park, which is opposed to secrecy and expressed a desire to hear upon the subject, but it is altogether probable that the faculty will do little to gratify their

wishes. And thus the struggle between right and wrong goes on.

There is an irrepressible conflict raging between the religion of Jesus Christ and the leprous, made-to-order religions of the lodges. Churches and Seminaries may cry peace! peace! but there will be no peace along these lines until they are willing to assist in the work of barricading the sheep from the devouring wolves.

From Our Mail.

MY WAY OF RESTING IN MY OLD AGE.

To my friends: God's old workers are expected to retire. I must obey God's orders. At Redondo Beach, many miles from our home, I have bought a lot, upon which I am to have my headquarters, in working in God's order, in reaching the masses, as the crowds come and go.

My time is short. The King's business requires haste. Rufus Smith.
Spadra, Cal., May 14, 1901.

Tarrytown, N. Y., April 8, 1901.

I think your magazine has improved of late. (Mrs.) M. B. Nichols.

Rodman, N. Y., April 23, 1901.

The Cynosure has had some notable excellencies of late; Masons may carp, but your earnest work has made its impress. I deny all moral goodness to all forms of sworn secretism. The sooner all reach that conclusion the better. Yours respectfully. N. S. Smith.

Monona, Clayton County, Iowa,
May 10, 1901.

Dear Cynosure: I would suppose that men who attempt to expose the Masonic order would explain its work in detail. To illustrate, I understood you, in 1896, to say that President McKinley belonged to seven secret societies. I also understand that Vice President Roosevelt belongs to the Masons. If these two men are bound by oath to favor men that belong to their orders, how can

they serve the public properly. They evidently received many votes from men of their orders with the expectation of getting favors. I am surprised that the public submits to it without protest. Are men tied down by fear so that they dare not protest? If reports are true, we have a sort of underground enemy that will soon be troublesome to control.

R. M. Fonda.

Hortonville, Wis., April 10, 1901.

William I. Phillips, Secretary, Honored
Servant of God and Brother in the
Kingdom of Patience and of our Lord
Jesus Christ:

One of my early recollections is that when Captain Wm. Morgan was murdered I swore eternal hatred to Freemasonry for good reasons, as it seemed to me. I have never seen any reason to change my mind. Upon more thorough investigation, I see more and still more iniquity in the institution, while I cannot see a redeeming feature.

And while I abhor their silly ceremonies and barbarous oaths, I never considered their oaths binding, for the reason that they have no authority to administer an oath. Our civil laws never gave them any, and I am sure God never did. Still, to my mind these are but trifles in comparison with the way they treat our dear, blessed Lord, the Man of Calvary, the Bleeding Victim, the world's only hope. This is to me terrible. And how a lover of Jesus can tolerate such a thing is beyond my power to conceive.

And then, when secret temperance societies came along we were led by the Holy Spirit to see that we could do more outside of their lodge than in it. My husband and myself were both strong on the temperance question, and anxious to do all in our power to promote its interests, yet we have stood aloof from all the secret societies, and feel that God has blessed us in so doing. We have done what we could to expose the fallacy of secrecy in all its bearings. We often talked together of the baneful influence it was exerting in the church and everywhere it could crowd in.

And now while I write my poor heart is pained beyond the power of language to express, and such also was the feeling

of my dear departed husband. If only the friends of the anti-secret cause would let it be known that they were its friends! But in some way they seem to be afraid; while on the other hand those in favor of the lodge are ever telling of its good qualities. And yet I am encouraged, because God and truth are for us, and that is more than all that can be against us. And as American slavery tottered and fell, so must secretism. Amen! The Lord in mercy hasten the day!

Mrs. E. Griffin.

O, IF ONLY I COULD KNOW!

BY MRS. P. A. POST IN HER 81ST YEAR.

If only I could know, dear Lord,
(The Spirit teaching me),
That ev'ry act, and thought, and word
Were pleasing, most, to Thee,

'T would be the very sum of bliss,
Whate'er the sorrows are,
The purest, loftiest, happiness,
Which angels cannot share.

Snice Thou hast ever loved me so,
And giv'n Thyself for me,
'T were vain to think of earthly woe,
Since I can live with Thee.

Thou'st said—"I in thee—thou in Me."
O, wond'rous, matchless love!
Then dwell with Thee eternally,
In Thy "Mansion" above.

O, Thou art "Drawing" me away
From th' earthly "Evening Home,"
To the fair realms of endless day,
Where saints and angels roam.

The greatest danger of the Christian to-day lies in the pathway of doing things that seem to have no harm, but which are caught up by the criticiser and imitator outside the fold and used to cover the more flagrant act. A true follower of Christ cannot afford to stand in any compromising position. We are commanded to put on the whole armor of God, and no weak place should be allowed in that armor.

--Eliza Trask Hill.

Newspapers and Reform.

What a travesty of religion are all the pious pretensions of the lodge system.

—Evangelical Visitor, May, 1901.

Vice President Roosevelt is now a Master Mason, having recently taken the third degree in Matinecock Lodge at Oyster Bay, Long Island. Such a step may increase the popularity of this high official in certain circles, but it will not add to his manhood or his usefulness; nor will it better his standing in the eyes of those who have carefully studied the character of Freemasonry in the light of God's Word. It is humiliating to think of our country's second highest official going through the degrading initiatory rites of this order and swearing to its criminal oaths.

—Reformed Presbyterian Standard, May 15, 1901.

NO CHURCH THEN.

It is often said in apology for secret orders that if the church would do her duty there would be no occasion for secret orders. Now, we have this to say, either that statement is not true, or the public boasting of Freemasonry is deceptive and false. They boast of an ancient origin, even back to the days of Solomon. There were no churches then. They should either quit cursing the church or else confess that they have lied about Solomon being a Freemason. Freemasonry is the mother of secret orders, as much as the Roman Catholic church is "the mother of harlots." How can the iniquity of such an institution be justified for the reward they get out of it? Let some preacher who is a member dare to answer.

"But above all things, my brethren, swear not, neither by heaven, nor by earth, neither by any other oath." (James 5: 12.) I have read the oaths that many of our brethren have made in order that they might bow to the mystic shrine. The oaths are simply terrible, terrible, terrible. (Deut. 5: 11; Matt. 5: 33-37.) It is enough to make one wonder that the Lord does not strike them dead,

while they bind themselves under a penalty more cruel than "death without mercy," and more barbarous than cannibalism, with an oath more blasphemous than any common profanity, to keep the secret. Oh, Lord, deliver us from the powers of darkness! Are they disciples? Are they humble and obedient followers of Jesus Christ? Do they honor him? Are they keeping the faith? Do they pray to be kept back from presumptuous sins? Do they tremble at God's word? or do "they feed themselves without fear?" (Jude 12.) "But above all things, my brethren, swear not, neither by heaven, neither by the earth, nor by any other oath."

And yet they tell us that these institutions of darkness "do not interfere with any one's religion!" What kind of religion is it that blasphemy will not interfere with? What kind of religion is it that a positive transgression of God's holy law will not interfere with? Is it the Christian religion, or is it Pagan? Is this not a worthy consideration?

—Octographic Review, April 9, 1901.

HIGH-PRICED PRAYERS.

Almost everything in these days is run by combinations and secret organizations. Everybody must "belong" to something, and some people belong to a good many things which are of no great advantage to them.

Among the numberless swindles of our time may be mentioned a lot of mushroom secret benefit and life-insurance societies, which have sprung up like Jonah's gourd, promising simple people ten dollars for one, more or less, and swindling all who put money into them except a few hungry scoundrels who manage them. Some of these gentlemen have from time to time found an opportunity of viewing the world through iron window-sashes, thus serving as a useful object-lesson to many others who are inclined to take advantage of the simplicity of unwary souls.

These swindling institutions often have a religious element, a "ritual," a "chaplain," and a regalia, and any number of officers with pompous port and high-sounding titles.

A gentleman once came into the Scriptural Tract Repository, and laid down the prospectus of a certain secret organization. The writer looked it over, and when the gentleman returned to inquire about an endorsement of the scheme he was catechised somewhat on this wise:

"How many Supreme Beings are there?"

"Why, one, of course."

"But, on this paper, I find the names of nine supreme beings, supreme patriarchs, supreme treasurers, supreme chaplains, etc., etc."

Nine supreme beings in one secret society! The subject was dropped, and the next circular did not have a single "supreme being" in it!

A while ago it was stated that the "supreme chaplain" of the "Golden Lion"—a church member who had been a grocer's clerk, working at \$15 per week—received \$7,500 a year salary for his service as "chaplain." His duties were to offer prayer at the annual meeting of the order! In fact, it was stated that he only prayed once in two years; but his prayer was so effectual that he got \$15,000 for reciting it. This "Golden Lion" we presume was something like the "roaring lion" that we read about, who "walketh about, seeking whom he may devour;" and this money was doubtless filched from poor hard-working men and women, who, not content with one dollar which they had earned, wanted two or three dollars that they had not earned, so put their money in to find themselves swindled out of it by these "supreme" rascals.

Doubtless these people thought that the religion of Jesus Christ was too expensive for them, and chose an association which had a mild flavor of religion derived from an elaborate ritual and a chaplain of such extreme piety that he could read or recite fifteen-thousand-dollar prayers. No wonder they could not afford them often. They were too expensive for ordinary use. But it is said that this chaplain, after investing his funds in real estate, when taxed with the villainy of his course, unctiously quoted Scripture which declares that if a man does not provide for his own house he

has "denied the faith and is worse than an infidel," and said he was providing for his own house.

There are three organizations which have Divine sanction: the family, the civil government, and the Church of the living God. The inventions of men are endless and often useless. Christians will do well to keep to the simplicity of the gospel, and avoid those who, with great swelling words of vanity, beguile the unwary, and allure men into ways which do not profit.—The Christian, Boston, Mass.

DESIGNED FOR ELKS.

Miss Lockhart is very artistic and original and this design was made at Christmas time. The motive is the 11 o'clock toast to absent brothers and is worked out in purple and white, the colors of the order. A dancing girl is gracefully poised on one foot, pointing to 11 o'clock with the toe of one foot, and in her hand she holds a glass of wine. A member of the firm saw the design and pronounced it a great hit.

To the jolly Elk, bubbling over with good humor, the 11 o'clock indicator would not make him at that hour wish to retire from a scene so savory of Bacchus' bliss and Venus' kisses, but there are those of a more prosaic type, who, absorbing the vision of the pretty dancing girl, would bless the blinking night stars that it was not an hour later.

—Detroit Tribune.

DEPLORED BY MINISTERIAL CONFERENCE.

Lansing, Mich., May 7.—The general pastoral conference of the Evangelical Lutheran Synod of Michigan and adjoining States is in session in this city with sixty delegates present, forty of this number being from this State. Practically the entire day was devoted to the reading of a paper on "Secret Lodges" by the Rev. E. Wenk, of Waterloo, in which the great number and strength of secret societies was greatly deplored. Masonry was declared to be the mother and type of all secret societies.

—Grand Rapids Herald.

Standard Works

—ON—

Secret Societies

FOR SALE BY THE

NATIONAL CHRISTIAN ASSOCIATION.

221 West Madison St., Chicago, Ill.

IMPORTANT INFORMATION.

(1.) We are unable to furnish the Rituals of any Societies not given in this Catalogue.
(2.) The safest as well as the cheapest ways to get books are as follows: Always send the full amount for your order by draft, P. O. or Express Money Order, or Registered Letter. Books at retail price sent Post Paid. For 8 cts. extra books *Registered or Express Paid* and delivery guaranteed.
(3.) C. O. D. orders will not be filled unless \$1.00 is sent with order as a guaranty that books will be taken; and as Express and Collection charges must both be paid on small orders for books C. O. D. the cost is double what it is to have them sent Registered or Express paid.

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The accuracy of these expositions attested by affidavits of Jacob O. Doesburg and others.

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A complete exposition of the Blue Lodge and Chapter consisting of seven degrees. Profusely illustrated.

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341 pages, cloth, \$1.00; paper, 50c.
A full illustrated ritual of the six degrees of the Council and Commandery.

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The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.
Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

EXPLANATORY: Freemasonry Illustrated and Knight Templarish Illustrated give the 13 degrees of the York Rite, and there are 43 degrees in the Scotch Rite. But the first three degrees are given in Freemasonry Illustrated belonging to both Rites. So these books give 43 different degrees (no duplicates).

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
The genuine old Morgan book republished.

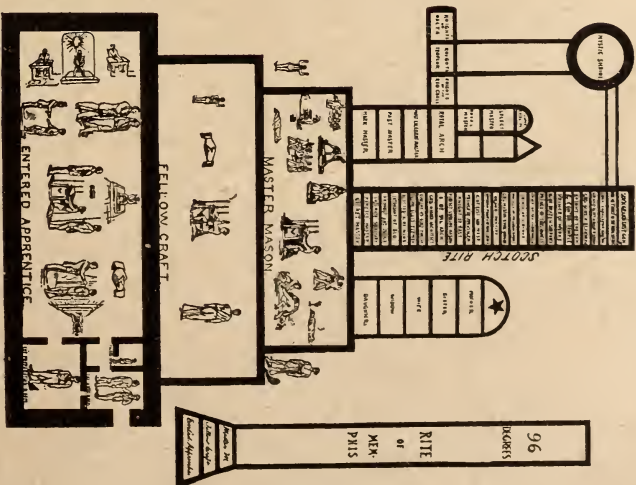
Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By F. Romayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Richardson's Monitor of Freemasonry. Cloth, \$1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Duncan's Masonic Ritual and Monitor. Cloth, \$2.50.

Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Knights of the Orient. Pocket size, full roan, flap, \$2.50.
The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, with 15th degree.



ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

MASONIC CHART.

The accompanying chart represents one hundred and forty-two degrees.

1. The American Rite of 13 degrees.
2. The Scotch Rite of 33 degrees.
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.

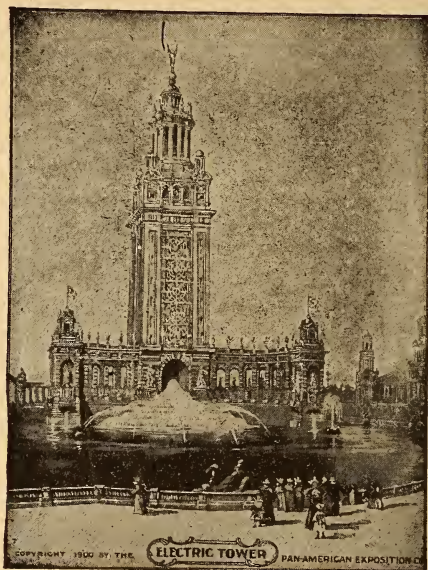
The Pan-American Exposition.

Its Object.

If the people of the republics and countries of Central and South America fully realized to how great an extent misinformation with regard to their several countries exists in the United States and Canada, the Pan-American Exposition would be taxed beyond its limit to provide space for the exhibits that would come from those countries to enlighten the people of the United States and Canada concerning their neighbors to the southward.

The ideal had in view by those who planned the Pan-American Exposition, is the formation of a great international information clearing house upon these subjects.

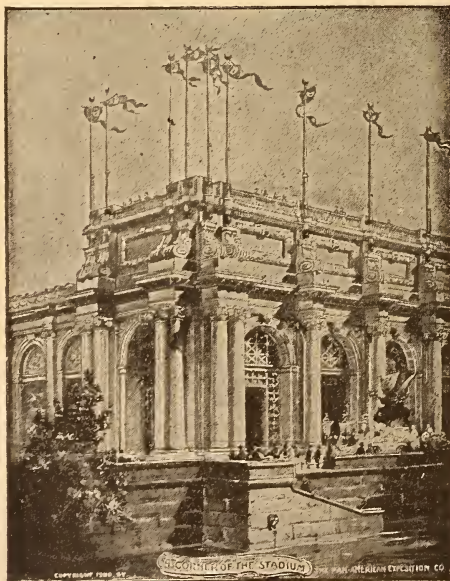
It is, for example, relatively speaking, but a few years since the United States were shipping flour to the Argentine Republic and to Uruguay. To-day, as a result of the immigration that has poured into those republics, but principally into the first country, and as a result of the application of North American farm machinery to the great alluvial basin of the River Plate, the Argentine Republic alone exports to Europe thirty-five million bushels of wheat and half that amount of maize each year. Not content with having thus become the competitor of the United States and Canada in the Old World in the exportation of



breadstuffs, the same republic has also become their competitor—and a strong and growing one, too—in the exportation of meat products. Few have any idea of the growth of this industry in the River Plate republics. Thirty years ago Great Britain imported less than three hundred thousand pieces of frozen mutton. To-day there are killed, frozen and exported to Europe each day, from the province of Buenos Ayres alone, 13,000 carcasses of as good mutton as the world can produce.

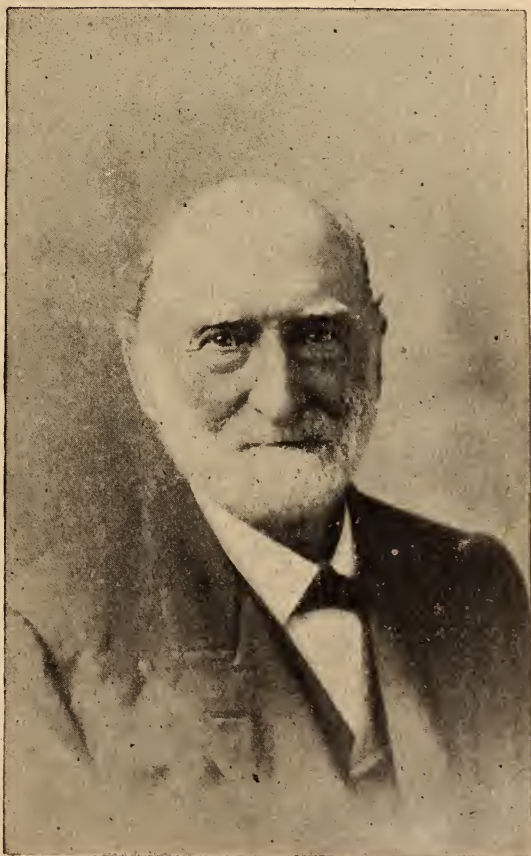
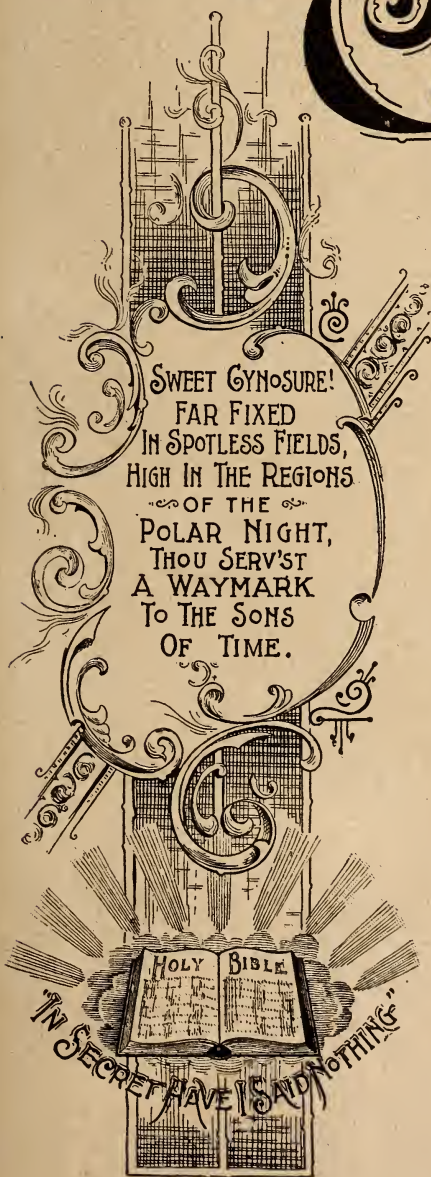
Remarkable facts concerning other South and Central American countries might be cited.

Millions of acres of tillable land, in an excellent climate, with every facility except immediate transportation, await those who will seriously look for it in South and Central America; and it was the earnest wish and purpose of those who formulated and planned the Pan-American Exposition that in all the above fields they might, through the Exposition, do something tangible toward bringing to all a better knowledge than now exists concerning the countries of the Western Hemisphere, and that there might result from the Exposition something of value in the direction of a wider dissemination of that practical knowledge of our surroundings and of our future industrial outlook so much desired by all of us.



Christian Gynasure.

CHICAGO, JULY, 1901.



REV. AMOS DRESSER,
JULIAN, NEBRASKA,

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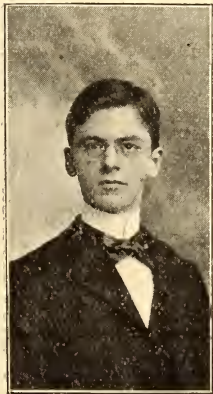
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REFORMS AND REFORMERS.

Independence Day Considerations for Young Men.

BY A YOUNG MAN.

Reformation stimulates civilization. It is the reforming of the moral and political standards of a people that has lifted men from a state of barbarism and made a



government like ours possible. The people who have not heard the voice of the reformer, or having heard it, have not given heed, suffer great loss. Reformers are the pivots upon which the destinies of nations turn.

An army, if allowed to march as it pleases, falls into disorder. Its line becomes irregular. In this condition

it is in no position to meet the foe, and may easily be vanquished and destroyed. So it is with men. It is the natural tendency of men to fall below the standard of righteousness of the age in which they move, and to live on a little lower plain

of morality than that which they know is right. Then it is the reformers—the generals, colonels, captains and lieutenants—who call the men forward into line, and lead them to dress ranks and go forward to victory.

The best thing in the world is a good man, the greatest thing in the world is a great good man. Wealth does not make a man; reputation or position may not indicate what he is; nor can what he preaches be a sure index of his character. The man who is pure, who considers a godly character the greatest treasure, who hates falsehood and wrong, who purposing to accomplish something determinedly pushes on, overcoming all obstacles, and whose failures make him yet more determined to have the victory, who is self-forgetful, who is not seeking by his good deeds the praise and honor that men bestow, and the man who, above all, believes in God as the source of all power and the One to whom he must look for strength and guidance to win the victory,—such a man must be the true reformer whether religious, political or social.

There never was a time when reforms and reformers were more needed. In these later days, when the supreme conflict of light with darkness, of righteousness with unrighteousness, of God with satan, draws nigh, the forces of evil are especially active, knowing that the death struggle is almost here. We can discern this in the alarming worldliness of the Christian churches, in the great labor agitations, in the bloody and ungodly wars waged by so-called Christians nations in their blind rush for gold.

Shall these evils go unchecked? No. Reformers have arisen, and reformers must yet arise, whose hearts shall bleed for the oppressed, whose words shall

burn with their message of hope and comfort, and who shall be inspired for their work by the Lord. These reformers are the agents of reconciliation and the forerunners of a higher life for men.

The life of a reformer is by no means an easy one, and he who is called must be prepared to suffer anything, even death. Noah, while building the ark became the laughing stock of all men,—one of the hardest trials to endure. Moses, the meekest of men, had the heaviest burdens to bear because of the rebellion of those whom he sought to benefit. Many of the prophets suffered martyrdom. Socrates, the great Greek reformer, drank his cup of hemlock as a martyr to truth. The early disciples of Christ were hunted and persecuted and suffered the loss of property, reputation and life. And in our own country William Lloyd Garrison was dragged through the streets of Boston, John Brown was hung, and Lovejoy was murdered. From the days of Nero to that of the Boxers, fidelity to the right standard has been paid for with blood.

What would the world be to-day if reformers had not lived and suffered? What would have been the condition of the world if the Noahs had feared the jests of men more than they regarded the commands of God? The flood would have destroyed the race. If there had been no Moses to intercede for the rebellious Israelites they would have perished, and the Savior would never have come to the world. If the prophets had been false to their trusts the world would have been swallowed up in sin with no chance for redemption. If the disciples of Christ had been recreant to duty the Gospel would neither have spread throughout the world nor would the New Testament have been written as the guide-book for Christians. If there had been no Socrates the world would not have been made better by his discourses, and there would have been no Plato whose influence has swayed so vastly and still sways the world's thought. In fact, the deaths of martyrs for true principles have signalized their final victory, for "truth crushed to earth will rise again." If this were not true, the suffering, persecution and death of our abolition martyrs would, notwithstanding, have left our fair land still cursed with human slavery.

Do you desire the best character, do you wish to exert the strongest influence upon your contemporaries, do you wish to render the most efficient service possible to your country? Then heed the words of Whittier, and ally yourselves with some needed, though unpopular reform. The world honors the man who boldly faces the evils of his time, and seeks to remove them. The honor may come late, for the "cranks of one generation are the saints of the next."

"Be strong!

We are not here to play, to dream, to drift,

We have hard work to do, and loads to lift.

Shun not the struggle—face it; 'tis God's gift.

"Be strong!

Say not the days are evil. Who's to blame?

And fold the hand, and acquiesce, oh, shame!

Stand up, speak out, and bravely, in God's name.

"Be strong!

It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long;

Faint not—fight on! To-morrow comes the song."

SACRIFICES INVOLVED IN REFORM.

Reform is now in the air, and bids fair to assume before long a very practical shape. Society needs continually to be reforming itself, re-aligning itself, re-constituting itself. The forces of evil are so boldly aggressive and so adroit in their planning as to render it necessary for the friends of righteousness to match move with counter-move, and, as occasion arises, swiftly to transfer supports to any portion of the line of moral defense that may at a given time be threatened. There is, of course, a sense in which a moral reform that is worthy of the name must measure up to the standard of spiritual regeneration, but while the latter consummation is the higher goal, there are yet many battles simply for outward de-

gency and enforcement of the ordinary laws of social propriety that must be fought on the way, as in New York at this present moment. In other words, while we may be seeking to evangelize, we must not neglect to police the city.

Reform Does Cost.

There are many individuals, however, at heart the true friends of virtue, who do not realize the full sacrificial significance of a reform movement that is to amount to anything, who fail to sit down first, before crying for reform, and count the cost. Reform does cost. It is no easy task to deal with evil men of at least equal brain power with their opponents, who are themselves so set on obtaining the bad things condemned by good citizens, that they will make almost any sacrifice to win these illicit pleasures, and who, perhaps, entrenched in the false traditions of years of unmolested rule, maintain the tightest kind of a grip on the machinery and artillery of office. To assail such malignant and snugly entrenched foes is a good deal like crossing the Colenso or charging up Spion Kop. The thing may be done, if not by a Buller by some other one, or a way may be found around Spion Kop, ultimately necessitating its evacuation, but in any case many must struggle and suffer and some will fall. Society can only be redeemed by sacrifice.

The Cost in Time.

Reform work demands very evidently the sacrifice of time. Very few things that are good can in this world be done in a hurry. Especially is any campaign against evil likely to prove long and wearying. Plans must therefore be laid for days, not hours, or for weeks, not days. Somebody must lay those plans, and others must execute them, and many of the details of the plans cannot be attended to by a few hired secretaries or clerks, but must be executed by the people as a committee of the whole. All this will take time, and without the generous, even lavish expenditure of time on the part of many, no reform movement will prove other than a flash in the pan.

The Sinews of War.

Reform work demands money. Its cost is to be reckoned in shekels as well as in committee meetings and interviews

and affidavits and ballotings. In these days of ramified organization, machinery must be moved by machinery, and when machinery is run at all, somebody must foot the bill. If a reform movement is to prove effective, the sinews of moral war must be supplied from some source, not for purposes of corruption, for a good cause never bribes its way along, but in order to meet various legitimate staff expenses incidental to moving a small army of citizen volunteers into moral action.

The Personal Cost.

Reform work involves also the sacrifice of personality. Personality must be laid, as the most precious gift of all, on the altar of civic duty. Work for humanity is done in the last analysis, not by machines but by men. There is a fable of a Chinese potter who made one unsuccessful attempt after another to produce a perfect vase, until at last in his despair he threw himself into the flames, whereupon there resulted the most exquisite porcelain vase ever seen. It is when the personal ego is consecrated to the cause of religion and reform, when the man gives himself with his gift, when the man does it himself, that the noblest results are achieved in society and State.

For of this we may be sure, that no triumph can anywhere be lastingly secured for reform, where good men of all types and connections do not evince a hearty willingness to sacrifice time, money, personal effort and pet opinions on the altar of a common civic devotion.

—N. Y. Observer.

THE SOURCE OF LIFE.

We have all seen fields carefully irrigated with artificial rills of water supplied perpetually from a neighboring stream. Such fields are always green and luxuriant, and able, in the midst of a parched land, to turn a contented face toward the relentless, scorching sun. Thus they may remind us of souls in living union with Christ, who "shall never die," because they are in constant communication with the Source of Life, and who know that "because He lives they shall live also," in eternal fruitfulness, joy, and beauty.

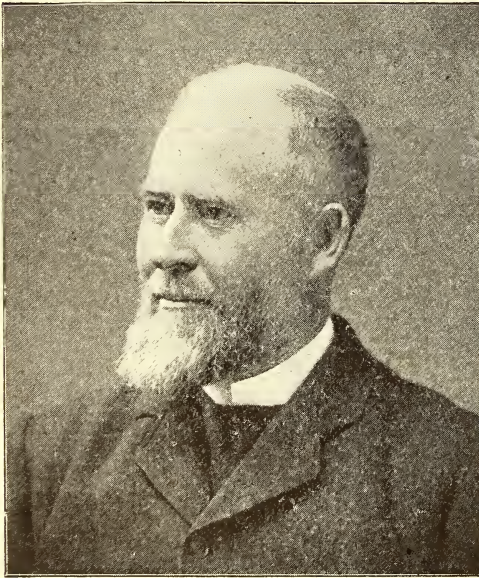
—Biblical Treasury.

ANOTHER NATIONAL CRISIS.

BY PROF. ELLIOTT WHIPPLE.

True patriotism as an uplifting force in the human soul is inferior only to true altruism. It takes a man's thoughts away from himself, and the petty interests of his family, tribe, sect, society, or party and leads him to plan and labor for the welfare of all who belong to the same nation.

No sooner is one great problem solved than we are forced to meet others perhaps even more important and more difficult.



PROFESSOR ELLIOTT WHIPPLE.

Forty-four years ago the Supreme Court of the United States decided that a negro slave had no rights under the Constitution, thus making it legal for a slaveholder to take his human property into any State or Territory of the United States and continue to hold it as property; for a decision of the Supreme Court until reversed or until the Constitution is changed, is the supreme law of the land. Before a single decade had passed, slavery had been abolished and the former slaves were legally endowed with all the civil and political rights that white men enjoy.

Now we have reached another great crisis in our national history.

For more than a hundred years we have been annexing new territory, and the courts have always held that the sacred guarantees of civil liberty contained in the Constitution applied to every inch of land acquired, and the Supreme Court itself, in 1820, when the great John Marshall was Chief Justice, in passing upon the meaning of the term, the "United States," said: "Certainly this question can admit of but one answer. It is the name given to our great republic, which is composed of States and Territories."

The District of Columbia, or the territory west of the Missouri is not less within the United States than Maryland or Pennsylvania, and it is not less necessary, on the principles of our Constitution, that uniformity in the imposition of imposts, duty and excises should be observed in the one than in the other." This ruling continued to be the supreme law of the land until last Monday, when the Supreme Court, having before it this very same question of uniformity of duties, decided that territory might be annexed and held permanently as a dependency to be governed by such laws as Congress may see fit to enact, and that in framing and enforcing such laws Congress need not be hampered by the restrictions of the Constitution.

This is probably the most important case ever brought before the Supreme Court, for this decision means imperialism, it means that, if we have the power and the disposition, we may annex Mexico, Central America, South America, and countries beyond the seas, and hold and govern them at the arbitrary will of Congress. It means that their people and even our own citizens resident in those countries, may be deprived of the right of trial by jury, may be imprisoned indefinitely without any trial at all, and may be deprived of life, liberty and property without due process of law, that freedom of worship may be denied to them, that free speech and freedom of the press may be taken away, that standing armies may be maintained therein, that unequal and unjust taxes may be imposed, or that the whole government of such territory may, by act of Congress,

be turned over to the President, as has actually been done already in the case of the Philippine Islands.

The infamous Dred Scott decision shocked the moral sense of the nation and was a large factor in creating a public sentiment that led to the immediate abolition of slavery, but the decision of last Monday has not had any such effect; indeed, it has long been anticipated and desired by a large majority of our people, and is but the result and expression of the national feeling.

Our easy victory over helpless Spain, 77,000,000 against 17,000,000, has turned our heads. Our moral sense has been misled by talk of benevolent assimilation, our vanity inflamed by thoughts of "manifest destiny" and "taking our place as a world power," while underneath all these has been the strong impelling desire to enrich ourselves by exploiting the resources of the new regions.

Present conditions remind us of what happened to Athens after she had repulsed the hosts of Persia. The headship of the Ionian states fell naturally to her, she turned them into dependencies, grew rich and embellished herself at their expense, political corruption followed, demagogues misled her people with mad visions of an extended empire, the fatal Sicilian expedition swallowed up her army and her resources, and loss of liberty at home was the inevitable result.

In the most prosperous period of the Roman Republic, the Senate of Rome, unhampered by any constitutional restrictions, gave laws to the civilized world. In Cicero's oration against Verres, we get a vivid and frightful picture of the oppressions practiced upon the helpless inhabitants of the dependencies.

Imperialistic control of subject peoples bred such intolerable political corruption in Rome itself that men sought safety by the establishment of an empire on the ruins of the republic.

For the past hundred years Great Britain has exhibited the most successful example of the government of inferior races that the world has ever seen, the guarantees of civil liberty contained in her constitution have secured civil rights and equality before the law to all who lived under the British flag, and up

to 1887 the general purpose of British statesmen was to train their subject nations for ultimate self-government, as exemplified in Canada, Australia, and New Zealand, but with the passing of Gladstone from power has come a change of policy.

The results of the Boer war, which it is safe to say would never have occurred under Gladstone's administration, are so disastrous as to render the future of Great Britain very doubtful. It may be that Cecil Rhodes' dream of an African empire may prove as fatal to England as the attempt of Alcibiades to establish an Athenian empire in Sicily did to Athens.

When the almost inevitable struggle between the lion and the bear for the empire of India takes place, England will sorely miss the legions slain, and the money squandered on the plains of South Africa.

Our future, what is it to be? Some confusion has arisen as to the significance of last Monday's decision of the Supreme Court, and this is not surprising since the arguments and conclusions of the majority of the court are contradictory to one another as well as to all previous decisions and the plain meaning of the Constitution.

The learned judges decided that duties levied on imports from Porto Rico between the date of the ratification of the treaty with Spain and the passage of the Foraker act were illegal and must be refunded because Porto Rico had ceased to be "foreign country," and then the same judges decided that duties collected since the Foraker act are legal, because Porto Rico is not a part of the "United States," within which the Constitution says that all duties must be uniform.

Judge Brown, who rendered the decision for the majority, says, "Even if regarded as aliens, they" (the people of the annexed islands) "are entitled under the principles of the Constitution to be protected in life, liberty and property." These are almost the very words used by Chief Justice Marshall and sound well, but in the next paragraph Judge Brown goes on to say, "Large powers must necessarily be intrusted to Congress in dealing with these problems, and we are bound to assume that they

will be judiciously exercised. That these powers may be abused is possible. But the same may be said of its powers under the Constitution, as well as outside of it."

Further on he says, "If it be once conceded that we are at liberty to acquire foreign territory, a presumption arises that our power with respect to such territories is the same power which other nations have been accustomed to exercise with respect to territory acquired by them."

The power that Russia exercises in Finland to-day, for instance.

He concludes that, "The logical inference is that, if Congress had power to acquire new territory, that power was not hampered by constitutional provisions," and that there may be no doubt about his meaning he adds, "If those possessions are inhabited by alien races, differing from us in religion, customs, laws, methods of taxation, and modes of thought, the administration of government and justice, according to Anglo-Saxon principles, may for a time be impossible; and the question at once arises whether large concessions ought not to be made for a time, that ultimately our own theories may be carried out and the blessings of a free government under the Constitution extended to them. We decline to hold that there is anything in the Constitution to forbid such action."

The only question before the court were concerning taxation, but evidently Judge Brown's line of thought implies that Congress may govern our new dependencies without being hampered by those provisions of the Constitution which secure the "administration of government and justice according to Anglo-Saxon principles."

What is the animus of this movement to reverse a judicial and political policy that has been consistently followed for a hundred years?

It is not a fear that otherwise we should be compelled to allow unfit people to exercise the right of suffrage in our new dependencies. The question of political right is entirely separate from that of civil rights. Women are citizens and possess all the civil rights under the Constitution that men do, and yet in

most of the States they have no political right.

The only clause in the Constitution affecting political rights in the Territories is the provision that the right of suffrage shall not be denied on account of race, color, or previous condition of servitude.

Outside of this restriction Congress can prescribe whatever conditions of voting it sees fit. It may establish a property qualification or an educational requirement, as, for instance, that none may vote who cannot speak and read the English language. Indeed, the Constitution does not require that the people of the territories shall be allowed to have any share in the government at all, and as a matter of fact the people of the District of Columbia can not vote now, even for local officials, but have to pay taxes levied by the authority of Congress to help defray the local expenses of the city of Washington.

There are plenty of ways to prevent unfit men from voting in the territories without depriving them of Constitutional protection for their civil rights, which they have always enjoyed in this country up to last Monday.

The real reason for this new departure is two-fold. 1st. Powerful interests like those engaged in the production of sugar and tobacco desire to avoid the competition of the surpassingly productive fields of our new acquisitions against which the Constitution as it was up to last Monday forbade the laying of protective tariff duties.

2d. The administration made the blunder of agreeing in the treaty with Spain that Spanish products should be admitted to the Philippines for ten years on the same terms as our own, and "favored nation clauses" in our treaties with other nations probably compel us to admit their products to our ports on the same terms as those granted to Spain. So it appears that if we could not make a separate tariff for the Philippines, there would be nothing to prevent Spain and perhaps many other nations from sending their products first to Manilla and then reshipping them to this country, thus entirely destroying our tariff system.

Perhaps there was also the idea that the labor vote would be alienated from

the Republican party by fear of the competition of cheap Filipino labor.

These real or supposed difficulties led to the attempt to evade the restrictions imposed by the Constitution as to uniformity of duties, and the success of this movement will apparently carry with it the removal of all Constitutional guarantees of civil liberty in our new dependencies, except so far as Congress may voluntarily renew them by statutory enactment.

Our people, especially those who are likely to represent us in the new possessions, are strongly inclined to call the dark-skinned races "niggers," and to treat them as inferiors.

It goes against the grain to have them possess equal right before the courts. It vastly simplifies the processes of proconsular government not to be hampered by any liability to habeas corpus proceedings. There will be a strong influence against having Congress extend the constitutional guarantees, and it is not likely to be done unless a very strong public sentiment demands it. Congress will yield to public opinion if it is strong and strongly voiced.

The exclusions of polygamist Roberts from Congress and the passage of the anti-canteen act are evidences of this.

There is no good reason at all why the civil rights provisions of the Constitution, other than those pertaining to taxation, should not be extended to all annexed territory, and it is a civic duty that every patriot should begin and keep up an agitation of this question until the grand old guarantees of civil liberty bought by our ancestors with much sacrifice of blood and treasure on either side of the Atlantic shall be secured to every human being over whom floats our country's banner.

Wheaton College, May 30, 1901.

The following lines are said to have been found in Lord Byron's Bible:

"Within this awful volume lies
The mystery of mysteries;
O, happiest they of human race
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way!
But better had they ne'er been born
Who read to doubt, or read to scorn."

THE BIBLE VS. THE LODGE.

BY REV. AMOS DRESSER, IN HIS 89TH YEAR.

Dear Brother Phillips:—

In complying with your request for my testimony as to "the effect of lodges on spiritual life," I reply that I have found it very sad. How can it be otherwise? Light is essential to healthy life. Life as well as growth, in darkness, is always abnormal and sickly.

The lodge does not provide the Bread of Life for the hungry soul. A comparison of the ritual of the lodge with the Christian's ritual shows them to be diametrically and fundamentally antagonistic. The so-called "benefits" of the lodge have to be paid for in advance. They cease if the "dues" are unpaid. The blessings of the Gospel are free to all, especially to the destitute and helpless, "the poor and the needy." The invitation is, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, quench your thirst with wine and milk, without money and without price. Why do you spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me and eat ye meat which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you" (Isaiah 55:1-3). "I will give to him that is athirst of the fountain of the water of life freely" (Rev. 21:6). "The spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely" (Rev. 22:17). "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "The gift of God is eternal life, in Jesus Christ our Lord" (Rom. 6:23). "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).

Always Reveal, Never Conceal.

Always conceal and never reveal is fundamental to the lodge. The Alpha and Omega of the gospel proclaims: Always reveal and never conceal. "There is nothing covered that shall not be revealed, nor hid that shall not be known. What I tell you in darkness, speak ye in light, and

what ye hear in the ear, preach ye upon the house-tops" (Matt. 10:26, 27). "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "I send thee to open their eyes, to turn them from darkness to light and from the power of satan to God, that they may receive forgiveness of sins and an inheritance among them who are sanctified by faith that is in me" (Acts 26:17, 18).

Darkness and Light Symbolize Error and Truth.

Darkness is the symbol of secrecy and error. Light is the symbol of gospel truth. "God is light and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:5-7). "In him was life and the life was the light of men" (1 John 1:4). "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12). "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light that ye may be children of light" (Jno. 12:35, 36). "In secret have I said nothing" (Jno. 18:20). "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God" (Jno. 3:19-21).

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9). "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick: and it giveth light to all that are in the house. Let your light so shine

before men that they may see your good works and glorify your Father who is in heaven" (Matt. 5:14-16).

"For ye were once darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth), proving what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time for the days are evil" (Eph. 5:8-16. See also Eph. 2:1-10). "Giving thanks unto the Father who hath made us partakers of the saints in light; who hath delivered us from the power of darkness and hath translated us into the Kingdom of his dear Son: in whom we have redemption through his blood, the forgiveness of sin" (Col. 1:12-16).

Not Designed to Honor Him.

The comparison might be extended at length. But it would require volumes to perfect the contrast. The lodges may well be named "Legion, for they are many." None of them is designed, even professedly, to lead to Him who is "the Way, the Truth and the Life" (Jno. 14:6). Practically they ignore him whom "God hath highly exalted and given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:9-12).

"But the stone set at naught by the builders is the Head of the Corner. This is the Lord's doing and it is marvelous in our eyes. There is salvation in no other, for there is no other name under heaven, given among men whereby we must be saved" (Matt. 21:42; Acts 4:11, 12).

What Communion Hath Light with Darkness?

His Word echoes through the ages. "Be not unequally yoked together with unbe-

lievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth on Christ with them who do not believe on him? And what agreement hath the temple of God with idols? For ye are the temple of the living God. As God has said, I will dwell in them, and I will be their God and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you and will be a father unto you, and ye shall be my sons and daughters saith the Lord God Almighty" (2 Cor. 6:14-18).

"To the Law and to the Testimony, if they speak not according to this word it is because there is no light in them" (Isa. 8:20).

Julian, Nebr., May, 1901.

THOUGHTS ON FREEMASONRY, NO. 3.

With this issue we conclude extracts from a lengthy and able article in *The Reformed Presbyterian Witness*, Glasgow, Scotland.—G. M. Robb.

"We have seen that Freemasonry is an order in which relationships are formed that are wholly unwarranted—relationships which are founded on systematic and compulsory secrecy, and relationships, moreover, that are cemented and confirmed by the most unseemly and un-Christian oaths. On these accounts, the order is wholly antagonistic to the spirit of the Gospel of Christ. We have further to say that the order is essentially selfish in its character and Christless in its religion.

"As a secret society, it is founded on selfish and exclusive principles. It seeks the good of its own, and its own exclusively. There is a text that says, 'As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith;' but that text cuts right across the spirit and genius of Freemasonry. * * * One of the boasts of the order is that it opens a door to the Freemason, wherever he goes. * * * It is because of this inducement that young men have been so

often drawn unsuspectingly into the order.

"Now, some may innocently ask, 'What is the harm in this? Is it not a recommendation to the order?' * * * Well, it looks so to many. But the evil lies in this, that the friendliness is as exclusive as it is inclusive. It introduces, in fact, a principle of selection, and for selfish purposes, that Christ has not warranted. * * * When Masonry boasts its mutual helpfulness it puts itself forward as a substitute for Christianity. Are Christians to allow anything, even Masonry, to take the place of God's own instrument?"

"Sometimes we find the selfish exclusiveness of Masonry defended on the ground that it is a friendly society. * * * It is a friendly society only on the principle that an insurance company is a friendly society. * * * The Masonic body, we are told, look after the wives and children of Masons. Yes, if the husbands and fathers, when living, paid their dues. And what exceptional friendliness is there in this? It means nothing but quid pro quo value given for value received—and that is not charity.

"There is another aspect of selfishness. * * * It lays claim to the possession of secrets that will help men to 'harmonize their conduct with the principles of morality and virtue,' and claims even to have within itself that light that will show the way to the Grand Lodge above. And yet that light, it will not give to the world that needs it so much. * * * Is that not the very quintessence of selfishness?"

"We have said that Freemasonry is a selfish order; we say now, in conclusion, that it is a Christless order. This is the most serious charge of all. * * * It must not be forgotten that Freemasonry is a religious society. * * * But the use that is made of sacred things turns the religion of the lodge into a caricature. * * * But apart from this travesty of sacred things, we may ask the question, What right have secret orders or societies to worship God at all? In the language of Dr. Stevenson * * * 'A spurious artificial brotherhood which Christ has not called into existence has no right to acknowledge Christ or pray to the Father. A man and woman living together in an unhallowed union have no right to set up

a family altar; God would not own them, even if the worship of that altar was Christian.' * * * The prayers of the Masonic Lodge, curious to say, contain no confession of sin, no petition for pardon, and no acknowledgment, in any shape or form, of Him by whom alone we can have access to the Father. * * * If all this is not doing dishonor to the Lord Jesus Christ, then it is better for professing Christians, who enter the Masonic Lodge, to dismiss the story of Redemption as a meaningless fable. Well may we say: 'O my soul, come not thou into their secret; into their assembly mine honor be not thou invited.' "

REMINISCENCES.

The Anti-Secrecy Reform in New England.

BY, REV. H. H. HINMAN—NO. 5.

The eighteenth century, which witnessed the development of modern Freemasonry, was remarkable for the low state of spiritual religion in Great Britain and America. The lodge which began to spread in 1812-21 found a footing in Boston, Mass., in 1833. Here, as in the mother country, it was a reaction against Puritanic strictness and an adaptation of the old heathen philosophies and ceremonies to the conditions of modern society. It captivated some astute minds and served then, as now, as a substitute for Christianity. Men that could not endorse the tremendous energy of Jonathan Edwards and John Hopkins were solaced and amused by the Masonic ritual and its promiscuous special privileges. The Indian wars, the oppressions of Great Britain and the Revolutionary struggle so occupied men's minds that they were largely blind to its malign influences, and hence it had a rapid development. Unitarianism, too, that had spread widely through New England, had much in common with a system which ignores an atoning sacrifice and a divine Mediator. It was receptive soil for the Masonic system.

But New England was not slow to respond to the anti-Masonic alarm in 1826-36, and her noblest men, both in the church and state, were outspoken and emphatic in their condemnation of the

system. Nor did this conviction wholly die out during the arduous conflict with slavery, during which time the same system had a silent but marked revival. There have always been some minds in New England that have cried out against the lodge iniquity.

One of the first lecturers after 1868 to appeal to the anti-Masonic sentiment was Rev. John Levington, of Michigan, who spoke and wrote ably in the cause of this reform. He was followed by Prof. C. A. Blanchard, Rev. James P. Stoddard, Eld. J. Barlow, Rev. E. D. Bailey, and others including the writer, who labored in all the New England States. Among its financial supporters have been Mr. Samuel Pratt, of Worcester, Mass.; Hon. J. Buck, of Putnam, Conn.; John A. Conant, of Willimantic, Conn.; and Philip Bacon, Weatogue, Conn. To Rev. J. P. Stoddard credit is due for that persistent effort that has given our reform a substantial footing.

In the winter of 1878-9 an important anti-secrecy convention was held at Worcester, Mass. The attendance was large, and able addresses were made by Rev. A. M. Milligan, Pres. C. A. Blanchard, and others. Mr. Edmond Ronayne was present and publicly exemplified the degrees of the Blue Lodge. A decided impression was made, and it was decided to follow it up with a similar meeting in Boston.

In March of the following year a convention was called to meet in Music Hall, one of the largest and finest in the city of Boston. A good representation was there from the West, and among them quite a number of the original anti-Masons. Among the latter was Samuel D. Green, author of "the Broken Seal," one of the best contributions to anti-Masonic history. He had been a member of the same lodge with William Morgan, at Batavia, N. Y., and was now in his ninety-third year.

All needful arrangements had been made to make the convention a success, but it was in the air that the Masons of Boston would not tolerate an open discussion of their system, and especially that they would not suffer a public exposition of the lodge. The aid of the authorities in the preservation of order was

asked for, and at their suggestion twenty-one extra policemen were hired and an admission fee was required. But the hall seemed largely packed with Masons and their sympathizers, determined to break up the convention. Such was the noise, the violence and the ruffianism that almost nothing could be heard, and it was with the greatest difficulty that the speakers escaped from the howling mob, but not without serious injury from the missiles that were thrown. This utter disregard of the right of free speech in Boston was the clearest evidence that the spirit of Masonry had not changed since it consigned William Morgan to a watery grave, and that, like all other systems of wrong, it "loved darkness rather than light, because its deeds are evil."

That the better element of New England society did not in any wise sympathize with this mob violence, is seen in the following testimony sent to the convention, which is somewhat abridged.

Boston, March 18, 1880.

Rev. J. P. Stoddard.

Dear Sir:—I sympathize with you entirely in your movement against secret societies. A secret society is entirely out of place under democratic institutions. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries, controlling politics for their selfish ends, and interfering with great dangers in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law, and rooted out of existence. Wendell Phillips.

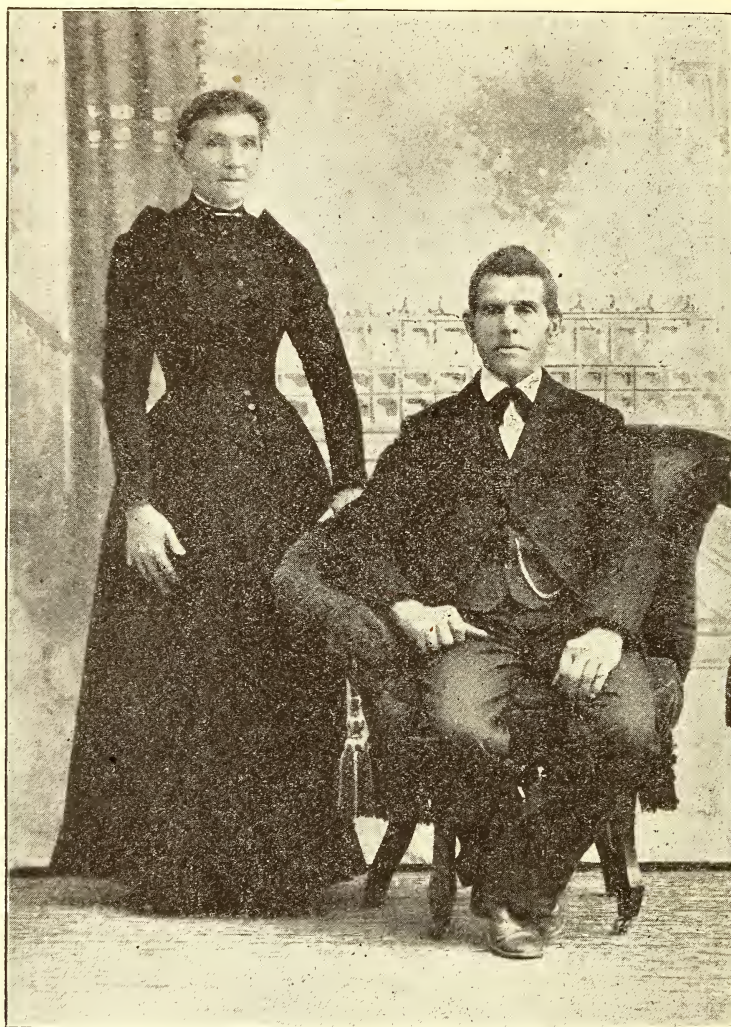
Hon. Charles Francis Adams made a more lengthy, but similar communication to the convention; so also did Hon. John G. Fee of Kentucky; but, alas! the ministry, the churches and the mass of the people were not awake to the importance of the occasion.

It is worthy of note that during the twenty-one years that have since intervened much progress has been made in this reform in New England, and that Mr. Stoddard, whose efforts were thought to be suppressed, has been especially active and successful in its promotion. There have been a number of important renunciations of Masonry by prominent Christian men. Among

them are E. T. McIntire, 110 Bower street, Boston; Rev. E. G. W. Wellesley, Providence, R. I., who have become deeply impressed with its folly and sin. There have been a number of important developments through legal investigations, in which the folly and the cruelties of the initiation into various orders have been exposed. Three prize essays on the relation of secret societies to civil government have been published, and have a wide circulation.

The Christian world has been shocked by the number of deaths of young men of promise who were the victims of initiation into college secret societies. Attention has already been called to the killing of a minister of the Gospel at Charleston, West Virginia, on his initiation into the Royal Arch degree of Masonry, and the death of a prominent citizen of Iowa from injuries caused by initiation into a secret society. These events, together with the well-established fact that at Hartford, Conn., a Mason was expelled from his lodge for obeying his civil oath, in giving testimony against his brother Mason in a case of arson, has shown to many the unpatriotic and disloyal character of the Masonic and similar orders. The work so well done by Mr. Stoddard in New England was ably supplemented by his excellent wife, by Miss E. E. Flagg and other noble women, and has not been less worthily done by his son, Rev. W. B. Stoddard, in our national capital. From this point as a center he has been abundant in his labors in the neighboring States, especially in Pennsylvania and New York, besides holding Annual Conventions in the State of Ohio. No one of our workers has been more indefatigable in his labors, and more clearly successful than Mr. W. B. Stoddard.

Before closing these reminiscences I desire to call attention to the fact that those denominational bodies that have been most infected with the lodge system and most subject to its power, have either absolutely or relatively declined in membership and influence, while those denominations that have been faithful to their convictions and positive in their testimonies against the lodge iniquity, have had the manifest blessing of God.



WILLIAM HOVERSTOCK AND WIFE.

A LOVING TRIBUTE.

BY REV. P. B. WILLIAMS.

William Hoverstock was born in Bedford County, Pennsylvania, Feb. 23, 1815. In the same year his parents moved to Tuscarawas County, Ohio.

He was married to Margaret Kohr March 31, 1841. He was married to his present wife May 18, 1891. She was the widow of James Jackson, and the moth-

er of eight children. Four are living, one a minister in the Auglaize Conference of the United Brethren Church. She is an excellent Christian lady. An helpmeet, indeed, making the last days of our brother bright and cheerful. In 1852 he removed to and settled on his farm near Zanesville, Allen County, Indiana.

He was converted and joined the United Brethren Church fifty-four years ago. His reasons for uniting with this

particular denomination were: their opposition to slavery, secret societies and the saloon.

By his great liberality he endowed a chair in Otterbein University. He gave liberally to Union Biblical Seminary, The Missionary and Church Erection Societies, and to the Preachers' Aid Society of Auglaize Conference. He assisted liberally in raising the funds to secure the "Carpenter Building," the headquarters of the National Christian Association, and in addition to that he has provided for a further sum to go to the work of this Association at his death.

At his home where he has his membership, he virtually built three church houses. The old frame, the brick, and the new frame, where he, with his wife, worship at present.

When the new brick took the place of the old frame structure, Brother Hoverstock put in two thousand dollars in the brick. When the division followed soon after he remained with the church of his choice in early life, and hence the secret lodge aided the Liberals to lock him out of his own church house, and hence he was compelled to build again, he putting in fifteen hundred dollars into the new frame church. Some one will have to give to God an awful account some day for such treatment of a man of such noble principles.

Brother Hoverstock is a fearless defender of the principles of righteousness as advocated and practiced by the fathers. He has no sympathy with the modern temporizing plan of letting sin alone for fear you will hurt some one. He believes in enlightening the people continually in regard to the evils of secret societies and their complicity with the saloon evil. In a word, he is a grand man of God, ready at any time to give a reason for his opposition to sin of any and all sorts.

He is an abolitionist, anti-secretist, prohibitionist, and is opposed to everything the devil loves.

He has lived many years, being now 86 years old. We pray that he may live many more to hold up the light of moral reform, and when he shall fall, we trust that he will, Samson-like, slay more Baal worshippers by his death than even while he lived.

TOO MUCH JOINING.

When in Boston we witnessed the great May Irwin in "Too Much Johnson"—a New England classic. We thought of the fellows we saw be-jeweled and be-badged until it was hard to tell whether they were "poor and weary pilgrims traveling from afar" or street fakirs who, with knightly jewels emblazoned on velvet shields, were crying their wares. It was, to use the words of one of them (fakirs), "the time to celebrate, and jubilate, and decorate." If we all wore the insignia of the "several" degrees, we'd make a holy show, and unsophisticated foreigners would drop their jaws to look after us as we passed by, thinking us some battle-scarred heroes from a hundred victories, and the clanking of charms would tinkle like the bells on the High Priest's robe. One of the social diseases of the times is too much joining. We cannot be content with the primary purposes of Brotherly Love, Relief and Truth, but we must conform to the mad rush and go in for a long list of reasons, none of which are sufficient to justify us. We sometimes think "what a ridiculous caper a man cuts who belongs to a dozen different orders, not one of which could or would reach beyond a most superficial degree of usefulness to him.

—Freemason and Fez.

MAKE-A-LIVING-ON-THEIR-WITS.

To the Editor of the Herald:

The terrible death of Ira Crockett at a Red Men's initiation in Beverly should be thoroughly investigated. How ridiculous are their rituals! What mock heroism do they exhibit in their lectures!

I think there is no need of secret societies in this broad land of America. Only cowards band together. A guilty conscience who makes up his non-churchgoing by joining a secret society.

Secret societies only estrange men. The best secret society for any man to join is his family. Let the hearthstone be his altar, his wife the high priest, or glorious knight, or "what not," and his children the other officers of the society.

We are all Americans in this land; we fear no one. Christianity in its various,

diversified and apparent "warring" elements agrees on one thing, and that is "to love one another."

Secret societies are an inheritance of feudalism and the dark ages. They have no place nowadays except among weak-minded men. If you belong to any secret order, just run over its list of members and, striking out all the grocers, butchers, politicians, men-looking-how-to-make-a-living-on - their - wits, and "tinkers, tailors, candle-stick makers" find out how many are left. The result will, no doubt, startle you. Secret societies have a most pernicious influence on our republican form of government by undermining the civil service system.

A "grip" or a "pass-word" goes a long way in securing a job. Frequently you hear a man remark: "I know Mr. So-and-So has not the proper qualifications for the office, but, you see, he belongs to my lodge, and I must stand by him."

We Americans smile broadly over the childishness of Aguinaldo with his gold collar, gold whistle, his love of gold lace and high-sounding titles. But the very men who criticise "Aggie" belong to lodges that dress their officers up like feathered bipeds and have any quantity of elongated titles.

Did the friends of secret societies ever stop to consider how such organizations militate against the poor? A poor man cannot pay the dues of a secret society, and, consequently, he is looked upon by the members of the society as something to be avoided.

The State of Massachusetts is being over-ridden by secret societies. They are in both political parties, and the people in disgust are flocking to the Social Democratic party.

It would do well for the church men to break down the barriers which secret societies raise up between man and man.

Three Raps.

—Boston Herald.

SECRET OF HAPPINESS.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.

—Adam Clarke.

EXPERIENCES A "DICKEY" INITIATION

Towels Wrung Out of Boiling Water Wrapped Around Candidate's Throat Until the Skin Peels Off.

To the Editor of the Herald:

I should like to submit a few facts regarding the subject of hazing in colleges from one who has seen a victim, who has spinal trouble and is a physical wreck caused by being initiated into the "Dickey," a secret society at Harvard.

The victim is taken out of bed, in his night clothes, regardless of time or weather, rolled down stairs into the street, then blindfolded and made to run a great distance, led by one of the comrades. He is made to eat decayed meat. A hole is made in the ground and the victim is buried up to his neck, and then he is brought, more dead than alive, to more suffering. He is burned with lighted cigars, on the arms generally. Towels wrung out of boiling water are twisted about his throat until the skin peels off. He is then placed in a wooden coffin, blindfolded and dropped from a height of about ten feet, the victim not knowing how far.

I hope the faculties of all colleges will take up this subject and stop all this barbarism.

One Who Knows.

New York, April 8, 1901.

—N. Y. Herald.

TOO MUCH ELECTRICITY USED.

While being initiated into the Order of Foresters of America last evening, Geo. Reese, aged 29, of 2527 Arizona street, became suddenly unconscious. He was hurried to the Samaritan Hospital, where, in spite of all efforts of the physicians, he did not recover his senses until 5:30 o'clock this morning. He is still somewhat stupefied, but will recover.

Reese has been unable so far to tell anything about the initiation. Practically all the information that could be obtained this morning was given out by Dr. Davies, of the Samaritan Hospital, under whose care Reese is at present.

Dr. Davies said that a hurry call for the Samaritan Hospital ambulance came in at 1 o'clock this morning from Joseph Wensinger's Washington Hotel, on 22d

above Allegheny avenue. The second floor of this hotel is used by Allegheny Court, No. 255, of the Foresters of America.

Dr. Davies says that when the ambulance arrived he found a man wrapped in a blanket lying on the pavement in front of the hotel. Standing around were about fifty or sixty other men.

When Dr. Davies asked what was the matter he was informed that the man on the pavement had been overcome by the heat. On examination Dr. Davies at once saw that it was not a heat case, and when he had the man placed in the ambulance he insisted on four or five of the others accompanying him to the hospital.

At the hospital Dr. Davies told these men that Reese looked as if he had received a severe electrical shock. Then the men acknowledged that they had been giving Reese the second degree of the Foresters' initiation. A part of this, they said, is called the electrical shave. From the explanation made to Dr. Davies this appears to consist of applying a current of electricity to the temples and drawing it down the cheeks. It was during this that Reese fell unconscious.

Dr. Davies said he found that Reese's back was black and blue and raw in some places, as if he had been beaten by a board. When he recovered consciousness this morning his body was so tender all over that on the slightest touch he jumped as if he had been stabbed. Dr. Davies said in unqualified terms that Reese had been brutally treated and that the electrical shock must have been a severe one.

--The Evening Bulletin, Philadelphia, Pa., June 11, 1901.

MAKING HAY BY GASLIGHT.

Seven Unhappy Men Initiated Into This Interesting Process at Fishkill—A Survival of the Strongest—Novices, Officially Called "Tramps," Looked Like Them When They Got Through the Ordeal.

The very name has a truly rural sound—"Haymaker." One scents the sweet odor of the new-mown hay, sees the fields full of stalwart, sun-burned young rustics, piling mounds or heaping the great wagons.

However, there are Haymakers and

Haymakers. There's nothing truly rural about the Haymakers' Association of Fishkill; indeed, it's doubtful if one of the Haymakers could pronounce "truly rural"—after an initiation.

This Haymakers' Association is an order within an order; its members are all Indians of the Fishkill tribe of the Improved Order of Red Men. There's a very old and instructive adage, "Make hay while the sun shines." These Haymakers do better; they make hay by gaslight.

On Saturday night the Messrs. Christie, White, Crossman, Bump, Hyatt and the Titus brothers were initiated into the mysteries of making hay by gaslight. Candidates for membership are officially known as "tramps."

The most wretched Weary Walker that ever lived is happy compared to the hay-making tramp during his initiation. The eighty-five members made it particularly interesting for the "tramps" on Saturday night. If they had been stealing a ride on a train that collided they could not have looked worse than when Chief Haymaker James J. Urquhart pronounced them true and worthy members.

The initiation lasted for an hour and a half, and was really a survival of the strongest. While it was in progress there was so much noise that the neighbors could not hear themselves think. A newcomer ran to Chief of Police Mara and begged him to quell the riot in Red Men's hall.

Past Chief Haymaker S. O. Hyatt, Assistant Chief L. H. Miller, Overseer Thomas Connell, Boss Driver Fred E. Hignell, Hornblower Philip Connell, Guard of Barnyard J. W. Richmond, Guard of Hayloft Robert Frost, Collector of Straws Fred W. Taylor and Keeper of Bundles Henry E. Post assured the anxious yesterday that the seven new members will be all right again in a day or two."

--New York World.

Evidently this is something that ought to be promoted. The interests of good citizenship and various other vital interests, are loudly calling for some such thing to supply a long-felt want. Why not experiment with it on the genuine tramp? It would doubtless make a man of him, and just meet his type of mind.

NEARLY HIT ODDFELLOW.

Nyack, N. Y., May 2.—Norman Hemingway, from Kansas City, who has been living in Rockland County for several months, was initiated in the lodge of Odd Fellows at Spring Valley last night. During part of the ceremony, W. R. Sherwood, an officer of the lodge, acted in a stern manner and rushed toward Hemingway, intending it as a joke. Hemingway thought Sherwood was in earnest and pulled out a revolver and fired it. The powder burned Sherwood's face, but the bullet missed him. There was great excitement in the lodge and the incident broke up the meeting.

FEARED THE WOODMEN.

The Minneapolis Times (Minn.) of Feb. 19, 1901, gives the following about a man lately initiated into the Woodmen lodge:

"John P. Lindquist, a former resident of the town of Harris, where he was employed in a lumber camp, was taken to the county jail last night for safe keeping, as he went suddenly insane and threatened to commit suicide by throwing himself into the river.

"Last week Lindquist started for Minneapolis in company with his cousin, and upon nearing the railroad station the sight of a red switch light suddenly dethroned his reason, and with a loud cry he exclaimed that the Woodmen were after him, and he literally broke for the woods, being overtaken after a ten-mile chase.

"A short time ago he joined the order of Woodmen and it is thought that the excitement was too much for him, as he has acted queerly ever since."

The Grand Lodge of the State of Washington having recognized negro Masonry he simply calls attention to that fact and recommends that fraternal relations with that Grand Lodge be suspended.

—Report of the address of the Grand Master of Tennessee, taken from the Nashville American by the American Tyler, April 1, 1899.

But does not Masonry know no creed, government, nationality, religion or color?

Denominational.

REFORMED PRESBYTERIAN.

Report on Secret Societies, and Especially on Trades Unions.

The R. P. Synod met in the Eighth Street Church, May-June, 1901, Pittsburg, Pa.

The Committee on Secret Societies reported, reaffirming the position of the church on all essentially secret organizations, viz., that they are "ensnaring in their nature, pernicious in their tendency and perilous to the liberties of both church and State." This committee, charged by last Synod to report specially on trades and labor unions, dealt almost exclusively with the same, setting forth the nature, character and claims of these organizations. In this report they are distinguished from so-called secret societies, yet designated as organizations, characterized, in many instances at least, by objectionable features, such as the obligation found in the Rules of Procedure of the American Federation of Labor, "Never to consent to subordinate the interests of the American Federation of Labor to those of any labor organization of which he (the candidate) may now or hereafter be a member," and the further pledge of honor "to observe and keep as long as life remains" the obligation taken, "until you (the candidate) may be absolved from this obligation by the American Federation of Labor." This the report declares not to be consistent with loyalty to Christ nor conducive to the freedom which Christ promises. Among the recommendations of the committee are the following:

"Synod sympathizes with the laborer in his struggle for the betterment of his condition and favors fair wages and shorter hours of labor, with the Saturday half-holiday and exemption from Sabbath toil. Synod, at the same time, would ask the members of the labor unions to note that the principle of secret organizations is wrong, that secrecy of any degree is not necessary to secure that which is good in the objects of their organization, but is liable to great abuse; that many of their rulings are arbitrary and a violation of the rights of labor, and that their Sab-

bath meetings are destructive of Spiritual life. We would also remind our people that the law of Christ forbids identification with any organization, whether of capitalists or laborers, which is essentially characterized by immoral and un-Christian features."

"That a committee be appointed to report on labor and trades unions, which shall co-operate with other denominations which are making a study of this question, and which shall also correspond with the national leaders of labor and trades unions with a view to gaining a more thorough knowledge of these organizations and to eliminating from them any objectionable features."

THE STORM CENTER.

Labor Unions and Reformed Presbyterian Church.

The report of the Committee on Secret Societies was taken from the table for consideration. The resolutions were heard separately, and the storm center of the discussion was the attitude which the church should maintain toward labor unions with secret society features. This is a vital question in very many congregations, and a serious question in possibly all of them, for there is scarcely a congregation in the denomination which is wholly unaffected by the character of labor unions. It was developed in the course of the debate that the labor unions arrayed Covenanters against Covenanters. In one case the members of a congregation were divided by a labor union in the building of their own church, one part of the membership, who were also members of the labor union, being given work, while another part of the membership, who were not members of the labor union, were refused work. In another case members of a Covenanter congregation while in a labor parade, seeing non-union Covenanters of the same congregation on the sidewalk, called them "scabs." At this point the resolution was recommitted.

—Selected.

CHRIST VALUED.

Christ is not valued at all unless He is valued above all.

—Augustine.

MENNONITES.

What Is the Relation of the General Conference and What Position Does It Take Towards Those Churches that Tolerate Lodge Members?

We quote the conclusion from the General Conference Report, published by the Mennonite Book Concern, 1901, at Berne, Ind.

Before all things else we must insist upon it and strive for it that we plant and foster a positive, live Christianity in our churches. Lack of the true life in God, lack of trust in God and faith in Christ drive people into the lodges; they make flesh their arm. The desire for honor also leads many into them. But where there is genuine trust in God, and where honor is sought from Him and not from man, there is no need of the lodge.

The General Conference, the District Conferences and the churches must clearly express their convictions about this matter, in their constitutions and church regulations. Not the oath alone should be mentioned as the reason for our opposing attitude to the lodge, as is done in some places; for there are, as we have just seen, many other weighty reasons.

As conferences and as churches we must watch carefully and see to it that church regulations and constitutions be emphatically enforced in this point as well as in all others. Churches must take a stand against those members that have joined secret societies. After a certain time for consideration which time is specified by the church and during which a work of instruction and persuasion should be carried on with them, they should either declare and prove their abandoning of the lodge, or by remaining in it they themselves sever their relation with the church. First of all, the ministers should occupy a positive position in the matter, and testify mightily against it. In a similar manner the conference must deal with those churches that have members belonging to secret societies and still receive new ones. A specified time must be given the churches, within which they must rid themselves of the lodges or else withdraw from the conference. One conference term should indeed be sufficient for this work. For if the conference tolerates in its union a church that has and receives members of secret societies

then it opens to the lodges a wide door in all the churches.

Through the pulpit, through our periodicals, through public addresses and suitable literature we must inform our people concerning the anti-scripture and anti-Christian elements of the lodges, for many get into the lodge net in consequence of ignorance about this matter.

If we wish to unite that which is still divided, then we must avoid everything that threatens to divide anew; and the lodges are one of these things. If we wish to build something enduring, then we must have a solid foundation, namely Jesus Christ, but this the lodges lack.

It may appear as too strict to dismiss churches and members from the privileges of the conference, if they do not wish to sever their connection with the lodges; but there the word of Scripture finds its application: "Purge out therefore the old leaven." If one member of a church has the right to belong to a lodge, then they all have. If one church has the right to tolerate lodge members, then they all have. But if this state is once reached, then a rupture in our churches and conferences is unavoidable. But if that is the direction in which anyone is steering, let us know it to-day. Let us not let the devil throw a mist over our eyes, and then try to keep that together which must and will bring division. Christ retained and all else gone, here too will prove the best thing done.

Lavater once expressed himself as follows about tolerance: "Granted someone in the synod should teach that Christ had not risen, that he is not our worshipful Master and omnipotent Helper, then I for my part could by no means consent that such a one be recognized as a member of the synod, but I would not dare go farther. I would be bound as a man to make life as easy as possible to the person under consideration. If he comes to me as a man, I as a man dare not cast him out, but I cannot receive him as a Christian brother who rejects the teachings of Christ." So we too may not enter the fraternity of the lodges, where at certain times and under certain conditions one may not confess Christ, and thus denies him; and upon other occasions the godless are pronounced blessed and thus the blood of Christ is trod under foot.

Our part there rather is to "Come out from among them and touch not the unclean thing."

A LETTER FROM PRESIDENT C. A. BLANCHARD.

To the General Conference of the Menonite Church:

Dear Fathers and Brethren: I have learned to know and honor many of the brethren of your communion as faithful witnesses for Jesus Christ. This leads me to hope that others whom I have not been privileged to meet are of the same mind, and that God may use you all for the accomplishing of great good in connection with the upholding of His Kingdom among men.

1. Secret societies are enemies to the Lord Jesus, inasmuch as they teach men to disregard His example and to break His commandments. He said when on trial for His life, "in secret have I said nothing. I always spoke openly to the world," and He commanded His followers to "Let their light shine," "To preach upon the housetops truths which they shall receive in the privacy of their homes." The whole secret society movement is a contradiction of both of these clear and obvious teachings. No man can follow the example of the Lord Jesus and be an adhering member of a secret lodge. No man can preach upon the housetops what he hears in the ear and be a lodge man.

2. Secret societies organize and intensify selfishness. Men are urged to unite with them, not for the good which they can do, but for the good that they may gain. They are told that they will secure money, positions, friends, etc., if lodgemen, which they will not secure, if equally good men, but not identified with the lodges. Favoritism is the foundation stone of lodgery. "Help me, and I will help you." "Help my family, and I will help your family." "Promote me, and I will secure your advancement." Thousands of lodges are teaching these devilish principles to millions of men every day.

3. Lodges defile and deface the bodies of men, which are the temples of the Holy Ghost. The initiations are actually endangering the lives and limbs of

candidates in every part of our country. Orangemen, Elks, Woodmen, Knights of Pythias, Freemasons, members of college fraternities and of other secret orders, are subjected to shameful, degrading, and dangerous ceremonies. Men are being maimed and killed in one way or another by them continually. A Royal Arch Mason was killed in West Virginia a few years ago. An Elk was burned to death in Des Moines recently. A Woodman was killed in Iowa this season. A young man from Omaha was killed while being initiated by the D. K. E. society at Yale. A son of a prominent pastor in Chicago died a day or two after being initiated by the same fraternity in the Chicago University. These things and the shameful obscenities of such side initiations as the "Oriental Degree" are sufficient to warn all Christian people to have no fellowship with such associations.

4. These organizations, which are so completely hostile to the Christian religion, are intended to be and are received as substitutes for it. Along with the oaths, penalties, and degrading initiations, are mingled Scripture reading, prayer, burial services, and the like, so that men who are not enlightened spiritually, consider these fraternities quite as good as the church. They plainly say that they are so, and that they have no need of the church, since the lodges "are good enough religion for them."

5. The effect of these rivals of the church of Christ is two-fold; first, multitudes of men who should be members of Christian churches are not connected with them; second, that those who are in the churches are injured by them. It is self-evident that men who think the lodges "good enough religion for them," will not care to unite with the churches which will render them but a partial service. The time, thought, and money which they put into the lodges will be subtracted from the churches.

6. The doctrines of the churches are being corrupted by the lodges. There are hundreds of thousands of lodges in our country teaching millions of men that it is safe to die in sin. They, in their burial services, profess to send to the Grand Lodge above, men who die in delirium tremens, who have lived the lives

of drunkards, adulterers, or thieves. Many ministers are connected with these associations. Whatever they may profess to believe as members of the church, they become practically universalists and unitarians. The result is that when they are in their pulpits they will have no sense of the terrors of God's laws to men who live in sin, and will not preach the judgment which comes upon the ungodly, because they do not believe in it. The result will be no conviction for sin, no repentance in view of sin, no holy living, no place in the church.

7. These lodges are shown to be evidently hostile to our Lord Jesus Christ by the manner in which their prayers and other religious services treat Him. In general, the Lord Jesus is excluded from lodge ceremonies, and by most of the orders excluded on the ground, explicitly stated, that they desire the membership of Jews, Mohammedans, infidels and others who do not believe in Jesus Christ. In order to secure these members, they omit the name of the Savior.

I learn that the attitude of your church respecting these organizations is in some measure to be determined by the conference to which these lines are addressed. I trust that God will make you very faithful to the gospel of the Lord Jesus Christ and the souls of men, that your church will have no fellowship with unfruitful works of darkness, but rather reprove them.

In the bonds of the Gospel, with love to you all, I am, sincerely yours,

Charles A. Blanchard,
Wheaton College, Ill.

UNITED PRESBYTERIAN CHURCH.

Action of General Assembly, 1901.

In view of the existing diversity in the interpretation of the XVth article of the Testimony and in the application of it by sessions in the admission of members of secret orders, and in view of the great multiplication of these orders, and of their diversity in purpose and character, the General Assembly adopts the following as expressive of the mind of the church on this subject:

The XVth article of the Testimony continues to express the general sentiment of the church and is hereby affirmed.

Members of the Church of Christ ought not to have fellowship in associations which bind their members by oath or affirmation to obey obligations, and to immoral secrecy, or which establish a fraternal fellowship among men subversive of the unity of the body of Christ. It is especially obligatory upon Christians to stand aloof from the societies which by their moral teachings and religious ritual foster a belief in the salvability of men apart from the mediation of Christ. We condemn such organizations as most dishonoring to our Lord and injurious to men, and, persons who, with knowledge of the truth concerning them, wilfully adhere to such associations shall not be received into church membership. All such societies are included in the phrase of the Testimony "inconsistent with the genius and spirit of Christianity." The entire contents and bearing of the article should be emphasized in the pulpit teaching and the Testimony faithfully maintained by all.

This article is not to be construed so as to exclude from the church the membership of all such societies as are not bound by oath or affirmation or do not pledge to secrecy things unknown or inculcate a Christian religion.

In the administration of this article, as of others of the Testimony, sessions possess the right to exercise a wise discretion in dealing with such cases as may arise on their merits and in such a way as may best promote the glory of God and the edification of the church. It is supposed that sessions are composed of men of understanding and that they are acquainted with the principles and are faithful to the trust committed to them as officers of the church. They may safely be trusted in the exercise of this power as courts of the church, being, of course, responsible for the manner in which they exercise this discretion.

The American Tyler (Masonic organ) calls the attention of its readers to the action of the United Presbyterian Church on the interpretation of its Article 15, which "bars members of secret orders from admission to the church," and it says further:

That after all these years of supposed progress in religious thought such a church as the

United Presbyterian Church should still cling to the strange fallacy that Masonry and kindred societies are subversive of religion, is to us incomprehensible.

Masonry is not subversive of religion, but it is subversive of Christianity. Devil worship is religion and so is Freemasonry, but neither are synonymous with Christianity.

Secret societies are being considered by the Conference of United Presbyterians, now in session at Des Moines, Iowa. It seems that the Brethren are not the only religious body strongly opposed to the growing evil of secretism. It is to be deplored, however, that some denominations, hitherto opponents of the lodge, have yielded to popular sentiment, and thus contributed to the increase of the evil. Some of the expressions at the above-named gathering were forceful and pointed. It was stated that the "exercises of the lodges is virtually worshiping without Christ," that "fraternism, taught by secret societies, is but an empty shell,—anti-Christian, because of the acceptance, on the part of many, of the lodge rather than the church." While there were some speeches in favor of secretism, it seemed to be the spirit of the Conference to adhere to the established rule of that body—to accept no candidates for membership who are not willing to renounce all allegiance to secret societies. Truly, what "concord is there between Christ and Belial?"

--Gospel Messenger, June 8, 1901.

FREE METHODIST.

Chicago District, Illinois Conference Resolutions.

"That we respectfully petition the next General Conference so to change the explanatory clause of the Discipline concerning secret societies that it shall include the following statement:

Anti-Christian Fraternities.

"Of these there have been, and are, a number, including Freemasonry, which must be reprobated by Christian churches and are hereby declared to be among the most dangerous of institutions to the souls of men, and no person who is a member of any such fraternity shall become or continue a member of the Free

Methodist Church, or of any society thereof.

Of Lodges, Fraternities and Societies Not Anti-Christian, but Distinctively Worldly in Spirit.

"Membership in the church implies and is understood to be declarative of distinctively Christian and spiritual life, communion and character. Lodges, fraternities, clubs, and distinctively worldly societies, whether secret or open, claim to be and are for fellowship and communion, hence, if for no other reason membership in them is inconsistent with membership in the church, and the fellowship which they provide for, will be inconsistent with and destructive of the true Christian fellowship and communion of the church, and no incidental worthy purposes avowed by worldly lodges, fraternities or societies can justify Christians in uniting with or remaining in such organizations. The Free Methodist Church therefore requires that persons who have been members of such lodges, fraternities, or societies, withdraw from them before or upon being admitted to membership in the church; and, if in any case members of the church unite with any such lodge, fraternity or society, they shall be declared withdrawn, and their membership shall thus be terminated."

WESLEYAN METHODISTS.

Report of the Rochester, N. Y., Annual Conference.

Whereas, We consider that the popular societies called lodges, by their Christless liturgy, and their religious pretensions, by which they put their unholy organizations first and Jesus of Nazareth second, while they assume to transfer their devotees from "the lodge on earth to the grand lodge above," of which they have the audacity to say, "the Great Jehovah is the grand master," are an insult to our God and his kingdom, and constitute an important factor in fostering the infidelity and the corruption that exists in our civil and religious institutions as described in the foregoing paragraphs. Therefore we as a conference do resolve

That we call upon all Christian men and women to bow with us in the dust before God, while we pray that he will

have mercy upon our nation and open the eyes of our leaders in Church and State to the glaring truth of the evils we deplore.

THE CHRISTIAN REFORMED CHURCH

The report of the committee appointed by this general synod is found in the January and February numbers, 1901, of "The Banner of Truth," published at Paterson, N. J. The report recognizes that "there is a gradual difference in wickedness in lodges, yet all are essentially and in purpose one and the same," and then it takes up the question, what is a secret society. A very condensed excerpt follows.

What Is a Secret Society?

Definition: A secret organization is a society that demands from everyone who is to become a member a solemn promise or oath of unconditional secrecy of all that pertains to the lodge, without officially informing the candidate of the contents of the secret; and moreover obligates its members to undefined aid and absolute obedience, or at least to insufficiently defined aid and obedience.

Whether one takes an oath or makes a promise admits of no essential difference. The difference is gradual. The oath has come into use because of sin, and the "yea" of a Christian must possess the considerateness and faithfulness of an oath.

Unchristian Associations.

The lodge leads us into a brotherhood with which it is unlawful for a Christian to associate himself.

It is true that we must mingle with these classes of men (unconverted men of the world) in society, but to form a brotherhood with them wilfully and purposely, when necessity does not demand it, is to join Christ and Belial, the believer and the infidel, it is to be yoked together with unbelievers, and cannot be made to agree with the glorious model held up to our view in the first Psalm. The Bible is very plain and emphatic on this point. The Israel of God may form no brotherhood with the world, and especially no oath-bound covenant with the purpose of working together, as one in heart, in all the spheres of life. The children of God must forsake the world, separate themselves from the world. "Who-

soever will be a friend of the world is the enemy of God." The children of God constitute a divinely ordained brotherhood to which they must confine themselves: "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God, with idols? wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

Idolatry.

The so-called religion of the lodge is a denial of the only way of salvation.

A universal fatherhood of God is acknowledged, but the Triune God of the Bible is flatly denied in the way of suppression.

Editorial.

CHRISTIAN CYNOSURE.

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, \$1.00; three months, on trial, twenty-five cents; single copies, 10 cents.

DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

The friends of Michigan will take special interest in the report in this number of the Michigan State Convention held at Grand Rapids, May 30, last. You will note with interest that the State work has been reorganized and an able board of officers elected.

Reforms cost time, money, and self-

sacrifice, and if the friends of Michigan are willing to pay the price, there is no State that in effective work can surpass the State of Michigan. The friends will place the name of Rev. G. M. Lehigh, State Treasurer, whose postoffice address is 494 Scribner Street, Grand Rapids, Michigan, where they will not easily lose sight of it, and where they will be constantly reminded that he is authorized to receive contributions from the friends of Michigan for the maintenance of a lecturer in the field for at least two months. The reform churches of the State are especially asked to contribute to this end.

Among the recent callers at the Cynosure office was Rev. S. R. Wallace, formerly of New York State, and President of our New York State Association. He is now pastor of the Reformed Presbyterian Church at Holton, Kan. We have also had the pleasure of a visit from Rev. Wm. Dillon, D. D., of Huntington, Ind., lately editor of Christian Conservator.

Rev. Dr. Becker, editor of the Christian Conservator, says editorially:

"We regret not to have been able to have attended the annual meeting of the National Christian Association at Chicago on the 15th of May. Our absence was caused by attendance at General conference at Chambersburg, Pennsylvania. Our hearty sympathies are with the work of the association."

It is almost amusing to listen to the harangues and read the written tirades of prominent Masons against everything that is not laid down in the ritual of the first three degrees of Masonry. Many of them evidently are of the opinion that the fathers of the institution lived away up above the clouds where the atmosphere was pure.

—Missouri Freemason.

Yet, if we remember rightly, that great Masonic author, Webb, showed that he doubted whether even the kind and amount of notice that Knight Templarism allows Christianity was allowable in connection with real Masonry.

And, however amusing one editor may think it, the question is in its own nature

a fair one, whether the suppression of all beyond pure Theism is compatible with a good deal that common people regard as in some sense Masonry, whether nominally and profanely Christian or formally Mohammedan.

BALLINGTON BOOTH.

There is probably more than one reason why the Volunteers and the Salvation Army do not unite. The lodge question is one difficulty in the way. Ballington Booth has joined the Masons, apparently for revenue. He did not go into the lodge as many do, without any knowledge of its principles. He had had light from the Cynosure office, and long before that from his father, Gen. Wm. Booth, the head of the Salvation Army, who said publicly here in Chicago that no officer of the Salvation Army could be a Freemason.

One of the Volunteers was heard to remark recently that people were cutting their gifts to them, and he regretted the division. Probably the Masons are not paying as well as Ballington expected they would for his fulsome flattery of the order, and Christians are turning their gifts to the Salvation Army and its Christian leader, Gen. William Booth. But Ballington Booth has a wide field before him as a joiner. He might work the Odd Fellows, and then begin the alphabet of lodges and run the whole gamut of three hundred from the Altruistic Order of Mysteries, Ben Hur, Druids, Fenians, and Immaculates, to the Veiled Prophets of the Enchanted Realm.

Let Blue Masonry remain as it is. If it is not pure and holy enough to stand against the storms of persecution; if it is not strong enough to defy the ravages of time itself, let it go down. Something just as good will find a place in the hearts of good people and will only cease to exist, when it fails to meet with the approval of the great mind of the great nations of the earth. If a man who has grown large enough to get down from his mother's "high chair" without falling, feels that an ostrich feather on his hat would send a thrill of joy through

the heart of a mother, sister or daughter, it would be an un-Masonic commandment that said, "thou shalt not wear feathers on thy hat," and the Grand Master who has issued such a commandment or any other commandment, bull or edict against the Knights Templars, Princes of the Royal Secret or the Shriners ought to be suspended from the Blue Lodge and not restored until he shall have learned that a Mason has no right to interfere with the right of any member of the fraternity to become a member of any church or society which does not by overt act become inimical to Freemasonry. It is contemptibly un-Masonic to anathematize a member for identifying himself with any institution that is composed entirely of Masons, or of Masons and those who come under the protecting wing of a Masonic obligation.

—Missouri Freemason, June 17, 1899.

But the trouble is not the feather, but the cross. Shrines sport the Crescent and Templars a cross, which to Blue Lodge Masonry are "sectarian." But for his cross, a Knight's feather would have only a feather's weight. The vital phrase in the above protest is near the heart in position as well as meaning; viz., "or any other commandment." The thing that must be saved is "pure and holy" Deism, with pagan symbolism.

GRAND LODGE OF THE STATE OF WASHINGTON ANTI-NEGRO.

(By the Associated Press.)

Tacoma, Wash., June 13.—The Grand Lodge of Masons has rescinded the resolution adopted two years ago recognizing negro Masonry. The action of the lodge at that time was severely criticised all over the United States, and as a result the next session of the Grand Lodge attempted to return to the old-established principles, but the resolution was so artfully drawn that sister lodges refused to construe it as an honest expression.

The lodge has now in unmistakable language made its position known.—Chicago Journal, June 13, 1901.

What broad-minded charity! No negro need apply. Hail, universal Masonry divine, with its well-defined color-line.

UNITED PRESBYTERIAN GENERAL ASSEMBLY.

The Christian Instructor says editorially:

We are gratified that no backward step has been taken on the secret society question, which seemed to be the burning question of the meeting. Everywhere, and by speakers on all sides, secret orders were reprobated. If secret order men looked for sympathy, they surely found none in the positions of the speakers, and the action taken was rather drastic.

The credit of boldly and ably defending the truth and the position which the church ought to take, is due the Instructor. It has given no uncertain sound during the months of controversy preceding the recent action.

It was stated in the Assembly that members of the Grand Army of the Republic are not placed under the ban of the church. Article 15 does not seem to make such an exception, nor can one see why it should. The G. A. R. has an "altar" in its lodge room. Its burial service implies that the members go to heaven, and is used in burial not only of Christian members, but in the burial of those who hate Christ. To unite in worship where many of those engaged in it are not presumed to be Christians, and are really not true worshipers, is not only being "yoked together with unbelievers" but is a sanction of their ungodly practices.

CAPTAIN HENRY HOWGATE.

Henry W. Howgate died last month at his home in Washington, D. C. He was a Freemason of high degree, who stole \$380,000 from the government and, though arrested in 1881, he escaped and lived for several years in the vicinity of Washington, was communicated with but not arrested until 1894, while living in New York, some thirteen years after the theft. He was imprisoned for five years, or one year for each \$76,000 that he stole. Masonry is a powerful friend to public defaulters.

Before his first arrest Captain Howgate lived openly with his family in a modest home in Washington. Secretly he maintained Nellie Burrill, a pretty

Treasury clerk, in surroundings of Oriental splendor in a house on an island in the Potomac.

NEGROES SHUT OUT.

Colored Knights Templar Excluded from Battle Creek's Parade.

Battle Creek, May 31.—After being invited to participate in the Memorial parade yesterday the colored Knights Templar were shut out. Their indignation runs high and an effort to learn the cause of the slight is being made.—Grand Rapids Press (Mich.).

"Behold how good and how pleasant it is for brethren to dwell together in unity." The Battle Creek incident is a good illustration of the spirit of that Christian (?) Knights Templar organization.

News of Our Work.

NATIONAL CHRISTIAN ASSOCIATION.

Headquarters 221 West Madison Street, Chicago.

President—Rev. Charles A. Blanchard, D. D., Wheaton, Illinois.

Vice President—Rev. Simon P. Long, M. A., Lima, Ohio.

General Secretary and Treasurer—William I. Phillips, 221 West Madison street, Chicago, Illinois.

Recording Secretary—Mrs. Nora E. Kellogg, Wheaton, Illinois.

BOARD OF DIRECTORS.

Rev. James W. Fifield, D. D., Chairman.

Mr. C. J. Holmes, Vice Chairman.

Rev. Edgar B. Wylie, Secretary.

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Mr. James M. Hitchcock.

Mr. H. F. Kletzing.

Mr. Fred D. Ewell.

Judge George Bent.

Rev. W. B. Rose.

Rev. H. K. G. Doermann.

Rev. Charles A. Blanchard.

Rev. Samuel F. Porter has located for the summer as pastor of a Congregational Church at Portland, North Dakota.

The "old guard" will be glad to hear that one of their number, Mr. G. W. Needles, of Albany, Mo., sends his greeting and assurance that his heart is in the work.

The Christian Nation of New York publishes in full the Resolutions of the Harrisburg, Pa., Convention, and also commends very highly Rev. W. B. Stoddard for his successful work in this reform.

Rev. S. A. Scarvie writes under date of June 8th that he delivered two lectures at Story City and one at Roland, Iowa. All meetings were largely attended and the truth was well received.

Seventeen anti-secret young men were graduated from the Theological Seminary at Hamlin, Minn., this summer, and each received a complimentary copy of "Secrecy and Citizenship" from the National Christian Association. Our friend, Rev. S. A. Scarvie, is a member of this class.

Rev. P. B. Williams, Sidney, Ohio, writes:

"I spoke yesterday, June 9, 1901, one hour and twenty minutes, to a good audience, at North Salem, Ohio, on my field on the lodge evil. Had excellent attention, and I think some good was done."

MICHIGAN STATE CONVENTION.

Grand Rapids, Mich., Thursday, May 30, 1901.

The National Christian Association Convention met in the Lagrave Street Reformed Church at 9 a. m., as per program, and a very pleasant devotional hour was had, Rev. G. M. Lehigh, of Grand Rapids, leading.

Rev. W. B. Stoddard called the convention to order and Rev. R. S. Bowman, of Woodbury, Mich., was elected secretary pro tem.

Committees were appointed as follows: On Enrollment, Mr. Hokinga and Mr. Sharp. On Finance, Rev. J. Groen, E. Vander Vries, and Mrs. H. Wight. On Resolutions, Rev. Thos. M. Chal-

mers, Rev. Henry Beets and Prof. Schoolland.

The reading of "convention letters" was taken up and greetings were thus received from the following friends in Michigan: Messrs. J. P. Hershisser, Lake Odessa; E. W. Chapman, Cooperville; S. J. Young, Allandale; E. E. Day, Wayland; J. Klingmann, Bay City; E. C. Mason, Montgomery; L. H. Humphrey, Allegan; E. D. Root, Perrinton; E. B. Pontius, Sparta; W. H. Gillett, Maple; R. D. Nichols, Jonesville; A. H. Snelgrove, Lacey; J. J. Tucker, Spring Arbor; M. J. Bodder, Clarksville; Franklin Ansley, Whitneyville; Jeremiah Walters, Hopkins Station; S. A. Manwell, Brighton; Jno. Ferris, Big Rapids; Mrs. R. Fourot, St. Louis.

The desirability of organizing the State of Michigan for more effective anti-secrecy work was discussed.

A committee, to consist of the officers of the Michigan State Christian Association, was appointed to correspond with the anti-secrecy churches of the State, to learn to what extent they could or would co-operate in maintaining a lecturer in the field for two months, and to find a suitable person to act in that capacity.

The question box was opened and the following inquiries were considered.

1. How can we best counteract the influence of the agents of the secret insurance fraternities? Ans. Learn and present the facts concerning such fraternities.

2. What is the best way to convince members of the secret lodges of the evils of lodgery? Ans. With Christians, appeal to the Word and their conscience. With men of the world, appeal to their sense of manliness, propriety, honesty, justice, patriotism, etc.

3. How can we know that the expositions of secret orders furnished by the N. C. A. are correct? Ans. By the admission of lodge men themselves, and by the indirect testimony of their own standard publications.

Upon motion of Rev. Chalmers, the N. C. A. was requested to publish a pamphlet setting forth the facts regarding secret insurance orders.

A committee to nominate Michigan State Christian Association officers was appointed by the chair as follows: Bros.

Day, Bossman and Vander Ark. A recess was taken until 2 p. m.

Thursday Afternoon Session.

The convention was called to order at 2 p. m. by Rev. W. B. Stoddard.

The Rev. Dr. C. A. Blanchard, President of Wheaton College, was called to the chair.

Devotions were conducted by Rev. H. A. Day, who read the thirteenth chapter of Revelation, applying its statements to "the secret empire." He then led the convention in prayer.

A song was rendered by the male choir of the theological seminary.

The minutes of the morning session were read, corrected, and approved.

The committee on nomination of officers for the Michigan State Christian Association reported, and after some amending the report was adopted as follows: President, Rev. H. A. Day, Grand Rapids, Mich.; Vice President, Rev. J. Groen, Grand Rapids, Mich.; Secy., R. S. Bowman, Woodbury, Mich.; Treas., Rev. G. M. Lehigh, Grand Rapids, Mich.

Another song was sung by the male choir.

The finance committee reported, recommending that the Secretary invite the anti-secrecy churches of the State to contribute toward the expense of maintaining the State organization.

The committee on resolutions reported and, after slight amendments, the report was adopted as follows:

Resolutions.

Whereas, False worship is the mother of many evils, and, whereas, we find a great manifestation of false worship in the secret lodge system which is extending its pernicious influence in all parts of our beloved country:

Resolved, 1st, That we call upon all Christians and Christian churches to investigate this system, that they may the better understand and point out its evils;

2d, That we follow the teachings of Christ, yea, the whole Word of God, which is clearly opposed to Lodge darkness, e. g., Ps. 1:1; John 18:20; II. Cor. 6:14-17; Eph. 5:11-18; Lev. 5:4-6; Jer. 4:2; John 14:6; Matt. 6:24.

3d, That we find the divine idea of

brotherhood set aside in the preaching and practice of secret societies.

4th, That we believe this system to be exceedingly deceptive in that it leads many to entertain hopes of temporal and eternal gain, never to be realized.

5th, That we regard its use of high-sounding titles, and names adopted from animals and savages, as foolish and in some cases blasphemous.

6th, That we find the lodge initiations, ceremonies, dances, regalia, pilgrimages, etc., out of harmony with the teaching of the lowly Nazarene, and detrimental to a godly life.

7th, That its effects upon home life, and that of the citizen, are to be deplored.

8th, That we believe the National Christian Association, its official organ, The Christian Cynosure, its agencies, tracts and books, should receive the support of Christians as a means of shedding needed light.

(Signed.)

Thos. M. Chalmers,
Kr. Schoolland,
H. Beets.

The afternoon session was largely occupied in a very interesting and profitable discussion of the various items of the foregoing report.

A resolution of thanks was tendered, 1st, to the pastor and people of the Lagrave Street Christian Reformed Church, for their hospitality and Christian kindness in caring for the convention; 2d, to the choir and male chorus for their assistance in brightening the convention with song; 3d, to the press of the city, which had made favorable mention of the convention.

Evening Session, 7:30 P. M.

After the introductory devotions, one person from each of the churches represented in the convention was appointed to report the convention's proceedings to his church paper. The minutes of the afternoon session were read and approved.

On Wednesday and Thursday evenings the program was carried out as printed, good congregations attending. The addresses by Rev. Thomas M. Chalmers, upon "The Origin and Character of the Secret-society System," and

"Character of the Minor Secret Orders," the address of Rev. W. B. Stoddard upon "The Masonic and Christian Religions Compared," and the address of Pres. C. A. Blanchard upon "The Church and the Lodge," were masterly and impressive, and told deeply upon the minds of the auditors.

Adjournment was informal.

Signed.

R. S. Bowman, Secy.

THE Y. M. C. A. JUBILEE.

BOSTON, JUNE 15, 1901.

Dear Brother Phillips: The Y. M. C. A. Jubilee in this city is nearing its closing session. Others will write of its general feature, but a few incidents on the line of our work may interest you and your patrons.

Not since the World's Fair in 1893 have I met with an opportunity so favorable for reaching "peoples from many lands." Restrictions and obstructions not unfamiliar to reformers handicapped the work not a little, but despite all these I was able to put a copy of "Prize Essays" in the hands of about 400 of the 2,000 delegates present. I had hoped to reach at least 1,000 but apprehension on the part of a very few invisible parties, that in some way the Y. M. C. A. might be held responsible and so suffer loss, was deemed sufficient reason to enjoin great caution in my methods. Not the slightest unfriendliness appeared on the part of either employes or visiting members with whom I came in personal contact, but there was somewhere "a board of directors," with certain influential members, who did not subscribe to the well-known views of President C. G. Finney, President John Quincy Adams, the late Dr. A. J. Gordon, D. L. Moody and Dr. Nathaniel Colver, founder and first pastor of Tremont Temple Baptist Church, on the "character and claims of secret lodges."

Previous to the inauguration of the convention I applied for the co-operation of the local association in circulating information and was very courteously received by some of the leading local officials, who assured me of sincere and

heartly sympathy, while declining, for reasons, to enter into any arrangement by which as individuals or as an association they should assume any responsibility.

Acting solely upon my own convictions I entered what seemed a Providential opening and quietly began my work.

The first delegate I met from a foreign land was from Paris. He accepted a book with thanks, and asked many questions about the lodges and their work in this country. He had met and noted similar effects to those I mentioned, in his own country and expressed satisfaction that something was being done to counteract their influence, etc. The next was a clergyman from Germany, who expressed his approval by saying: "There are seventy German-speaking delegates at the hotel where I stop and I wish every one of them had a copy of that little book." A delegate from India spoke our language very readily and said he represented 130 associations in his country, and that he should carefully read the book which he was glad to get for his library. A delegate from Poland and another from Australia each accepted a book with grateful acknowledgment.

From the United States and Canada the delegations were large, but among the 200 and more with whom I conferred only one attempted a defense of the lodge. I will give a few samples which fairly represent the sentiment of those with whom I conversed.

A bright young man from P— said, "I am sick of the Y. M. C. A. in our city. The lodges have multiplied until they have nearly killed the church and wrecked the morals of our community. We have a name to live and that is about all," etc.

Another said: "When a young man comes into our association who gives promise of fitness for some special line of work and we begin to train him for that work, and he joins the lodge, invariably he proves a failure. There is something about those lodges that kills the spirituality of a man and unfits him for Christian work. I was at Northfield a few years ago and heard a man by the name of Blanchard give an address on the subject, and I fully agree with him."

A gentleman of mature age and under-

standing, said: "I joined the Masons and took three degrees before I became a Christian. I was active for a time, but when I gave my heart to Christ I began to lose my relish for the lodge. I have asked to have my name stricken from the roll, and haven't been near the lodge for a long time, but they want me to leave my name and attend when I can, etc. I shall be glad to read your book and put it into our library."

After an hour's conversation with the Secretary of an association in a large and flourishing city, he said: "I have met you before," mentioning time and place. He continued, "You gave me a little tract, *Out of Bondage*, by Rev. Wesley, and I have been under conviction ever since. I am an Oddfellow and Redman, but from this time on I am done with them both," etc. He gave me names and postage to send tracts to some of his friends and became one of my active aids at the convention.

"Hello, Stoddard, are you alive?" was the hearty salutation of a man who extended his hand with a smile, and looked me straight in the eyes. "You don't remember me, I saw you at the World's Fair and we had a talk in your little booth. I'm from California," etc. Of course he was glad to get information and take literature.

A young pastor who was serving his first charge, had just been induced to unite with the Oddfellows. He was a little surprised that one never having belonged should know so much of the ceremonial of the order, and I must give him credit for being one of the frankest members I have met who considered his obligation to conceal still binding. I hope to meet him again, and may report on his case later.

Not to exhaust your patience I will desist with the mention of one more: A young man of fine appearance frankly avowed himself a Mason of three degrees, and thought it entirely compatible with Christianity and helpful in his Christian life. I made some suggestions which led him to ask, "Have you ever been a Mason?" Replying that I had not, he responded as is usual, "Then you know nothing about it." Not disputing his statement, I said will you kindly explain to me how the Hiram Abiff scene, when

you were thrust onto the stretcher and finally raised in a semi-putrid state from a dead level to a living perpendicular, and received the master's mah-hah-bone, contributed to your piety or self-respect?" He declined to continue the discussion, but accepted a copy of Prize Essays, as did a number who had listened, with the assurance that he would read it at his leisure.

With gratitude to God and thanks to whom thanks are due for the privilege of doing what I could and regrets only that the way seemed closed against doing more, I am yours in the service of Jesus Christ, whom the lodge reject as too sectarian and narrow for their guide in practicing universal charity and brotherly love.

James P. Stoddard.

ON POTOMAC STEAMBOAT.

June 18, 1901.

Dear Cynosure:

My recent work among our friends from Holland has led me to read a book entitled "*Holland and Her Heroes*." It is doubtful if any people have passed through as trying or prolonged struggles in seeking liberty of conscience as this much afflicted people. No wonder they are intense in opposition to lodge slavery. They seem to have always had a sturdiness of character, an independence of thought and action that the blood-thirsty, cruel tyrant, Phillip, King of Spain and the Netherlands, could not destroy with the sword.

Unless history misinforms us, William of Orange, their Prince, combined in a large degree those characteristics that make men great. He loved his enemies. He lived to serve his fellow men. He was wise in council, valiant in battle, and died a prince indeed. Millions rise to bless his memory.

Can it be that the very staunchness that is seen in the lives of these worthy sons of toil, contributed to their defeats? Their enemies were usually united; they never.

In connection with the very helpful Convention which the Cynosure will report as held in "Dominie" Beet's Church, Grand Rapids, Michigan, I visited and spoke in several of the Christian Reformed Churches. Anti-secrecy lectures

were delivered in Muskegon, Grand Haven and Holland, Michigan, in churches of Pastors Fles, De Jongh, and Van Goor. Other pastors and churches united in these services and much interest was manifest.

This people is trained to give in support of what they believe. The collections gave evidence that "Alexander the Coppersmith," was still in business, but we were pleased to note that the children were supplied with the pennies and trained to give.

A Sabbath was very pleasantly spent in company of Brother Chapman, pastor of Wesleyan Churches in Coopersville, Michigan, and vicinity. There are some faithful souls there who rejoice in the promise, "Fear not little flock," etc. A union service, in which I presented the anti-Christian character of the lodges, assembled in the Freemethodist Church and was largely attended.

The Covenanter Syddol.

We were permitted only to look in on this body as they were assembled in the large Eighth Street Church, Pittsburg. Those we knew as the fathers in this church twenty years ago, are largely gone. The younger men are taking their places, the ever increasing gray giving evidence that they too are fast moving on.

The Synod was largely attended. Discussions were animated. No bitter controversy brought a discordant note. Oh, that there were more with convictions not for sale.

Since my return home I have found plenty of opportunity to preach and distribute literature. We have just moved. Wife with daughter is in the shadow of the Blue Ridge Mountains, near Delaplane, Virginia, where it is hoped she will gain needed health.

My standing address for the present will be 910 Pennsylvania ave., N. W., Washington, D. C. I go, D. V., tomorrow to Somerset Co., Pennsylvania, and north, where friends have opened doors for lectures.

Yours in His Service,

W. B. Stoddard.

MODERN WOODMEN OF AMERICA.

BY REV. WM. FENTON.

74 South Robert Street, St. Paul, Minn.,
June 17, 1901.

To the Editor of the Christian Cynosure:
The Modern Woodmen of America began the work of their convention in this city on the 11th day of June.

At their opening session the Head Consul, Northcott, stated the membership of the order at about 600,000; that 10,000 members since the founding of the order have died; that the heirs of deceased members have received more than \$20,000,000 from the order; and that the order has now "in force" more than \$1,000,000,000.

From this data we may observe that of that \$20,000,000 disbursed the deceased members paid about one-third of a million; and that the 600,000 living members paid the remaining nineteen and two-thirds millions.

This is one of the societies hatched by that notorious mystagogue, J. C. Root, out of the mysteries of the pagan devil worship of Ancient Egypt, a society which has already paid out \$20,000,000 from an income of one-third of a million dollars, and whereby, says Head Consul Northcott, they have acquired a liability of more than \$1,000,000,000 now "in force."

It is not surprising that a morning newspaper headed a report of that opening session: "Breakers Ahead!"

How many living members must there be in the order when the last dollar of that \$1,000,000,000 now "in force" shall have been paid? Perhaps it will be fair to infer from the number of living members of the order at the time the \$20,000,000 has been paid that it will require as many times 600,000 as 20,000,000 is contained in 1,000,000,000; that is, 50 times 600,000, or 30,000,000 of members living at the time the last dollar of the claim of the heirs of 600,000 has been paid, which claim Head Consul Northcott says is now "in force."

The population of the United States by the last census is 76,303,387. If we subtract from this number all the children, all the aged people, all that are weak and sickly, all those unable to pro-

vide a fair income for their own support, all that are unable to pass a medical examination on account of unsound constitution, or that are otherwise disqualified to join the order, will there be enough in the remainder to have paid the \$1,000,000,000 now "in force."

If they can, by laying aside their military patriotism, go to other countries for members, and by that means pay the policies now "in force," they will then have policies "in force" to the amount of 2,000 times 30,000,000, or \$60,000,000,000. It is the sport of gods to make fools of the people that serve them.

Under the mask of benevolence, the design of the order is the survival of the healthy, strong and well-to-do people, at the expense of the sickly, weak, and poor people. And even upon this base and mean principle it must fail; even as the god of J. C. Root and his order would have failed to fulfill his promise to bestow all the kingdoms of this world, and the glory of them, upon the Lord Jesus Christ upon condition that the Lord fall down and worship him.

The mystagogue who founded the order tells that he went to the Eleusinian Mysteries for its ritual. It is well known to every believer in the Bible that the god of Eleusinian Mysteries is the Devil; and that all who worship or commit themselves to conceal, the mysteries, belong to the Devil, and not to the only true God—the God of the Bible. The Lord Jesus Christ refused that worship, and called the god of the Modern Woodmen of America a liar and a murderer from the beginning. Hence what an insult it was to truth for the chaplain of the Modern Woodmen to use the name of Jesus Christ in his prayer at the opening of their convention.

In the ancient mysteries the penalty for divulging them, we are told, was "instant death." The Modern Woodmen of America had a death penalty with a prayer attached thereto, which prayer Northcott has omitted in his revision of the ritual; but the death penalty remains; therefore, the order is a murder society with a false religion; for it professes to save the souls of its members.

Indeed, sensible business men that have given the insurance principles of the order fair consideration would never

join for the sake of the insurance. The insurance is a mere bait to catch men through selfishness—a hope of getting \$2,000 for their own families at the expense of others.

This order has the essential elements of the beast of prophecy without whose mark none shall buy or sell. But that beast is the enemy of God and mankind, and will be destroyed as follows: "And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14: 9-11.) "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20: 10.)

The January issue of the Freemason's Repository announces that the burial place of Benjamin Franklin is obscure and not well cared for; that no monument rises over his remains, and that his grave is destitute of even a headstone, but is covered with an old-fashioned marble slab, which was placed there a hundred years ago, and is now worn and discolored by age. It offsets this by telling how Franklin is honored all over the land by squares, parks, streets, towns, counties, business organizations, literary and scientific societies, benevolent and patriotic institutions, and Masonic lodges and chapters, bearing his name—a monument of remembrance and esteem far excelling anything that could be erected over his grave to perpetuate his name and record his virtues.

—Voice of Masonry, February, 1898.

Lodges and chapters are here said to bear the name of the man who, when a nephew asked him if he had better join, answered: "One fool in the family is enough."

...Wheaton Christian Conference...

JULY 22-28

A Letter to Illinois Endeavorers

Bible Study and Evangelistic Department

ILLINOIS CHRISTIAN ENDEAVOR UNION

Rev. Milton B. Lyon, Supt., Wheaton.

June 1, 1901.

DEAR ENDEAVORERS:

I wish to call your attention to the Conference for Bible Study which will convene at Wheaton, Ill., for the week from July 22 to 28. Similar to the great Northfield conferences, it will have some of the Northfield teachers and preachers. Rev. G. Campbell Morgan of London, England, Rev. R. A. Torrey of the Moody Bible Institute, Rev. Johnston Meyers and many other well known speakers will assist. The buildings and beautiful grounds of Wheaton College have been put at the disposal of the Conference. There will be abundant provision and ample opportunity between the sessions for all forms of out door recreations. Body, mind and spirit can all be refreshed and invigorated. While Wheaton is only twenty-five miles west of Chicago and so closely connected by many Northwestern suburban trains, yet it is an exceptionally pleasant retreat for a quiet and restful vacation. There will be special sessions for the consideration of Young People's work, led by prominent workers, especially along the line of training for personal work in winning souls.

The only expense at the Conference will be for board and room, which will be comfortably and pleasantly provided for one dollar per day. Grounds for tenting will be provided for those who desire, without charge. I trust many Endeavorers will plan to attend.

Yours for Christ,

MILFORD H. LYON.



EASTERN ENTRANCE TO GROUNDS.

RESOLUTION OF THE EXECUTIVE COMMITTEE ILLINOIS C. E. UNION.

BE IT RESOLVED by the State Executive Committee of the Illinois Christian Endeavor Union,—That we heartily endorse the plan begun by our State Superintendent of Evangelistic Work and Bible Study for a Summer Bible Conference at Wheaton from July 22 to 28. And we would urge upon our Illinois Endeavorers to avail themselves of this opportunity to spend a week in the study of God's Word, and in deepening and enriching the spiritual life.

Chicago, Ill., April 19, 1901.

A. E. MACDONALD, *President.*
MARY A. CRANE, *Secretary.*

(Read in your next meeting, also ask your pastor to announce.)



SOUTHWEST ENTRANCE TO GROUNDS.

REMEMBER the date, July 22-28, and plan to be with us. We are expecting a blessing from our heavenly Father.



ONE OF THE HOMES FOR GUESTS.

REMEMBER that there are no charges for anything connected with the Conference except for board, and that will not cost more than one dollar per day.

REMEMBER that you will not have an opportunity to hear Mr. Morgan in the Central West this summer except at the Wheaton Conference.

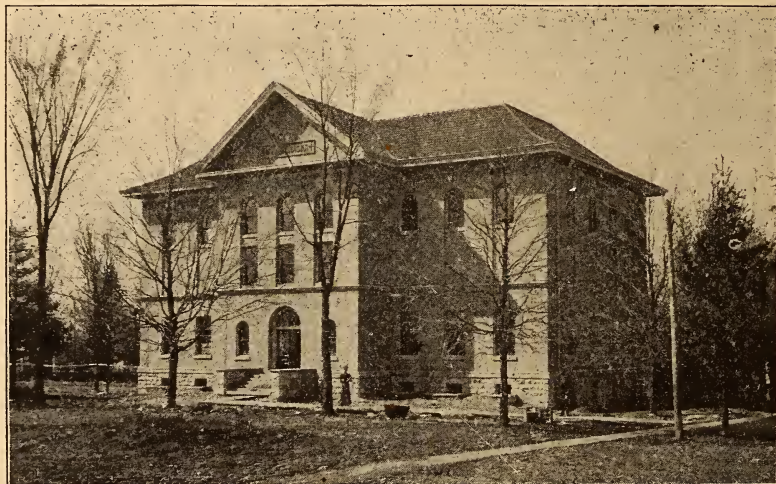


THE ASSEMBLY HALL.

REMEMBER that Wheaton is a beautiful little city, and that the grounds of the College, which are freely given for the use of the Conference, are the most delightful portion of it. Cool breezes almost all summer blow through the stately elms, oaks and maples which cover the campus.

REMEMBER that you will save trouble to others and increase your own comfort if you send your name to Prof. D. A. Straw, telling him when you will arrive in Wheaton, and exactly what accommodations you desire.

REMEMBER that this is a Christian Conference. The call is signed by the President of the College, by all local Evangelical pastors, and by one hundred fifty leading pastors and Sunday-school superintendents, and others of the Interior.



GYMNASIUM AND BATHS.

REMEMBER to come expecting great things. God is ready to give them. We need reviving in our churches and societies. God wishes us to have it. Let us come together and receive it.

DEAR FRIENDS:

I send to you the letter kindly written by Mr. Lyon, and the action of the Chicago Union. Northfield has been an unspeakable blessing to many tens of thousands of souls. It is impossible for all of us to go so far away; none of us can go there every year. It has long been the desire of some of us to bring Northfield west, and now, in a measure, this has been accomplished.

May we not hope to have you with us? If so kindly write Professor D. A. Straw, Wheaton, Ill., that provision may be made for your comfort. In the love of Jesus.

Fraternally yours,

CHARLES A. BLANCHARD.

Christian Gynosure.

CHICAGO, AUGUST, 1901.

SWEET GYNOSURE!
 FAR FIXED
 IN SPOTLESS FIELDS,
 HIGH IN THE REGIONS
 OF THE
 POLAR NIGHT,
 THOU SERV'ST
 A WAYMARK
 TO THE SONS
 OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

JOSEPH COOK.

Of all I wish to say of secret societies, this is the sum:

Secret Oaths—

1. *Can be shown historically to have often led to crime.*
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts:
 "In secret I have said nothing."
 "Be not unequally yoked together with unbelievers."
 "Give no offense in anything, that the ministry be not blamed."
7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. *Are forbidden to church members by some Christian denominations, and ought to be by all.*—From address of Joseph Cook before Conference of Christians, Chicago, May, 1890.

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THE PEOPLE'S NATIONAL FAMILY NEWSPAPER.

NEW-

YORK

TRI-WEEKLY

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WEEKLY

TRIBUNE

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIV.

CHICAGO, AUGUST, 1901.

NUMBER 4.

The Christian Cynosure.

Official Organ of the National
Christian Association.

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NATIONAL CHRISTIAN ASSOCIATION
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class matter.

The Augustana Synod meeting at Jamestown, New York, voted 81 to 71 to sustain their Constitution, which prohibits membership in secret societies. This was a victory that loyal men and women ought to rejoice in. The revolutionary party counted on a sure majority.

This has been a notable year in the number of testifying churches that have taken action on their law excluding secretists from membership. So far every church body has had a majority sustaining the unchanged testimony of the denomination.

The pastor claims that he wants to instruct and enlighten the secretist after he becomes a church member, but he proves by his neglect that it is mere pretense. The spiritual life of the church is lowered, and its historical position revolutionized by such ministers. If they were conscientious and spiritually minded they would leave the church instead of revolutionizing it.

The trouble in those testifying churches where the law has been loosely administered is chiefly with the pastors. A man comes into the community who is a member of some secret society and the pastor instead of honoring the church by show-

ing why it has such a testimony and instructing him, immediately begins to see if the church law can not be waived and the lodge man admitted. The result is a new member uninstructed and one semi-hostile to the church testimony.

When a Christian woman marries a drunkard for the sake of reforming him, she makes a very dangerous and usually fatal experiment.

A man, who will not give up his evil habits for the sake of the woman he desires to marry, will be very unlikely to do so after marriage.

So the church that receives into its fellowship a secretist with the expectation of reforming him has also made a dangerous experiment.

The candidate for church fellowship, who will not cease from those lodge relations, that are offensive to the moral sense of the church, before his formal reception as a member, is far less likely to do so afterward. He may even plead the fact of his reception as sufficient proof that he needed no repentance—the church itself being the judge.

The safe rule is for churches and individuals to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

THE STEEL STRIKE.

The strike is not for better wages or for shorter hours, but for future power on the part of the labor unions.

It is a demand that no non-union men shall be employed in any of the mills of the Steel companies. It requires the compelling of some 25,000 men to join the Union or quit working in the steel plants of the country.

Next month many a young man will take one of the most important steps of his life as he goes from the home of his boyhood into a College where new acquaintances will be made, new friendships formed and new habits acquired. The wise young man will seek a College where he can escape the college secret society and its baleful influences.

The Kappa Alpha Theta, a secret organization of college women which has been in convention here since Tuesday, to-day elected the following officers to serve until the next biennial convention: Grand president, Miss Edna H. Wickson, California; vice presidents, Miss Alta Miller of Illinois, Miss Pearl Green of California and Miss Adelaide O. Hoffmann of New York; secretary, Miss Pearl Green, and treasurer, Miss M. E. Scott of New York. About twenty colleges were represented at the convention.—Record-Herald, July 13, 1901.

At Ann Arbor the proportion of students who are members of fraternities is 24 per cent; at Cornell, 33 per cent; Lehigh, 42 per cent; University of Virginia, 47 per cent; Johns Hopkins, 46 per cent; Union, 64 per cent; Stevens Institute of Technology, 30 per cent; Wisconsin, 22 per cent; University of Pennsylvania, 41 per cent; Kenyon, 50 per cent; Chicago, 24 per cent; Wesleyan, 70 per cent; California, 14 per cent; Amherst, 80 per cent; Minnesota, 23 per cent.

—Chicago Evening Post.

FRATERNITIES UNITE ON HOPS.

Steps toward the organization of the Hellenics, a new interfraternity of Chicago, were taken yesterday. At a meeting attended by representatives of the fraternities which have chapters in the university a plan was drawn up for reference to the chapters. The object of the organization is to do away with the annual fraternity dances, on which the young men of each "frat" make an expensive splurge once a year. In place of giving these dances the fraternity men will unite in the Hellenics to give three big balls during the season. Each fraternity is to be represented by five men in the organization, and these five may invite their fraternity brothers both from the university and elsewhere to attend the dances.

Yale is subdivided into a multitude of little clubs and secret societies, most of which have degenerated into little better than drinking clubs.

At many of these secret drinking clubs, beer is delivered openly at their establishments. The two medical societies are especially notorious for this practice. The Delta Kappa Epsilon and the Psi Upsilon have beer regularly delivered to their fraternity halls by the case.

—N. Y. Voice.

HAZED AND HOPELESS LUNATIC.

Harry Craven, the grandson of the late Rear Admiral Craven, U. S. N., and the descendant of a wealthy New York family, was committed by Supreme Court Justice Dykman, at White Plains, to Bloomingdale Asylum yesterday, July, 1901. The doctors say he is a hopeless lunatic.

Mr. Craven is 19 years old. It is said the boy's madness was brought on four years ago, when he was a student at the Annapolis Naval Academy. Young Craven's main ambition was to become a sea fighter. One night, while out with a number of students, he was hazed, it is alleged, and from that time his mind began to weaken.

NORTHWESTERN UNIVERSITY FRATERNITIES.

Lively Work at Northwestern to Secure New Members.

Northwestern University fraternities have commenced their annual rushing season with a vim and vigor that threatens to overtop every other interest at the Evanston college for the time being. This is the time of the year when the college secret societies reap a harvest of new members from the new students and each "frat" strives with all its means to get the choice men.

The freshman class has about two hundred members, and the fraternities generally select about one-fourth of the members of a class as available men to join their ranks. The fraternity brothers are working very hard trying to get their "spikes," and the men who are being rushed are having a good time of it. Parties, drives, entertainments, "feeds," visits to the theater and other attentions are being shown them. The man who is being rushed is half-bewildered by the multiplicity of good times he is having, and thinks he has

struck the best crowd of fellows on earth. The fraternities at Northwestern are Phi Kappa Sigma, Phi Delta Theta, Sigma Alpha Epsilon, Beta Theta Pi, Sigma Chi, Delta Upsilon, Phi Kappa Psi and Delta Tau Delta.—Chicago Evening Post.

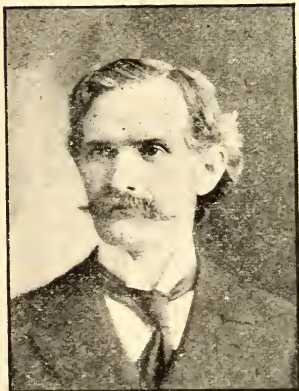
The above is not only true in past years, but is representative of secret lodge colleges and universities.

Contributions.

REV. EDGAR B. WYLIE.

Pastor of the Summerdale Congregational Church, Chicago, Secretary of the Board of Directors of the National Christian Association.

On Saturday, the 6th of July, Rev. Edgar Blaisdell Wylie stepped into the waiting chariot from the skies. After a sickness of about two weeks with a complication of pneumonia, grip, and typhoid symptoms, involving much of suffering, much of peace, and marvelous visions of the other-world interest in this world, he passed away about day-break.



Personally known to many readers of the Cynosure, he was incidentally known to all of them. For ten years he was a member of the Board of Directors of the National Christian Association, continuing down to the time of his death, and during ten years he was also the Secretary of the Board.

Born about forty-two years ago, in New Hampshire, he was early left an orphan. My first acquaintance with him was when he came to attend Wheaton College, fresh from a trip to the Rocky Mountains, where he had spent a considerable time recuperating from an affection of the lungs. Of medium height, broad build, and jolly disposition, he

seemed a stalwart man, and held that enviable prestige through his academic and college courses—yes, through life.

After his course in the Chicago Seminary he continued as pastor of the Summerdale Congregational Church till he had seen it grow from a mission in a factory loft to a self-supporting, well-housed city church, where sound doctrine, Christian living, a present Savior from all that is bad, a present Friend of all that is good, are the dominating ideas. No other man have I known who made the Christ life touch the life of the people at so many points; and no other man have I known who built himself so wonderfully into the Christian affection and confidence of a promiscuous community of people as he has done—a concrete exposition of the words, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He yielded not one inch to the enemy of souls or the spirit of the times in life or teaching, yet he was sweet and kind and helpful to all. He was a personal counsellor of the young men, a comfort and strength to the aged, a fellow with the laborers and artisans, a patron of study and music, a man in business, politics and reform. In the winter of hard times he was chief on the committee of relief, calling for his associate committeeman about 10 o'clock one cold night to go a mile west to relieve a family on Western Avenue, whom he had found to be without food or fuel. Situated in a prohibition district he was a chief worker to gather testimony and prosecute the "blind pigs" to their eradication. Only a little before his death he called for his deacon at 9 o'clock at night to go with him to the police station and get a man detailed to stop the Sunday base-ball which had for two weeks occupied a vacant lot near the church. That ended it. He kept his people instructed as to the relation of the church to secret societies, and from time to time saw that every home in his parish was supplied with literature upon the subject from the National Christian Association. Day and night, in order to be always in season, he was at the Master's work. In his church there was the weekly woman's meeting, Bible study circle, Endeavor Society, Junior Endeavor, boy Invincibles, mis-

sionary, benevolent, industrial, choral, kindergarten, and young men's societies, besides a Sunday school of 250 members.

In all his labor Mrs. Gertrude Hulbert Wylie has been an efficient helper, besides giving courses of Bible lectures on the West Side of the city winter after winter. Now, sorely bereft, she has gone for the present to visit her father's home in Rome, Ohio, and Mr. Wylie's friends in New Hampshire.

It is a remarkable coincidence that within the last few months so many lines of Mr. Wylie's effort had been rounded up. He had just celebrated the completion of the church building. This year for the first time the church had become self-supporting. A gracious revival had brought in new helpers. The city had built up till the place had changed from suburban to urban. And in near proximity they had celebrated the tenth anniversary of his pastorate and their wedding. He did a great work. He finished his course. His career is a permanent testimony to the abounding success in our time of a devoted Christian life. His funeral on Monday, July 8, was attended by a throng of sincere mourners, and a memorial service on the 14th packed the church again.

(Prof.) D. A. Straw.

Wheaton College.

JOSEPH COOK.

The long illness of Mr. Cook had removed him so far from public view that his death makes undoubtedly less impression than it would have produced a few years ago. He has been among the remarkable figures of the second half of the 19th century. Whether he is subject to a much closer classification is a question. Of course he can be placed among students and great readers. We met him first in the Boston Athenaeum library, where he said, "I almost live here." A Boston editor and personal acquaintance says: "His powers of acquiring knowledge were enormous. He was an omnivorous reader in several languages." If he may in this character be classified, it must be in the small class where each is virtually alone and each still takes his separate way."

He unquestionably belongs to the class

of orators, but with which group of orators can he be classified?

When speaking he reminded you of no one. The writer heard him first in his own pulpit, to which he had brought him with no complete knowledge of the manner of man whom he was to introduce to the congregation. Often, afterward, we listened to him as to a man of his own class. In those days, when he was beginning to be known, he had a vivid oratorical style, picturesque almost to the verge of being florid. If we remember rightly it was an opening sentence in which he said: "The Roman eagles, when their wings were strongest, never flew so far as from Plymouth Rock to the Golden Gate."

A few pet phrases fixed themselves in the mind of one who heard him often; "Looking north, south, east and west;" "In the interest of clear thinking."

His voice was ample and his person large; his look and manner were impressive; force rather than gracefulness may have been the impression, and one could hardly recall an attitude or gesture for which the first word occurring would naturally be "graceful."

In fact, a friend ventured to report to us the remark of another, that, when Cook spoke he "turned a grindstone with his elbow." His style retained something of its former vividness and picturesqueness to the end.

March 4, 1901, he spoke in Park St. Church, Boston, perhaps for the last time. Close by the graves of Otis and Adams he gave a "prelude" on the subject, "Does the Constitution Follow the Flag." The President, who wished the two divorced was re-inaugurated that day. Mr. Cook, speaking on this question, asked: "Does the rudder follow the ship?"

The editor already referred to says: "Though he may have valued his 'preludes' less highly than any of his productions, actually, from many points of view, they were the best, often elaborated mentally a few minutes before he spoke; they were instinct with his choicest qualities of philosophical insight, penetrating wit and happy expression. They made one query whether a magnificent journalist had not been lost to the platform."

If we may venture one more attempt

to bring him within a class, we mention his work as a reformer. Here he swept a wide field, and again allowed himself to be cornered with no special class of reformers. We have been told that after he gave a great lecture in the interest of a certain unpopular reform other lecture engagements were cancelled. If he had been in the field before the war his name would have been enrolled on the roster of ante-bellum heroes.

"You have been married since I saw you," said he one day on the platform after a Tremont Temple lecture; "I wish I could say to myself, 'Go and do thou likewise.'" That was what, not very long afterward, he did, and the faithful helper and companion who took her place in his paternal home when he was little less than forty years of age and in the height of his fame, survives to mourn one who yet answered No! to the question, "Does death end all." That it does not, both who stood together on the platform in that remembered moment have learned in a practical way, one by "going hence," as he used to say, the other by waiting here. They neither marry nor are given in marriage yet death does not end all.

R. J.

NOTES FOR THE W. C. T. U.

(Editor's Note: The following notes are culled from a recent article by Rev. James P. Stoddard, entitled *Fraternal Hands Clasped*.)

When a gifted, cultured, eloquent and thoroughly conscientious W. C. T. U. State President said, "I can't give any thought to the lodge, I am wholly occupied with more important questions," she was sincere but mistaken. Had she been disposed to trace the rising stream of dissipation and shame to its source she would have found it, in many instances, in the very region she politely declined to explore.

A gentleman recently gave from his experience as a Royal Arch Mason the following incident: The lodge was held over a saloon. No liquor was exposed for sale in the room where they met. Men, and noticeably young members, were seen under the influence of intoxicants. A personal investigation traced the supply to its source. New recruits were

quietly served, free of charge, from the store below. The matter was reported in the lodge and its Secretary, the saloon-keeper, charged with the offense. It was proven beyond question, but the lodge refused to correct the offence or punish the offender. My informant persisted in his demand that something should be done to protect the young men, and instead of making an effort to stop the evil, the complainant was "expelled for unmasonic conduct."

A prominent opponent of the saloon said to Mr. Stoddard: "When I was a Mason I was a hard drinker and the saloon was my favorite place of resort, but when I became a Christian I abandoned both the lodge and the saloon."

Mr. Stoddard says that the existing connection between the night lodges and the formation of the drink habit is too often overlooked. It is noticeable that the saloon seeks the locality of the lodge, and that large gatherings of secret fraternities are invariably heralded as a time of harvest in this line of trade. All the liquor industries of Boston, Chicago, Washington and other cities, hailed the advent of Sir Knights with flaunting banners, and the papers reported an enormous trade in "liquid goods." A clergyman united with an Oddfellow's lodge in New York City and on better acquaintance with the "esoteric" of the hall and its adjuncts, he was surprised to find that one back door opened into a private bar-room, which, in turn, lead to another house which for decency's sake must be nameless. And when he had witnessed the ruin of two young men whom he had induced to join, he withdrew.

Another clergyman, relating incidents in his life when he was "a fast man of the world," mentioned the saloon near the lodge to which members repaired for refreshments after adjournment, and described the conversation and conduct at those after meetings as being at the farthest possible removed from edification, and sometimes from common decency. Wanton women found such occasions favorable to their arts, and the lodge meeting furnished a plausible excuse for the late home coming of any who chose the "pleasures of sin for a season."

While all who join the lodge do not become intemperate or dissolute, the ten-

dency is toward lax morals and loose living.

In some States Grand Lodges have gone upon the record in public prints as unfavorable to the liquor industry. Massachusetts has never been guilty of such gross inconsistency. Some of her highest titled and most elaborately decorated officials are in the liquor business. The lodge revenue paid from the proceeds of liquor sales by men engaged in that business is, I believe, greater than that derived from any other one industry, and the lodge gives in return the most unqualified support to the hand that feeds it. Will any reader give a well authenticated account of an instance in which any prominent lodge has been instrumental in abolishing or for any considerable time curtailing the work of a distillery, a brewery, a wholesale dealer, or a saloon?

A 32d degree Mason said: "I have seen respectable men of good habits so intoxicated on such occasions that they had to be sent home in private carriages in the early morning."

The occasions were Masonic banquets which a 32d degree Mason thus made to appear worthy of the consideration of the Women's Christian Temperance Union.

HOODWINKS OF TOBACCO.

Smoking is all right for those who like it, in its place, but its place is not in a church, nor a Masonic lodge room during "business hours" or degree work; nor does it add to the dignity of the lodge for a presiding officer to sit in the East and make a smoke chimney of himself by puffing away at a cigar. Neither is it calculated to produce a favorable impression upon the candidate, as he first enters the lodge room, to have his olfactory nerves rudely accosted by the odoriferous perfume of perfectos, stinkadoros and cigarettes all combined. We have been in lodge rooms which were as gloomy as the streets of London on a foggy November morning. Hoodwinks of tobacco smoke obscured the light in the East, which "none but Masons ever saw," and cast a sickly obscurity over form and ceremony. The lodge room was not furnished with sufficient "representatives of the lesser lights" to allow the brethren who desired to do so to light their "butts" the moment the hour of refreshment was announced. An officer who is so wedded to the weed that he cannot refrain from smoking during the short time of the lodge meeting

should not accept office. Every officer should dignify his office, not debase it.—Masonic Standard.

The attempt to associate lodges with churches in the third line emphasizes the contrast. Smoking does not often obscure the view of a minister in the pulpit. Churches are not smoking rooms, and card tables are not church furniture. Refreshments in church include nothing stronger than coffee. When churches arrange picnics or other entertainments they forget dancing. It is true enough that tobacco smoke would seem out of place in a church, but it would also be a surprise there.

SECRET SOCIETIES IN INDIA.

BY REV. C. B. WARD, METHODIST MISSIONARY.

Yellandu, India, April 29, 1901.

Editor Cynosure.

In a letter to my wife from Mrs. Kennedy, of Wheaton, it is stated that Mr. Phillips is anxious for a letter from me on Secret Society Influence in India. I can't do better than begin with my testimony. Each year's experience and observation confirms me more and more that true Christians have no business in Secret Societies. Yet I am compelled to believe that the power and numbers of Secret Societies is steadily on the increase.

There is hardly an official of government in the Empire who is not a Freemason. Governors, Judges and military officers and civilians are hardly in their office, till they appear on lodge lists. The Metropolitan of the Anglican Church, Bishop Welldon, of Calcutta, some time back, went out of his way to exalt Freemasonry and avow its spotlessness, as well as his own alliance therewith. The evil has such root in the land, that young men know that unless they become Masons employment and rise in the same is well nigh shut off. It is quietly laying I fear a bigger grasp on the missionary body of India. Not much is said of it. But the number of young men sent as missionaries from England and America who are Freemasons when they come is on the increase. I do not think there is more than one or two out of one hundred missionary societies working in India who ever ask candidates a question as to their se-

cret society affiliations, or perhaps that care a fig on the subject.

By much that I read in the papers I get from America I am compelled to believe that my own church, the Methodist Episcopal, is becoming more and more fallen from grace in this particular. I am filled with shame to know the hold Masonary has on the Methodist ministry of the present day. I do not think Dr. Dowie is wrong in calling it an "Apostasy." I cannot but believe that the Spirit of God is sorely grieved and the ministry is becoming more and more bereft of spiritual power, by these unholy affiliations with the works of darkness and secrecy. The multiplication of secret societies in colleges is zealously shared in by Methodism, and nowhere do I hear any word of warning as to the dangers wrapped up in the drift toward secrecy. It is my conviction that many good people in the near future will turn their backs on Methodism from sheer disgust at the extent to which Masonry has bagged the church. It is even now becoming a question of conscience with many as to whether they can stay with a body that so fully caters to Masonry. Comeoutism is everywhere loudly deprecated. But secret society alliances is eating the life out of so many ministers and people, that many, after solemn protest against the curse that hath done it, will feel impelled for the sake of their own souls to go out.

In Secunderabad, where I lived for years, and from which I am now but 150 miles away, there are five lodges. I here give a list of the membership of those lodges as given in a directory about ten years ago:

Chris- Mohame-

Lodge.	tians.	tans.	Parsee.	Hindus.
1.	20	5	7	1
2.	19	17	4	5
3.	32	..	1	..
4.	25	..	4	..
5.	12	2	2	1

The last is a Royal Arch Chapter. Among the names I note two whose owners have been open and avowed infidels for years; three other members are guilty of shameless immorality. Though living in open sin, they still remain members of their lodges in good standing.

My sympathy with The Cynosure and the National Association is deeper than

ever. God bless you all. I believe a time is coming when the true Christian will shun the lodge and the churches will not dare to support or screen secrecy, or openly or unrebuked allow membership in such societies. Dear Christian friends in America, I know such openly expressed convictions have an aftermath; therefore as God blesses you, help me in my mission in India. I am now, as for 22 years past, an unsalaried Methodist missionary. Yours in Christ,

C. B. Ward.

Editorial.

TWO KINDS OF ADVICE.

The Midland of Chicago and the United Presbyterian of Pittsburg, Both Denominational Papers, Advise the Church on Secretism.

The Midland of June 13, 1901, commends to its readers a statement of Rev. R. M. Little, that:

Secret societies, as the church is related to them, are "not a matter of profession, but of sanctification." That is to say, in their nature they need not be a term of communion to be considered in making a profession in Christ Jesus as a personal Savior, and as offered in the Scriptures; but will be come at in the professor's life as a part of the process of sanctification. It is premature to spring this question at the time of his profession, as it would all other attainments, the applicant is to make in his growth in grace and in the knowledge of our Lord Jesus Christ.

The Cynosure holds with the recent decision of the U. P. General Assembly that secret societies are "a matter of profession."

If a Freemason cannot see the sinfulness of keeping such obligations as:

3. That I will keep a brother's secrets as my own, when committed to me in charge as such, murder and treason excepted.

7. That I will not violate the chastity of a Master Mason's wife, daughter, sister or mother, knowing them to be such.

So help me God, etc.

before uniting with the church he is not likely to see it afterwards. And the idolatry of the Masonic religion makes it seem to us more inconsistent for one to unite with the United Presbyterian Church before renouncing Freemasonry

than it would for a member of an M. E. Church to unite with a U. P. Church and thus hold membership in both at the same time. In the latter case The Midland would undoubtedly think that it was a case for "profession," not of "sanctification."

It is just as clear to us that the testimony of the church should not be nullified, but maintained when the minor orders are the ones in controversy. The Modern Woodmen of America is a fair specimen of these lodges. It sought to remove all objections on religious grounds. It succeeded about as well as worldly and ungodly men could be expected to succeed. We quote from its Official History:

It is a "purely secret society," and its ritual is modeled in part after Masonry, in part after Oddfellowship, and in other parts after the "treasure house of ancient mystery—the Grand Elusinian rites."

It is organized to include the "Jew and Gentile, the Catholic and the Protestant, the Agnostic and the Atheist."

This M. W. of A. that would avoid all objections that a Christian might raise seems never to have thought of the Christian as one commanded to be separate and not to be unequally yoked with the Jew, Agnostic and Atheist.

Recently they have adopted the first Sunday in June as their day for memorial services, and worldly ministers and churches will be bidding for their attendance and the consequent collection as they now do for the Knights Templar Easter service.

We do not think that a Christian has a right to imprecate death or the destruction of his business if he fails to keep the secrets of a lodge. The M. W. of A. candidate says: "May I be dashed to pieces as I now dash this fragile vessel into fragments, if I promise not the truth." And there are other phases of the initiation that would lead a Christian to abandon the order if instructed by his pastor as he ought to be.

A Christian will abandon the order on account of its funeral and burial services, which are the same for Agnostic, Jew or Christian. At the Cemetery the Consul says of the dead Woodman, "But the spirit has gone to him who gave it." "Mourn not his departure. He shall live

in the eternal glories of his Maker." "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Much better Christian advice is given in the United Presbyterian of May 16, 1901, in an article by Rev. J. A. Kennedy.

What Can Be Done?

We are a backsliding church. We have left our first love. We have not been faithful to that brotherly covenant by which the union was formed so happily. We have not "unfurled the banner of the church on this question," as the assembly of 1890 enjoined us to do. We have not adhered to, maintained and defended the church's testimony on this subject as we vowed. Backsliding calls for repentance, confession and humiliation.

If pastors will preach on the subject and develop a wholesome sentiment in the church, dispelling the ignorance on this subject, the church will soon be purged from the influence of secretism.

Sessions should labor kindly and patiently with those lodgemen that are in the church and endeavor to show them their error. They should not be in such haste to get men into the church, until they are led to see the error of secretism and abandon it.

As to the so-called minor orders, a permanent committee of experts is needed to pass upon them as they arise, and report how far they conflict with our law.

The theological seminaries can change the whole situation in a few years by hearty counsel, stiffening the moral backbone of the future ministry.

Let us give ourselves to prayer for such a genuine revival of religion, by the outpouring of the spirit that we will be cleansed from all complicity with the secret empire and our reproach be taken away. "When the enemy comes in like a flood, the spirit of the Lord will lift up a standard against him."

THE CHURCH AND THE LODGE.

Ought Membership in Insurance Lodges Exclude from Membership in Testifying Churches?

Remarks by President Blanchard at the annual meeting of the National Christian Association, Chicago, May, 1901.

Ladies and Gentlemen.

The question submitted to me is this, "Would it be better for churches which are opposed to secret societies to refuse admission to young men who are connected with various beneficiary organizations, or to receive them to membership

in the church and seek to wean them from the lodge afterwards?" This question is suggested by the fact that the young men of our generation are so largely hostile or indifferent to the church. In our cities, and in country places as well, a large per cent of the young men are connected with various beneficiary organizations. Some of them are opposed to the older orders such as the Jesuits, Freemasonry, Oddfellowship, and the like. They have united with these fraternal organizations for the purpose of insurance. Many of them attend the meetings seldom or not at all. Ministers are raising the question whether or not the rules which forbid membership in the church to such persons should not be relaxed, the thought being that some of them might be drawn to the church and ultimately from the lodge.

Their Character Bad in Two Respects.

The answer to this question depends upon the character of these organizations. That they are financially unsound seems clear from the very principles upon which they are constructed. As temporary expedients, while the greater part of the membership is young, they may do, but when the membership grows older, death assessments become so frequent or so large as to cripple or destroy them. It is stated that over 1,800 fraternal insurance companies each of them involving the lodge principle have perished within the last twenty years. Almost every week some new name is added to this long death roll, but the church which should care for the material interests of its members is not chiefly concerned with them. It should antagonize these lodges because they are financially injurious, but this alone would not furnish a good reason for excluding their members from church membership. No man should be denied the privileges of the church because his business judgment is poor. The exclusion must be justified, if at all, on the ground that these lesser orders are one in principle with the greater.

Freemasonry, Oddfellowship and all similar organizations are pagan religions. The God whom they worship is the God of this world. He is not God the Father of our Lord Jesus Christ. Their prayers are not offered in the name of Jesus, their creed is deistic, their ceremonies are de-

grading to manhood and even dangerous to life and limb, their obligations are anti-Christian. If the beneficiary orders are of the same sort, of course the church should require persons who are members of them to cease from that membership before they seek to identify themselves with it. I am satisfied that the lesser orders, as they are called, are the same in nature and tendency with those that are called greater. The Modern Woodmen of America when organized attempted to omit everything of a religious character. No prayers were provided, no Scriptures were to be read. The organization was declared by its founder to be purely secular and to have no purpose except the relief of suffering and need. Yet the Woodmen have already a burial service. They are now asking ministers to preach sermons to them once a year and are going on the Sabbath days to the graveyards for memorial services there. The fact is men need some religion. They wish it, and when they are not willing to be Christians they make a religion for themselves. If this be the case, I am decidedly of the opinion that churches should instruct young men regarding them before and not after they become members.

Educate Children of Christian Homes; Instruct Young Men Outside as to the Churches' Adversaries.

If we allow that these beneficiary orders are evil in essential respects, and if we hold that young men should antagonize them, the duty of the church is then to be determined first as respects her children and second as regards those who are not connected with it.

As to its children, the clear and obvious work of the church is education and when this duty is done the church may reasonably expect to hold the young people who grow up in its homes. The churches which perform this duty have to a great extent preserved their young people for themselves. Sons and daughters in Christian homes should be devoted to the churches in which they are raised, while they are children. Christianity is not a mystery to be understood and accepted by philosophers. It is a practical scheme and so plain that a wayfaring man need not make serious mistakes regarding it. It is true of the church on earth as of the

church in heaven that men cannot sincerely enter it until they become as little children. If you examine the religious organizations which exclude secret societies you find them composed very largely of men. If you examine churches which are not opposed to secret societies, you will find them largely composed of women and girls.

The attempt to draw men into the church by leaving them in ignorance of the true character of the adversaries of the church has been a disastrous failure. There is no reason to suppose that it will be more successful in the future than it has been in the past. If the church will teach our young men what they ought to know, and live before them as she should, they will unite with the church and will not have to be coaxed to leave lodges. Respecting the work for young men who are not reared in Christian homes, the idea of the church is still to educate. At the present time we hear much said about attracting people to the churches. Various devices are used for this purpose, and they have a greater or less degree of success, but it is evident to any one who has studied the question that attracting people to the church for an occasion and attracting them to an intelligent and constant membership in it are widely different things. The only churches which have succeeded in doing the latter are those which have preached the gospel, and thus met the deeper needs of the human heart. Hired singers, entertainments, popular addresses and the like may draw a large number of persons to the church but unfortunately they will soon fall away and will do very little good while they are present.

Abide by God's Standard.

What is needed for the church is a company of men and women truly converted and fully consecrated to the work of saving others from the death of sin. These cannot be secured by any hocus pocus, but only by the power of God. This power is not granted to tricks and devices, but to penitence, faith and prayer. Churches and persons who desire God may be assured of His presence and blessing and when they have Him they will secure all the favor with men that will be good for them. What our churches should do is not to lower the standard which the word

of God sets up, but to abide by it and bring the people up to it. This is the path of duty and of victory.

"AMAZING AND AMUSING."

The American people are great "joiners," and it is both amazing and amusing to note in the newspaper reports how fast and furious has been and is the multiplication of "orders." The process is systematically promoted by people who make regalias and desire to widen their market, but this alone does not explain the spread of the lodge habit. Human vanity craves tinsel and show and high-sounding titles, and in a republic these are easy of attainment in the circles of the endless fraternities. Hence the lodges of all sorts in a city the size of Springfield are quite beyond count, and growing all the time. It must be inevitable in such a multiplication that some of the orders shall languish, and it is not to be wondered at that those formed to promote the cause of temperance have been unfavorably affected. Thus the Sons of Temperance of North America, who are meeting in their fifty-seventh annual session at Charlottetown in Prince Edward Island, with delegates from the United States and Canada, have fallen away from a membership of 500,000 in 1884 to about 75,000 at present.—Springfield Republican.

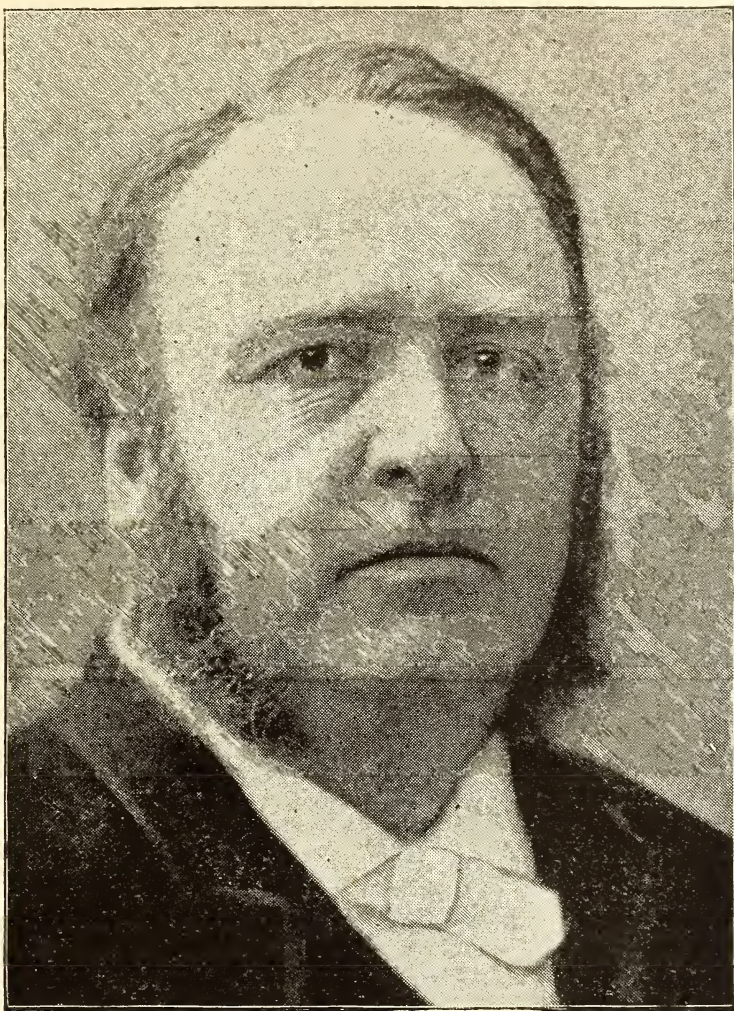
We cannot but think the loss of "sons" to such an organization a disproportionately small loss to genuine temperance. The two orders, Sons and Templars of the temperance kind, seem hardly ever to have been recognized as an efficient factor in the reform problem, at least for a long time.

It is a question whether the Masonic Templars do not accomplish more in the opposite direction at every "Triennial" debauch than the other sort do in promoting temperance in three times three years, not to say ten times.

"Let the newly initiated understand, that while he may receive other degrees hereafter there is none higher or more important than the degree of Master Mason."

--Sel.

That is the third degree, the last one of the ordinary Mason, and the highest of the Blue Lodge. All Masons of Scotch Rite or any other take the Blue Lodge degrees, and many Masons take no other.



JOSEPH COOK.

January 26, 1839—June 25, 1901.

Joseph Cook, lecturer, author and reformer, fell asleep at his home, and the home of his childhood, Ticonderoga, N. Y., on June 25. He had been in ill-health for the past five years.

At the age of 19 Mr. Cook was graduated from Phillips Academy, Andover, Mass. A year after he entered Yale, and worked steadily at his books for two years, when, in 1861, he was prostrated by sickness. He did not resume study at the university until 1863, when he entered Harvard, where he graduated first in philosophy and rhetoric in 1865.

In 1868 he was graduated at the Andover Theological Seminary, where he re-

mained an additional year in order to still further qualify himself for ministerial work. He was 32 before undertaking his first pastorate, which was at Lynn, Mass. It lasted only a short time, and in 1871 Mr. Cook started on a foreign tour.

He returned in 1873, after having studied one year with Dr. Tholuck and having seen much of England, Italy, Egypt, Syria, and Greece. Mr. Cook took up his residence at Boston, Mass., in 1874, where he began in Tremont Temple a series of "Monday lectures" on religion that made him a mighty bulwark against the flood of infidelity and higher criticism which was sweeping over the churches.

Mr. Cook never made a more momentous declaration than that contained in his summary printed on the first page of this number. It and his quotation and application of the Vermont law covers the ground for which the readers of *The Cynosure* have been contending, that the secret lodge system is hostile to both church and State, and should be banished from both. Yet he has based these principles upon so sure a ground of logic and rock of truth that they cannot be shaken. Men may rage at them; they cannot disprove them. They will stand; and they must prevail.

A Few Newspaper Testimonies.

At the northwestern end of Lake George a range of wooded cliffs separates it from the valley of Lord Howe's Brook, where this British soldier fell in the sanguinary contest which gave New England to the English rather than to the French in the old French and Indian War.

Nestled under these lofty heights and looking west and south across and down this beautiful valley, lies Cliff Seat, a spacious modern dwelling, Mr. Cook's home, some three miles from the village. The farm has been in his family some 200 years. The evening view from the extended verandas across to the "procession of pines" against the western sky on the top of the Three Brothers, neighboring mountains, is very charming. Under the towering beeches and birches of the forest glades on the estate are stone tables and seats and arbors where Mr. Cook was wont to do much of his summer work, a little rivulet fed by the springs of the mountain, furnishing him with a cool and delicious beverage and the soothing music of its murmuring flow. The house is filled with the books he loved, and here, in the midst of these silent companions, with numerous objects of interest, gathered from many lands, around him, lay this well known public man in the serene composure of his final repose. His end had been tranquil and his countenance expressed the peace which had reigned in his soul.

Many friends of his devoted and faithful companion from near and far were gathered together, and a large concourse of the people of the town, by whom he was held in loving regard, filled the wide

house and overflowed upon the verandas and lawns.

—*The Advance*.

Truly "a prince and a great man has fallen." His whole public record is that of a fearless champion of every good cause, and an uncompromising and relentless opponent of everything evil. Such men are comparatively few, and it seems too bad that they should have to be removed by death, especially before having lived and labored through three score years and ten. We do not question the wisdom of the divine economy, however, but the rather would we praise God for raising up such illustrious and godly men to bless the world, even for a single generation, by their heroic service in the interests of truth and for the bettering of human conditions. He who translates his workmen when it so seems best to him invariably transmits the mantles of the ascended Elijahs to the Elishas whom he has called and kept in waiting and in training, and so the work goes on, and shall go on,

Till comes the King in royal might

To crush the wrong and crown the right."

—*Free Methodist*.

He was a bold opponent of all forms of religion contrary to that of Jesus Christ, and particularly denounced the entire lodge system. He was a bold defender of the faith once delivered to the saints and had no place for time servers. He will be popular with the inhabitants of that world whither he has gone. God will also keep his memory green for many generations to come in this world.

—*Wesleyan Methodist*.

The Chicago Inter Ocean says of him: "Mr. Cook was considered by many to be without an equal for searching philosophical analysis, for keen and merciless logic, and for dogmatic assertion of truth in the name of science. He was considered probably the most aggressive defender of the orthodox faith of the present day."

The Ram's Horn pays a fine tribute to Joseph Cook, the "king of preachers," dwelling especially on the last of his "Monday lectures" in Boston, last March, and closing its tribute, as he closed that

lecture, with a statement of Mr. Cook's creed:

"I believe in the Ten Commandments, and in the nine beatitudes: and in the seven petitions of the Lord's prayer: and in the four 'alls' of the Great commission: and in the six 'whatsoevers' of the apostle: and in the strictly self-evident truths in the 'cans' and 'cannots' of the Holy Word and of the nature of things: and that it is He who was, and is, and is to come: both exhaustless love and a consuming fire: Father, Son and Holy Ghost: one God, infinite and unchangeable in every excellence: of whom the Universe is the autograph and the conscience of man the immortal abode: and the character and cross of Christ, the most glorious self-manifestation: our Savior and Lord to whom be adoration and dominion, world without end."

REEK WITH PERJURY.

President of Iowa Bar Association Speaks Startlingly of Courts.

Council Bluffs, Iowa, July 16.—President J. J. McCarthy made startling statements regarding the prevalence of perjury and bribery in American courts of justice in his address to the Iowa State Bar Association at its annual meeting in this city to-day.

"Where is there a lawyer who has not seen the guilty criminal pass out of the courtroom acquitted and set free because of perjured testimony?

"One judge of long experience upon the bench writes me that, in his opinion, about one-half of all the evidence received on behalf of the defense in criminal cases is false.

"Another judge of equally high repute writes that he believes 75 per cent of the evidence offered in divorce cases approaches deliberate perjury.

"Another writes that perjury is committed in a majority of important lawsuits, and that the crime is rapidly increasing.

"In short, with reference to the prevalence of perjury, the time has come when, in the words of another, justice must wear a veil, not that she may be impartial, but that she may hide her face for shame.

"Some tell us that the crime is com-

mitted mostly in the police and petty courts, where, as a rule, the witnesses belong to the vicious classes. But the fact remains that it is committed in other courts and by men professing high station in society, church and State.

"Why do we expend time and money in prosecuting some poor tramp for stealing an overcoat to keep from freezing when the wrecker of a bank, the despoiler of a home, the taker of human life or the embezzler of thousands goes unwhipped of justice?

"Why does the press of a country write volumes on the Constitution's following the flag when the sanctity of an oath that gives both the flag and the Constitution their real significance is almost ignored?"
—Chicago Record-Herald.

All national evils are related. No one thing has caused the awful disregard of the civil oath. The editor of *The Cynosure*, Rev. J. Blanchard, prophesied about the time of the revival of Masonry and secret societies that "No nation can live with two oaths in its court-house any more than 'part slave and part free.'" The president of the Iowa Bar Association shows that prophecy being fulfilled.

Joseph Cook's Remedy.

It was the advice of Joseph Cook in his address on "Disloyal Secret Oaths" that these extra judicial lodge oaths be prohibited by law.

He said: "Vermont has made secret oaths, not provided for by her statutes, illegal and punishable by fine. In the Revised Statutes of Vermont, as published here in the edition of 1880, is the following:

A person who administers to another an oath or affirmation or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than \$200 and not less than \$50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation, administered without intentional secrecy (this shows that where secrecy is intentional the oath is illegal) by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to prop-

erty, or which may be required by a public officer or tribunal of the United States, or of any State or any other country, nor abridge the authority of a magistrate.

That is the law of Vermont, and I beg you to notice that the penalty here mentioned has been doubled since 1833.

"You say the excitement at the time of the murder of Morgan naturally caused competition between politicians to catch the anti-Mason vote, and that in the swirl of public excitement Vermont was ready to pass this law. That law was originally passed in 1833, but the penalty was only \$100. In 1839, six years after, Masonry had been superseded by anti-slavery as a topic of great prominence in politics. Vermont doubled the penalty, and here she has kept the penalty on her books fifty years—\$200 the highest fine for taking an oath or administering an oath not provided for by the laws of the commonwealth.

"Now, I maintain that in Mormonism, in Clan-na-Gaelism and in Jesuitism, it is high time that we carry the Vermont principle, of making secret oaths illegal, through all our States; and, in fact, through Freemasonry also, if you please, for the Vermont scythe would cut up Freemasonry. To use the admirable metaphor of the eloquent gentleman (Dr. Wallace) who has preceded me, 'Here is a scythe that mows through the whole swamp of the pestilential growth of oath-bound secret organizations. The keen blade of the Vermont Revised Statutes I wish to see in use everywhere.'

"I brought to the platform a legal opinion from no less a man than Daniel Webster, given when Massachusetts had passed a law like that which is now in force in Vermont. It is astonishing what weight Webster could put into a few sentences, and how a whole topic would be covered on its many sides by half a dozen of his judicious clauses.

All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily

approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations.

"Webster, according to that opinion, would justify this Vermont law, and all I stand for here to-night is just that principle in its entire natural application. If Webster was a fanatic, if the legislators of Vermont for fifty years have been fanatics, then we are fanatics for justifying this central principle."

KNIGHTS TEMPLAR CHARITY BALL.

Amid the fluttering of white-plumed helmets, the clatter of swords, and the glint of gold-braided uniforms, the Knights Templar of Chicago and their friends danced for charity at the Auditorium on the evening of the 22d of January, 1901. Three thousand persons attended this, the fifteenth annual charity ball of the combined commanderies of the city, and, as a result, from \$10,000 to \$12,000 went into the treasury of the Illinois Masonic Orphans' Home. In point of attendance and financial returns it was the most successful ball of fifteen years.

More than 2,000 men and women were in the promenades, balconies and boxes when the white-plumed knights of St. Bernard Commandery marched out on the floor for their opening drill. As they wheeled in platoons, counter-marched into columns, and closed their ranks in the form of Maltese crosses and other figures there was frequent and enthusiastic applause. As they wheeled off the great dancing floor sixteen little girls of the Masonic Orphans' Home, clad in white and with wreaths of red, pink and white flowers about their shoulders, appeared. They maneuvered through the mazes of the "flower drill," the audience showing its appreciation by vigorous clapping of hands as the lines formed into circles and pyramids.

Four heralds wearing medieval costumes then marched to the head of the hall and sounded the assembly call on their trumpets as a signal to the dancers to prepare for the grand march. Either column of the marchers was escorted by sixteen uniformed knights of the Chicago Commandery. More than 400 couples followed the escort as its ranks moved down the center of the auditorium. Then the music changed to the dashing air of a "two-step" and whirling dancers claimed the floor.—Masonic Voice-Review.

Probably they wore the Maltese Cross on their watch chains, danced to hymn tunes and quoted Scripture to their partners.

K. OF P. ENDOWMENT RANK.

Money Is Short.

The readers of The Cynosure have seen extracts from time to time from The Knight of the wonderful Endowment Rank of the Knights of Pythias. A special session of the Supreme Lodge met in Chicago last month. A few extracts from Chicago dailies will show how precarious are the hopes of the 67,882 members of realizing the \$118,281,000.00 insurance(?) now in force.

President Charles F. S. Neal says the losses sustained by the endowment rank have been greatly exaggerated. They will not amount to \$1,000,000, he said, but he would not deny that the investing of funds in properties practically worthless has depleted the endowment rank's treasury considerably. Whether it will be necessary to again impose a special assessment on the 70,000 members of the endowment rank will be discussed by the Supreme Lodge.

A recent special assessment caused somewhat of a stir among the members and if this is repeated, officers of the order are afraid that many of the members will withdraw their policies. The last assessment increased the endowment rank fund \$127,000, and it is said as much and perhaps twice as much more is needed to again bring the fund back to a sound basis.

The charges made that \$3,500 was paid over to a State insurance commissioner for a clean report of the condition of the rank will also be thoroughly investigated by the Supreme Lodge. The charge of bribery is denied, but members of the Supreme Lodge want to know where the report originated and if the statement is based on fact some sensational developments may be looked for.—Chicago American.

The investigation was made at the instance of a new board of management of the endowment rank, and required for its completion a period of nearly five weeks.

The report discloses that the rank met with serious losses in investments in coal lands in Texas, in certain of its Chicago mortgage loans, in its investments in the Lexington Hotel in Chicago, and in its claim against the City National Bank of Fort Worth, Tex.

It also was found that disbursements of certain moneys, not large in amounts, had been made for which no sufficient vouchers could be found. It was discovered that for many years the rank, in reporting its cash on hand in its annual reports to insurance de-

partments returned an amount which did not exist in fact—when, indeed, there were actual overdrafts and a balance against it. These overdrafts appeared in each of the reports from 1895 to 1898, inclusive.

In May, 1901, instead of a surplus of \$225,807 there was a deficiency of \$225,267.

The books and accounts do not reflect favorably upon the past management. No system whatever has obtained. It appears that the neglect reached even to the extent of omitting to properly balance its accounts and secure a trial balance. It should be stated that the present management is not responsible for the condition of affairs detailed in this report, as the present officers assumed charge at a recent date. We believe they have made and are making an intelligent and conscientious effort to enforce economy, correct the abuses found to exist, and work reform and improvement in the affairs and methods of the society.—Chicago Tribune.

The ex-president and ex-secretary will be brought to face civil action instituted to force them to give up \$50,000 or more of the holdings and moneys of the board's funds which they are said to possess.

A complete reorganization of the endowment rank of the Knights of Pythias order was effected by the Supreme Lodge along the lines of an increase in rates from 24 to 72 per cent. It is expected that the increase, while not radical or extreme, will cause from 2,000 to 10,000 members to drop their insurance.

The amount raised by the new rate will more than make up the deficit of \$500,000 and easily will succeed in settling up all the death claims outstanding.—Chicago Daily News.

When broached on the subject of life insurance, men frequently respond in a semi-boasting manner, "Oh, yes, I know I am liable to die, but I am willing to take my chances." "My dear brother, remember that you do not take the chances," says the Odd Fellows' Review. You cannot take the chances. If you die it will be the wife and baby who are left empty-handed to battle with the world. They take the chances. You should therefore frame your answer thus: "Oh, yes, I am liable to die, but will let my wife and babies take their chances." This does not sound quite so manly, but it is the truth.—Select Friend.

This is true so far as it goes, but we must add that when you go into a fraternal assessment scheme instead of a real insurance company you still take chances.

News of Our Work.

It has already been noted in these columns that Rev. Charles A. Blanchard, D. D., was elected at the last annual meeting President of this association.

President Blanchard has promised to give to the work considerable time this year if the way opens for addresses in the various educational centers of Illinois and surrounding States. Let every one who desires to hear him write at once to this office.

Remember that Elder Lechrone, of Ohio, and Elders Inman and Bonham, of Illinois hold themselves ready to enter any door that opens for lectures.

Rev. Wm. Fenton, of St. Paul, is not deterred by the hot weather, but is at it always and everywhere. Friends in Minnesota and Wisconsin can command his services whenever wanted.

Mr. Paul B. Fischer has begun a month's work in the State of New York, and has spoken to fair audiences in Buffalo, Batavia and other points. We shall look with interest for his report in the next number.

Rev. J. P. Stoddard is visiting and laboring for the cause in New England at Tremont, Springfield, Portsmouth, Douglass, Alton Bay, and Northfield.

Tracts in packages from our headquarters for free distribution have gone out to voluntary workers at the National C. E. convention at Cincinnati, to New York State, to New England, to Mexico, to Brazil and a thousand Cynosures to as many different persons scattered over the country that will perhaps learn of our work through its pages for the first time. Of the five thousand dollars needed for this year's work at least \$1,000 should be contributed for free tract work.

The Mennonite Book Concern of Berne, Indiana, has issued a very neat booklet of 83 pages entitled "Voices Opposing the Lodge." It is printed both in English and German, and sets forth the

views of their church. It is a valuable contribution to anti-secret literature.

FREE! FREE!

Lessons on the Bible and United States Constitution, by an Iowa Farmer.

A pamphlet of 64 pages of law and gospel will be sent free to every one sending three cents for cost of postage, envelop and mailing. If you desire these booklets in quantities for free distribution write, stating your needs.

Address all orders to the Christian Cynosure, Chicago, Ill.

THE MORGAN ABDUCTION.

Without having seen the book we venture to doubt whether "Masonic Light on the Abduction of William Morgan," advertised by a Chicago secret society book concern, "lifts the veil that has shrouded this affair for so many years."

The veil was lifted a good while ago, but we need not be surprised if a new veil for Masonic eyes has been woven, or an old one relaundered. What this book might prove to be we do not affirm beforehand, only we do not regularly look into a dark place for light.

MARYLAND AND PENNSYLVANIA VISITED.

Washington, D. C., July 18, 1901.

Dear Cynosure—The newsboy stood by my seat in the car yesterday and shouted, "All the latest novels and popular magazines, just out to-day." This statement sounded like that the lodge defender: "If you don't belong you know nothing." I suppose some people make such statements so often that they really believe them.

My last trip has been blessed of God in much good. I find in looking over the book that I secured 108 subscriptions to The Cynosure, mostly new. As this is the harvest time we have been endeavoring to "make hay while the sun shines."

Our meetings were in Garnett County, Maryland, and Somerset and Blair Counties, Pennsylvania. In reaching the Maryland appointments we were taken over the Negro mountain from Grants-

ville in a two-wheeled cart drawn by Benjamin Franklin, a donkey with short legs and long ears. When struck with the whip he wagged his tail, thus giving recognition.

We spoke in Lutheran churches of the Missouri Synod at the Cove, and at Accident Pastor Geo. Blievernicht had announced our coming and gathered the men. Fearing the church would not hold those wishing to attend it was suggested that the women remain at home, and get reports from the men. As we did not pledge or swear any not to tell their wives as lodges do they could learn what the men could tell. These were the first meetings we have addressed arranged for men only.

The Mennonite meeting which we addressed at Tub and Casselman were well attended. Old friendships were renewed and new acquaintances made. Stops made at Salisbury and Meyersdale were helpful. At Berlin we responded to invitations to preach in "the Grove Church" of the German Baptist brethren and lecture in the progressive Brethren Church. The seed sown at this point has already borne fruit. Churches in this section, as also in Maryland and other points visited, will welcome lectures.

We reached Altoona and Martinsburg, Blair County, on the Fourth of July. The I. O. O. F. were celebrating their 50th anniversary in the rain as our train came into Martinsburg. The rain was doubtless a great trial and discouragement to many. We chanced to hear one weary-looking parader remark that he would go and "get a couple of beers and then go home." A prominent feature of the street parade was the goat which the I. O. O. F. "brethren" followed.

A series of meetings were arranged, including a sermon and lecture at Clover Creek; a sermon and lecture at Roaring Springs; a lecture at Woodbury, a sermon at Pleasant Grove, together with a lecture in Martinsburg.

The interest in all these meetings was more than could have been expected, all things considered. Notwithstanding the heat, harvest and rain many were reached. Some gave up their lodges, others who thought favorably of uniting decided not to do so.

We were informed that there were 109

I. O. O. F.'s and 116 Eagles in Martinsburg. We would not deprive the Odd-fellows of the privilege of marching through the streets following their goat, indeed we thought they were to be commended for their selection of a leader, as we know from the Bible the sheep are at last to be divided from the goats; it is well therefore that the goat men learn to follow their representative here. Surely any who desire the goat company should not be denied the opportunity of making it known.

We spoke from 8 o'clock to 10:15 on a hot night to an audience, half lodge members, at Roaring Springs. We commended their patience as we had good attention and doubtless some will give heed to the things spoken. Meetings in this section were in church of the German Baptist Brethren, and Mennonite denominations. Some workingmen talking on the train, said they hoped by their Fourth of July affair to gain new members for their lodge, but that "Dunkard" preacher had spoiled it all. They were sure the "Dunkards" had sent and got me just because of their efforts.

Brother Jacob Snyder, of Roaring Spring, Pa., is superintendent of the Mennonite Sabbath school, a young man with ability. He has spoken against the lodge at a Sabbath school convention, and wishes to do more work in this line. He is a seceder and has the zeal of a convert. Friends in his section desiring help may secure his services.

Several friends vote for Altoona as the place for the next Pennsylvania State convention. Are all agreed to this or is there a different wish? W. B. Stoddard.

FEMALE WOODMEN.

When I see a woman wearing a little bangle, pin or badge enameled in yellow, blue, violet, green and white, and bearing the letters U. F. E. C. M., I know that I have met a woman that has pledged herself to keep as sacred the duties of a Royal Neighbor of America Lodge as those of her own household. To show that she (I use the feminine because the R. N. A. is said to be a ladies' lodge, although a M. W. A. member may join it), has taken such an obligation I will give

it in full as copied from the R. N. A. ritual by myself on March 2, 1901.

Obligation of the R. N. A.

"I do upon my most sacred honor, promise that I will not reveal or communicate this work to anyone, except to one whom I know to be a member of this Society. I also promise and affirm that I will not knowingly wrong anyone whom I know to be a member of this Camp; and will sacredly guard all pass-words, signs, grips, or unwritten work intrusted to me. I do, in the presence of Almighty God, promise that if I am adopted as a member of this — Camp, No. —, of Royal Neighbors of America, I will in addition to that I have already promised, obey the laws, rules, regulations and requirements of this Society faithfully and conscientiously, and will forever hold its interests as sacred as those of my own household, cheerfully performing my duties as a 'Neighbor.' All this I do solemnly promise."

You see that she takes all the obligations of any other secret society and one more, that of holding the interests of her lodge as sacred as those of her own household. Can a woman whose highest calling is that of home, wifehood and motherhood (and there are no higher callings, no higher duties than these) "conscientiously" take an obligation to hold some other institution as sacred as her own home? Can a mother without fear and trembling sacrifice a half interest in her boy or girl for the lodge member? Yet day after day we see mothers entering the R. N. A. lodge and they think in so doing they accomplish good service to humanity.

We see good wives, who by taking the obligation imposed by the R. N. A., are unconsciously breaking the marriage vow. At the altar they vowed to love, honor and care for in sickness and health and keep themselves unto their husbands. In other words, the contracting parties in the marriage agree to have and to hold all things in common, a complete partnership, a perfect partnership. They unite in marriage in order to successfully carry out God's plan in this particular. Their object is to build up the greatest institution that the Creator designed—the home; but the wife upon taking this obligation "solemnly" promises to hold

something else as sacred as her home, and "not to communicate this work" to her husband, unless he is a member.

Not only does she promise to devote one-half interest to the lodge, but she promises something to the use of which in the marriage ceremony the majority of women object, and which most ministers omit—to obey. Women generally do not like to promise in the marriage vow that they will obey their husbands, but when they wish to unite with the lodge they are made to promise obedience to all the laws, rules, regulations and requirements of the order. A good wife ought to prefer rather to obey her husband than to obey the laws of a secret society.

Eld. Thos. Inman.

Strasburg, Ill.

FROM AGENT WILLIAMS.

Sidney, Ohio, July 20, 1901.

My Dear Phillips:

I arrived home last evening. I have never suffered so intensely in all my life as in the last three weeks. The cause was a carbuncle on the back of my neck, near the base of my brain. I do not think one man in a thousand would have tried to do anything. But I would have filled the appointments if I had had to crawl.

I had some very good meetings, notwithstanding it was the very busiest season of the year. I spoke seven times at four places. I spoke four times at Zanesville, Ind. One young man renounced the Woodmen lodge. Friends seemed well pleased.

I secured funds to send the Cynosure to twelve of the Y. M. C. A. Reading Rooms of the State of Indiana. I can not write more this time.

P. B. Williams.

A YOUNG WOMAN'S FALL.

The Influence of the Rebekah Lodge.

Editor of Cynosure.

A copy of Revised Oddfellowship containing the Oddfellows' ritual and the Rebekah's ritual was placed in the hands of a young woman who was a Rebekah; in an unguarded moment she acknowledged the truthfulness of her ritual as revealed in the book which she held in her hand.

And she seemed inclined to purchase the book, but decided finally that she had no right to know the Oddfellows' ritual, and, therefore, declined to purchase it.

Notwithstanding she had unguardedly violated her obligation to conceal the ritual of her order, she "healed" herself by saying that she would be true to her obligation; that is, forever conceal what she had just then divulged.

Arguments to convince her that she had been caught in a snare in that lodge, and robbed of her conscience and her money; that it was her duty to break a vow that obligated her to do that which is next to impossible without lying proved futile.

How shall we account for this young woman's blindness and deceitfulness?

She has given her heart to the prince of liars, the Oddfellows' god, and the lodge robbed her of her right to tell the truth.

As the spider said to the silly little fly, "Walk into my parlor," that the spider might suck the fly's blood and kill it.

The Rebekah lodge is a black, ugly old spider that sucks life's virtue out of those who enter there.

This young woman knows very well that she will be hated and persecuted by the lodge if she clears her conscience of that venom of asps which she imbibed in that lodge to forever conceal under penalty what everybody knows. She paid her money to the lodge for secrets, and now finds that what they gave her is published to all the world; that is, they deceived her and cheated her into the belief that she ought to lie for them. So long as she keeps her obligation to them she is one of them—a liar like her father, the devil.

W. Fenton.

PLAZUELA DE GUADALUPE.

No. 6 Puebla, Mexico, May 31, 1901.

Dear Brother and Friends of Reform:

It has been some time since I have written to you. I have been working for nearly a year and a half from Puebla as a center. I made a trip to port of Vera Cruz, where the largest steamers of the ocean can come up to the dock and unload. I have canvassed that city twice; the last time I was detained a little as a prisoner because I did not do business

the way they wanted me to while selling Bibles and Testaments. In the City of Oaxaca I was arrested several times and taken to the police station, but was immediately released. Also while working in the slums of Mexico City during the first of the year I was arrested twice, nevertheless a great many seemed anxious for the Word and would even pawn something to get a few cents to pay for a Testament. Sometimes where the people are so miserably poor I have sold a Testament for only a few cents, and even for one cent.

In April I went into the hot country to a river town called Tlotalpam where I had good sales, and there they want a Protestant missionary.

While on one of my last trips a Methodist preacher (Mexican) told me that most of the M. E. Church ministers are members of some secret society, and that he had been urged to join the Masons three different times, and they lowered the initiation to fifty cents, but he would not join them, as he thinks it is a detriment to the church. His name and address: Rev. Norberto Mercada, Tezontepec, Estado de Hidalgo, Mexico. While Mexico is advancing in railroad building and mine-opening and erecting of factories, the priests are not idle and "the devil never takes a vacation."

We have in our family three little Mexican children, whom we are raising and training, in the hopes they will grow to be strong, noble characters and be good Christian workers.

Very Sincerely,

B. B. Blachly.

Agent American Bible Society.

ORLANDO, FLORIDA.

Editor Christian Cynosure:

The number of persons that I have found who are approachable upon this distressing feature of our age and civilization has been quite limited, indeed. The class of people who are most approachable on this question are those of the Christian Alliance, who are here in considerable strength. Free Gospel tent meetings held here in former years by such evangelists as Carradine, Culpepper, Lee, and in later years by more direct efforts of the Christian Alliance

itself have been very helpful. But sad to say, during a recent ten days' tent meeting, that was largely attended, held here by the Alliance, not a word did I hear upon this awful evil. As the Masonic and lodge influences, associations and effects are nothing more than organized anti-Christ in their operations upon society, it appears a mystery to me how the Alliance can so loyally lift up Jesus and not see this awful obstruction, this deadly barrier. If there was any teaching on this subject I did not hear it or hear of it.

We have an anti-secrecy circulating library of twenty-six volumes here. If any one has any anti-secrecy books which he will let me have, that I may loan them through our library, I shall be glad to hear from such.

Jacob Shannibarger.

SENIOR WARDEN.

Long Island City, N. Y., June 20, 1901.
The National Christian Association.

Gentlemen: Last November I was born again. Previous to that time I was a Freemason. I held the office of Senior Warden of the lodge of which I was a member. One week more and I would have been elected Worshipful Master, but from the time I was converted to the time I renounced Masonry and all other lodges I could not find any rest. But, thanks be to God, I have now found rest, joy and peace in Christ. Please send me a sample copy of *The Christian Cynosure*. I have lots of friends that are Freemasons, and if you will send me some tracts to distribute among them, you will do me a great favor. Some of these friends are members of churches and are pointed out as Christians.

Your Brother in Christ,
Charles A. Lagville.

The widow of an unaffiliated Mason has no claim whatever on the craft.—Masonic decision in Georgia.

Yet the craft has claims on an unaffiliated Mason.

It is not you that are to shine; it is your light.

—Punshon.

Odds and Ends.

Mrs. Banks: "Do you have any trouble in getting servants?"

Mrs. Rivers: "No, I've had five in the last two weeks."

"Now, children," said the teacher, "what do you call the meal that you eat in the morning?" "Oatmeal," promptly responded a number of the class.

The Proper Thing.—Mistress: "I hope I didn't disturb you and your lover when I went into the kitchen last night?"

Cook: "Not at all, mum! Oi told him that you was my chappyrone."—Puck.

She—"Goethe says 'Life is a quarry out of which a man must chisel himself a character.'"

"Yes, and then other people try their best to chisel him out of a character."

Cholly—"Do you think your father will object to me as a son-in-law?"

Bess—"No, I think not. He said, yesterday, that he thought you were a fool, but I stood up for you."

Cholly—"Very kind of you, I'm sure. What did you say?"

Bess—"Oh, I told him he was old enough to know better than to judge a man by his looks."

EVEN WITH HER CROSS-EXAMINER.

"Now," said the lawyer who was conducting the cross-examination, "will you please state how and where you first met this man?"

"I think," said the lady with the sharp nose, "that it was——"

"Never mind what you think," interrupted the lawyer. "We want facts here. We don't care what you think, and we haven't any time to waste in listening to what you think. Now, please tell us where and when it was that you first met this man."

The witness made no reply.

"Come, come," urged the lawyer, "I demand an answer to my question."

Still no response from the witness.

"Your Honor," said the lawyer, turn-

ing to the court, "I think I am entitled to an answer to the question I have put."

"The witness will please answer the question," said the court, in impressive tones.

"Can't," said the lady.

"Why not?"

"The court doesn't care to hear what I think, does it?"

"No."

"Then there's no use questioning me any further. I am not a lawyer. I can't talk without thinking."

"What have you got your head out of the window for?" "Cause nobody is earning a cent, and I have to look out for the whole family."

"I'm very much afraid I'll never meet you in heaven, Johnny," said a Sunday school teacher to a mischievous pupil.

"Why," exclaimed the incorrigible youth, "what have you been doing now?"

A farmer drifted into a hardware store at Mulhall and was asked by the manager: "Don't you want to buy a bicycle to ride around your farm on? They're cheap now. Can give you one for \$35." "I'd sooner put the \$35 in a cow," said the farmer. "But think," said the manager, "how foolish you would look riding around town on a cow." "Oh, I don't know," said the farmer, "no more foolish, perhaps, than I would milking a bicycle."

—Meoga News.

Or riding a lodge goat.

A PROSE POEM.

The Dying Pastor.

The pastor of a struggling church was lying in his bed; three months' arrears of salary was pillowing his head; his couch was strewn with tradesmen's bills that pricked his heart like thorns, and nearly all life's common ills were goading him like horns.

The deacon sat beside him, as the moments ticked away, and bent his head to catch the words the parson had to say:

The Janitor.

"If I never shall arise from this hard bed on which I lie, if my warfare is ac-

complished and it's time for me to die, take a message to the janitor before I pass away—tell him fires are for December and the windows are for May. Tell him when he lays the notices upon the pulpit's height, to shove them 'neath the cushion, far out of reach and sight. And when he hears the preacher's voice in whispers soft expire, that is the time to slam the doors and rattle at the fire.

The Deacons.

"And now the deacons—tell them, too, through all the busy week, to hang their boots up in the sun to hatch a Sunday squeak. With steel shod canes to poke the man who comes to church to snore, and use the boys who laugh in church to mop the vestry floor.

The Whisperer.

"There's another, too; the woman who talks the sermon through; tell her I do not mind her buzz—my listening days are few. Tell her to leave her mouth at home some Sunday, for a minute, and listen to a text, at least, without a whisper in it.

The Trustees.

"And tell the board of trustees not to weep with bitter tears, for I can't be any deadlier than they have been for years. And tell half my congregation that I'm glad salvation's free, for that's the only chance for them, between the desk and me.

The Choir.

"And a farewell to the choir! How the name my memory racks! If they could get up their voices as they do get up their backs! Why, the stars would join their music and the welkin would rejoice, while the happy congregation could not hear a single voice. But tell them I forgive them, and O, tell them that I said I wanted them to come and sing above me—when I'm dead."

The End.

His voice grew faint and hoarse, but it gave a laughing break, a kind of gurgling chuckle as a minister might make. But the deacon rose up slowly, and sternly he looked down upon the parson's frown, and he stiffly said, "Good-morning," as he walked out in his ire, for the deacon was the leader of that amiable choir.

—Robert J. Burdette in an Exchange.

From Our Mail.

Philo, Ills.

God bless the Cynosure! I'll have an open fight to make on secret societies before long. So far I have not lost a member to them, but they are becoming bolder right along, and more aggressive in their efforts to steal from me my flock. I am slowly training for it, especially with the weapons which the Cynosure places in my hands. Therefore I say, God bless the Cynosure.

(Rev.) John Allwardt.

June 5, 1901.

GOD BLESS THE FAITHFUL NEGROES

New Orleans, La., July 8, 1901.

Editor Christian Cynosure:

Perhaps a few words from this lodge-ridden, sin-cursed city will be of interest to your readers. I was sick the better part of last year, but God be praised, I think I have about recovered and am endeavoring to be about my heavenly Father's business. The lodge cactus is spreading its prongs and thrusting its deadly fangs into the heart of the most choice young trees of the church and sapping its very heart's blood. Many of the promising as well as sturdy old ministers, who a few years ago were staunch anti-secret society friends, have been captured and are to-day defenders of Baalism; one of the most able and interesting Baptist ministers of this State said to me a few days ago: "Oh, Brother Davidson, I am a Pythias and I am going into the Masons, Oddfellows and Tabernacles too, because the time is coming that a man outside of secret orders will not be respected." Just think of such radical changes having come upon this dear man in a few years.

On the Fourth of July I sat in the Second Baptist Church and heard a Rev. Mr. Hardaman, of Green Castle, Ind., lecture on "Independence Day," and among other things he said: "God has specially revealed himself to me and endowed and commissioned me to go among my people (the negroes) and organize "the Royal League Household of Peace," as a means to save my race; this organization is superior to and surpasses

all other organizations, including the church; this organization is divinely appointed to cement all the varieties of color together and thus redeem my poor race." At the conclusion of his address Rev. Thomas Columbus resented his insult to the church, and I was also allowed twenty minutes to reply, every minute of which I used earnestly contending against lodgery and for a pure church separate from the world.

This good man's new lodge costs \$8.50 to become a full-fledged member and \$14.50 per annum. It promises \$1,250 at death (\$625 immediately and \$625 within thirty days after death). Any mathematician at a glance can see the impossibility of filling such obligations.

The true friends of righteousness who have some of the Lord's money to spare could not make a better investment than to expend about \$60 or \$75 per month on a good anti-secret lecturer in the South.

Very sincerely,

(Rev.) Francis J. Davidson.

A SECEDER TO THE ANNUAL MEETING

Rolfe, Iowa, May 10, 1901.

Samuel H. Swarts, President, and Wm. I. Phillips, General Secretary, National Christian Association, Chicago, Ill.

Brethren:—I have been deeply impressed that the several acts of forgery and perjuries against me to make the forgeries appear true, were permitted by Providence for the express purpose of preparing me for the work of presenting Masonry along new lines, and making me an humble instrument in God's hand in the destruction of this foul blot upon humanity. It was not a revelation of the truth at once, but a gradual light on one point; then another, until the truth has become so plain to me as to leave no doubt of God's purpose in permitting me to pass through the humiliation of August, 1898. It has been such a means of grace that I thank God daily that I was counted worthy to suffer for truth's sake, and especially, because he gave me grace to rejoice in the fact of my being called to suffer humiliation.

The Bible has become a new book since, because the Holy Spirit opens the Word along new and logical lines, which puts all doubts to flight. It is not on

Masonry alone that I get light, but on other lines of scriptural teaching. We make many wrong steps in not waiting God's time and open door for doing His work. I am learning patience or, as David puts it, to wait on the Lord. I would impress upon you the fact that God has a time and a plan for bringing the right to pass. Let us not forget what Paul says in 1 Cor., 3:6. "I have planted, Apollos watered; but God gave the increase." We lose too much in misplacing God's work by our own. Let us have faith in God and believe his word. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." (Isa. 55:10, 11.)

I am out of all church fellowship; not from choice but duty's demands. I believe God's word will not return unto Him void; and rejoice, because I am thought worthy to bring that word to bear against wrongdoing. The Sun of Righteousness will soon arise with healing in his wings; and the truth given by Peter and John after healing the blind man will be better-understood, Acts 3:19, 20, 21 plainly tells us that the times of restitution of all things is after Christ's return.

That the Holy Spirit would open the eyes of those attending the annual meeting to see the proper thing to do is the prayer of your fellow worker.

Respectfully Yours,

J. J. Bruce.

It is, alas! easy to lose God in discussions about God. The network of logic can never be made too strong, but it ought always to remain network; that is, we ought always to be able to see God Himself through the meshes of all arguments concerning Him.

—The Rev. A. J. Harrison.

Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

—Selected.

Voices from the Lodge.

"There are some members who leave the order as soon as they have received large sums in the way of benefits."

—Manchester Union.

They go, having got about what they wanted.

The Grand Master of Illinois has issued a decree prohibiting the use of robes, uniforms, etc., in the degree work.

—Texas Freemason.

Of course he spares the white aprons.

The various lodges, of which there are a large number in London, formerly had no numbers, but were known by the names of the public houses where they met.—M. B. Waters.

—Copied in the Tyler.

They are still partial to public houses.

A correspondent of the Northern Bugget of Troy, N. Y., who visited a London lodge, says: "Masonry is not quite as progressive in England as it is in the States. Some of the lodges commence their work at 4 p. m. and some at 6 p. m."

Now what does that mean?

On the 13th of July next a century will have passed since Freemasonry was interdicted in Austria, which up to the present day has never been removed.

By the above the Texas Freemason probably means that the interdiction has not been removed, though what it says is that Austria has not been removed.

On account of the publicity given to the occasion when Kilwinning Masonic Lodge worked the first degree in kilts, a few weeks ago, the lodge has received an invitation from Canada to go to the Dominion and work the degree in kilts there. A number of Canadian Masons were at the meeting of the Grand Lodge in New York last week, and Kilwinning Lodge's innovation was brought out in discussion. It is likely that a date will soon be arranged for their visit to Montreal.

—New York Tribune.

How perfectly lovely!

The brother who keeps only posted in the ritualistic work of Freemasonry and is ignorant of its laws and philosophy, is like a knife blade which is bright on one side and covered with rust on the other.

—Texas Freemason.

But is there such an agreement upon laws and philosophy as encourages the study?

It is a sad fact that there are yet too many Masonic hearthstones where the widow sits weeping alone; that the tears of too many Masonic orphans are suffered to flow unchecked; that too many stricken Masonic households are shrouded in gloom into which no ray of Masonic cheer and encouragement ever enter.

—Grand Master F. T. Lodge.

In the evening the highest ceremonies took place. At the banquet at the end of this day the guests were waited on by fifty of the ladies of the Episcopal Church. One of the addresses at the banquet was on 'Water, Its Uses and Abuses.'

—American Tyler, April 1, 1899.

Which was done at the banquet or in the speech; was water used or abused?

Masonry is supposed to have more heart than metal. All metal is supposed to have been taken from Masonry, but that is often found to be a mistake on a test of charity, the entire body being found to be metallic, but not one ounce available for the assistance of needy humanity.

—Texas Free Mason.

And yet Charity is a word much used in Masonic glorification.

Masonic statistics regarding the membership of the craft in North America, lately completed, show that on January 1 the total membership was 817,009, in which California stands fourteenth, with 18,808. The largest membership is New York, with 93,271; the smallest, Arizona, with 618. The largest number taking the degrees the past year was in New York, with 5,757; the smallest, Nevada, 15. Total accessions, 42,337; total deaths, 12,687.

—American Tyler.

Of these accessions many will drop out again, according to the common rule.

In all visits of the writer to Kansas lodges he did not see "the health of the W. M. most heartily drunk," or the "thorough Irish enthusiasm" displayed in the manner in which our Eastern brothers do.

—American Tyler.

Kansas is a kind of constitutionally prohibitory anti-Masonic state, anyway.

The first three degrees must be taken for their own intrinsic worth, and should never be considered as merely a necessary requirement to obtain admission into the upper bodies. In this way only can their value be preserved.

—Grand Orator H. E. Voice of Masonry.

These constitute the Blue Lodge, in which the pretended Temple legend and the Hiram myth appear.

Speaking of a Methodist minister who attended a Scottish Rite banquet at Hotel Iroquois, Buffalo, March 31, 1899, the Tyler says: "Throughout his address Bro. Albertson was continually greeted with the Chautauqua salute."

The Tyler adds that "about 350 Masons remained for the closing of the banquet at 1:30 o'clock in the morning."

Now it remains for the Chautauqua Assembly to return the compliment by continuing to drink till half-past one some night, in order to wind up with a Masonic toast.

At the late triennial Past Grand Master McCurdy, with an eye always open to the best welfare of the commanderies, added an amendment to one of the laws which permits commanderies to attend Divine services without a formal dispensation from the Grand Commander. And why not? Heretofore, commanderies were prohibited from turning out to attend Divine services on Easter Sunday or Ascension Day without a special dispensation. The Statutes of the Grand Encampment, Title xxxiii, section 21, now reads as follows: "Commanderies shall not appear in public, as such, without a dispensation, except upon funeral occasions, or to attend Divine services."

—American Tyler, April 1, 1899.

Members of the commanderies need to attend church, but it would be better to leave their fuss and feathers at home.

Newspapers and Reform.

"FRATERNAL" INSURANCE.

J. F. PACKARD.

The certificates of these orders are very craftily worded. Contrary to what is generally believed, no definite sum is promised the insured. I have examined quite a number of certificates and they all read alike. A man joins one of these orders and he is given to understand that he is insured for \$2,000, but the organization has never promised to pay him that sum, or in fact any other definite sum. A lady, whose husband was in one of these orders, complained to me because his insurance had been cut down from \$5,000 to \$3,500. She was going to see a lawyer about it. I told her that she had no case, inasmuch as the society had not really promised to pay even the smaller sum, and if it wanted to reduce the insurance to \$1,500, she could not help herself. She thought I was mistaken, but when she came to examine the certificate, she found just what I had told her she would find—instead of a definite promise, the words "a sum not exceeding five thousand dollars." Of course the last three words stood out very prominently in large black letters in the center of the certificate—the other words were in small type. Suppose the managing board should decree that circumstances necessitated the reducing the amount of the insurance to \$500 how is the insured going to help himself? He cannot do it. I know it will be argued that these orders have paid the full amount indicated on their certificates. I know they have, but they cannot always do it. Sooner or later there will come a collapse.

So far as the fraternal part is concerned, it sounds very well, but you will find very little brotherly love in any of these organizations. Get into a hard place; for instance, get out of work, and see if the brotherly love of the organization will stand by you. It will not do it. It is always pay up or get out. Is that real fraternity which deserts another in the hour of his need? Whatever the world may call it, it is not the kind of

brotherly love proclaimed by the gospel of Christ. We may trust him, but we cannot trust these orders.

—Wesleyan Methodist, April 24, 1901.

Notwithstanding the fact that a radical change from the "pass-the hat" plan, and indefinite cost was made during the year of 1900, the Knights of the Loyal Guard had five thousand nine hundred and two members in good standing on Jan. 1, 1901, according to the sworn statement of the Supreme Recorder General. The monthly payment plan, which definitely fixes the cost of each member's allowance, has proven more popular than the old system ever did.—Loyal Guard.

It is better, but it is a question whether it will be permanently more popular with the class that turns away from real insurance and prefers hat passing or "monkey bridge" schemes.

IMPROVEMENT IN BUSINESS METHODS.

Paper by President Chas. E. Pennell of the National Fraternal Congress.

(Written for National Fraternal Press Association.)

You ask me for a brief article on some subject of paramount importance to our societies. Complying would say, "Improvement of Business Methods" is to my mind the question of the hour.

I say this with the knowledge that the majority, if not all, of our societies are managed by able, efficient, energetic and honest officers; but some are environed by laws and regulations based on exploded theories and ideas. In the light of present experience it would seem as though in the past we expected any scheme, no matter how inconsistent or impossible, by the aid of the magic word "fraternity" to become both consistent and possible.

Much fraternal history has been made in the past five years; much more will be made in the next half decade. A long step in the right direction was taken in the unanimous action in favor of minimum rates by our National Fraternal Congress at its Boston session. Another will have been taken when our societies secure legislative enactments in accord with the National Fraternal Congress recommendations. Then will come the test of our courage in bringing our old societies up to the standard. Many pet theories have been exploded by experience. The reserve in the pocket to meet increased cost is never there. Average membership, age, and mortuary liability, do not travel hand in hand.

Infusion of new blood alone will not per-

petuate a society; a rapid increase of membership on an insufficient rate is not an element of strength. Each member adds a mortuary liability that must be met or defaulted unless an adequate asset is provided. How many are doing this? At the end of this decade the successful society will be that which makes adequate collections for promised benefits. Let us educate our membership to understand that the same inflexible rules of business common sense must be applied to the conduct of fraternal affairs as is necessary in commercial enterprises; then they will understand that \$1,000 of protection in a society that is right is better than \$3,000 in one where you must die soon to be sure of winning.

We are not quite prepared to believe that even the Fraternal Congress, able as it appears to be, will succeed in remedying the defects of fraternal insurance. But we are inclined to credit it with the ability as well as the obvious purpose to check abuses to some extent. The whole matter sadly needs overhauling and the Fraternal Congress is, perhaps, the most substantial hope of those who persist in preferring orders to regular business enterprises, soundly conducted and safely guarded.

REESE'S INITIATION RESULTED IN COLLAPSE.

George Reese, 29 years, of 2527 Arizona street, Philadelphia, Pa., became unconscious after going through an initiation as a member of Allegheny Court, No. 255, Order of Foresters, Monday night, June 10, 1901. He was taken to the Samaritan Hospital, where Dr. Davies and an assistant restored him to consciousness several hours later.

Reese was admitted to the hospital early in the morning from Joseph Wensinger's hotel, 22d street and Allegheny avenue, where Court No. 255 of the Foresters meets. Dr. Davies, who answered the ambulance call, was informed by several members of the court, who had vainly endeavored to revive Reese, that he had been overcome by the heat. "The man's appearance, however," said Dr. Davies, "convinced me that he had been shocked by electricity, and I so informed several members of the Foresters who were with him. They then admitted that Reese had fallen unconscious while getting 'the electric shave,' which, I understand, is administered by stroking the cheeks with the handles of an ordinary electric battery. This is a dangerous toy in the hands of men who

know little or nothing of electricity or anatomy. I am told that a number of other candidates who preceded Reese stood the 'shave' all right, but that proves nothing. The resisting power of men to electricity varies. It is quite possible to administer a powerful shock to the brain centers through the cranial nerves, which can be easily reached through the muscles of the face."

Reese was seen by the reporter in the hospital. He complained of the treatment he had received, and showed numerous livid marks on his back and limbs, which he said were received during the initiation ceremonies. "I was blindfolded," said Reese, "so I could not tell who it was that punished me. There were about 150 men in the room. When they first applied the electric shock to my chin I told them that it was too strong, and asked them to stop. Instead of doing so, however, they kept pushing it higher and higher, till it got to my temples. I felt a sharp pain pass through my head and down my back, and that's all I remember till I found myself here. Before I got the 'electric shave,' as they call it, I was beaten with what seemed to be sticks." One of the men held his hands over my mouth, so I could not shout."

SCOTTISH RITE BANQUET.

The Initiates Pay the Expense.

Wichita, Kan., April 18. — Nearly seven hundred Scottish rite Masons banqueted here to-night, the feast being the culmination of a consistory jubilee, during which 170 candidates were given from the fourth to the thirty-second degree. To-night's function was very elaborate, the adornments in Masonic symbols being especially artistic.

All the speakers were thirty-third degree Masons. The receipts of the local consistory from initiation fees were \$20,400. The banquet cost \$7,000.

SUCH STATISTICS AS THESE.

Oddfellow Benevolence in Texas.

The benevolence of the lodge is the salve so generally rubbed into the sore of its Christless worship. What an expensive item such benevolence is, we see from the report of the Grand Lodge of Oddfellows in Texas. The sixty-first meeting of this body took place in Dallas. Even the brethren of the lodge were amazed at the financial report of Grand

Master Anderson. The Grand Lodge paid over \$134,393.46 to the local lodges. Of this large amount only \$28,362.48 were devoted to the support of widows and orphans and the payment of funeral expenses. Of the remaining \$106,028.98, exactly \$100,225.07 were expended to defray the cost of administration. Something over \$5,000 are yet in the treasury. To use the words of the Grand Master: "It has cost us \$100,225.07 in order to pay \$28,342.48 for the purpose of visiting the sick, aiding the afflicted, burying the dead and educating the orphans." The salaries of the officers and agents of the lodges, banquets, etc., swallow, according to their own statement, the larger part of the contributions of the members. That is not benevolence. That is not business. That is inexcusable waste. And one by one they are breaking up and the poor people lose their earnings.

—Lutheran Standard, June 8, 1901.

The report recently current in the daily papers purporting to come from Rome and announcing a change in the attitude of the church toward condemned secret societies has been most emphatically contradicted by the Most Rev. Archbishop Martinelli, Apostolic Delegate to the United States.

"There has come absolutely no decree of any kind from any source in Rome changing or modifying in the least the discipline of the church with regard to Freemasons or members of other condemned societies," said the archbishop, when the question was put to him. "At most, there may have been a simple answer to some question concerning the burial of a person who had been a Freemason, which answer did no more than express the well-known teaching of all moral theologians, namely, that if a man who has been a member of such condemned society before dying gives manifest signs of repentance and of a sincere desire to be reconciled with the church, he may receive Catholic burial, without, however, the use of display or solemn functions. It is a mistake to imagine that the rulings of the church regarding members of condemned societies have been in any way altered."

—American Tyler, April 1, 1899.

HOW LODGES SECURE INTEREST.

Minstrel Entertainment.

One of the chief events of the coming week is the minstrel entertainment to be given Tuesday and Wednesday evenings by Edison Hive, L. O. T. M. The program will be under the direction of Joe McGinnis, and the minstrel show will be followed by a dance.

The second part of the program will include a xylophone solo by Rodney Taylor, Cuban dance by Hazel Scouten, the Kirmess dance by a number of young ladies, and the entertainment will conclude with the cake walk by the Belles of Blackville.

Progressive Euchre.

This evening, at Olympic Hall, the guards of Coral Hive, No. 31, L. O. T. M., will entertain their friends at a progressive euchre party. Prizes will be awarded the players making the highest points.

A Smoker.

Sidney Lodge, No. 155, I. O. O. F., gave a smoker in Oddfellows' Hall last evening. The evening closed with a boxing bout between the Campbell Brothers. Two hundred and twenty-five members were present.

—Detroit Free Press.

Rebekah Entertainment.

The Old Fashion Ball given by the Rebekah Lodge Tuesday evening was a thorough success financially and socially.

—Pennville (Ind.) Gazette.

ELABORATE MASONIC JUBILEE.

One Hundred and Seventy Candidates Advanced at Wichita, Kan.

Wichita, Kan., April 18.—Nearly seven hundred Scottish Rite Masons banqueted here to-night, the feast being the culmination of a consistory jubilee, during which 170 candidates were given from the fourth to the thirty-second degree. To-night's function was very elaborate, the adornments in Masonic symbols being especially artistic.

All the speakers were thirty-third degree Masons. The receipts of the local consistory from initiation fees were \$20,400. The banquet cost \$7,000.

NEW ORDER ORGANIZED.

Liquor Men Organize a Lodge of the Order of Knights of the Royal Arch.

J. A. Hodgman, deputy organizer of the Great International Order Knights of the Royal Arch, a fraternal and beneficiary order for liquor men only, organized a lodge in this city last evening. The meeting was held in the Red Men hall in the Small mercantile building, and regular meetings will be held therein every Wednesday evening. The meeting was largely attended, only a small number of the local dealers not being identified with the movement. A number of Lancaster brethren were present.

The order was organized in Hot Springs, Arkansas, about eighteen months ago and is represented in twenty-one States in the Union, with a membership of 150,000. There are seven lodges in this State, namely, Pittsburg, Erie, Williamsport, Harrisburg, Lancaster, Johnstown and Altoona.

—York, Pa., Dispatch, Feb. 7, 1901

A NEWSPAPER RELIC.

An Extra Issued in 1835—Daniel Webster on Masonry.

The Commercial Gazette is indebted to Mr. George A. Berry, president of the Citizens' National Bank, for a newspaper extra issued in 1835, which is not only interesting as a relic, but also as indicating the existence then of a paper of the name of the youngest of the present daily newspapers of Pittsburg. The sheet preserved by Mr. Berry is entitled: "The Pittsburg Times—Extra." It is printed only on one side and contains only four columns. The contents are made up of "editorial correspondence" from Harrisburg, the inaugural address of Gov. Ritner and some correspondence between Daniel Webster and a committee of "the Democratic Anti-Masons of Allegheny County, consisting of Har-mar Denny, Benjamin Darlington, James C. Gilleland, Neville B. Craig and W. W. Irwin. The letter of the committee, dated Pittsburg, November 11, 1835, asks Daniel Webster for his "opinions respecting the Order of Freemasonry." In his reply, dated Boston, November 20, 1835, Webster says:

"It is an institution which, in my judgment, is essentially wrong in the principles of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions; and are dangers to the general cause of civil liberty and good government."

Although deemed important enough to be issued as an extra edition, single line heads constitute the entire display given to the contents of the paper. The Pittsburg Times issuing this extra was started January 12, 1831, as a weekly, a Mr. McKee being the first publisher. The paper passed into the hands of Jayne & O'Hara and became a daily in 1837 under the editorial direction of Alexander Jayne. The paper died, probably with the subsidence of the anti-Masonic excitement.

—Pittsburg Gazette, April 18, 1901.

A HOLY SECRET SOCIETY.

EVANGELIST CHARLES HARTLEY.

There is a secret society to which every child of God ought to belong. It meets in the secret place of the Most High. Its session is as long as the everlasting years of God. They who enter need not go out any more forever. The admission fee has been paid in tears and blood—even the blood of the Son of God. The candidate must present himself in eternal, irrevocable abandonment to the Lord. He passes from the holy place of a perfect regeneration by faith, the portal—even the rent veil of the flesh of the Son of God—into this "most holy place." The Holy Ghost is the Divine Conductor who accompanies him all the way. The Word of God is his sign-manual. One Hand only casts a solitary ballot. That Hand alone has the right—it is the Hand

that was pierced on the tree. If the candidate's consecration is defective, if he come up to the threshold holding back any part of the price, he is at once black-balled; and then, if he has a literary turn, he may write a book against the second blessing, trying to prove there is no such thing, his contention being that he had sought the blessing and failed to get anything every time. But if the candidate's consecration be clear, without a fraction of mortgage, the blessed Hand that was nailed to the tree will drop a white pebble into the box—that is, drop a white pebble into the candidate's soul—give him a clean, sweet, pure heart, and he is elected to the "most holy place." This is that which is given us of the Spirit in the Book of the Revelation, chapter 2, verse 17. "And I will give him a white pebble (the pebble used in casting a favorable vote), and on the pebble a new name written, and no man knoweth saving he that receiveth it."

My truly-converted brother and sister, make application right away. Your Master, on His mediatorial throne, presents your petition. Here is no tedious detail. It is cut short in righteousness. You may even now pass in by abandonment and faith. Glorious order! lovely secret society! We have belonged to it for years. We speak whereof we know. It is the grandest thing in the universe. Glory!

—Revivalist and Bible Advocate, May 16, 1901.

ST. LOUIS CHRISTIAN ADVOCATE CHALLENGED.

What appeared in the issue of the St. Louis Christian Advocate of May 29th follows:

"A Poisonous Viper."

"I have just returned from a Masonic funeral held in a Methodist Church. * * * The chaplain of the lodge was a Methodist minister. The pastor of the church in which the service was held was clothed with the white apron and assisted in the service. * * * Both declared that because a man was a Mason when he died, he was immediately admitted to a place at the right hand of God. * * * We were told that the sheepskin apron was a passport to heaven. * * * Here are ministers of the Gospel, who, at regular meetings of the church, are urging sinners to repent, telling them they

are doomed to everlasting punishment if they do not, and then afterward telling them that if they belong to the Masons they will go to heaven any way, even though they may be a rumseller or a blasphemer of the name of Christ."

The above extract is from a communication in the Wesleyan Methodist, published at Syracuse, N. Y., in the issue of the 22nd inst., and our object in calling attention to it is not in any wise to defend Masonry, but only to say that while we well know there are many unworthy and wicked Masons and some foolish preachers who are weak enough to say and do ridiculous things as Masons as well as in other relations, yet we do not for one single moment credit the statements quoted. In fact, we know them to be false, and unhesitatingly brand them as such. And if the author will give the name of the town, with other particulars, we here bind ourselves to produce within a month, certificates from the best men in the town that no such statements were made, and that no Mason there holds any such opinion. Failing to do this, we will join our worthy brother (?) in denouncing the Masons and ministers of that town as corrupt, unworthy and weak, if not wicked. And we shall be greatly surprised if the author does not hear from other parties on the subject soon. He must give names and facts, or his character will be easily recognized.

The Challenge.

The Wesleyan Methodist of June 5, 1901, thus answers the Masonic Methodist editor's charge of lying about a Masonic burial:

Dr. Palmore seems to think that one of his duties as editor of the St. Louis Christian Advocate is to defend the order of Free Masons against whatever may be said against that order in the Wesleyan Methodist. In this defence of that order he uses one method by which to challenge the accuracy of the statements of the Rev. J. F. Packard, in his recent article regarding a Masonic funeral in a Methodist Episcopal Church. He might have said that what Mr. Packard says is a lie. He does say that in effect, although he used a few more words in saying it. We feel as absolutely certain that Mr. Packard did not lie when he reported what was said at the funeral as Dr. Palmore does that he did lie. We are equally certain that if Dr. Palmore will apply to Masons in the community where this funeral was held for a statement regarding the subject he can find witnesses who will affirm that he is correct, for the men who have taken the oaths which Free Masons take are prepared to give the kind of testimony a Masonic brother wants regardless of the facts. and even in spite of the

facts. We are equally sure that if Dr. Palmore will apply to unbiased and unprejudiced and independent men who can testify he will find that Mr. Packard wrote according to the facts. Mr. Packard is a man of too good standing to be counted as a liar, even if he does have the courage to attack the great Masonic order.

We have the following proposition to make:

1. We will cheerfully publish the evidence which Dr. Palmore will obtain on this subject.

2. We will also cheerfully publish the evidence which Mr. Packard will present on the same topic.

3. We will publish testimony from any reliable source on both sides of the following affirmation: Masonic writers of accepted authority in Masonic lodges accept and declare that Freemasonry is a religion by which men are saved and fitted for heaven; that it is the object of Masonry to furnish its devotees a religion of universal application; that it regards the Christian religion as sectarian, hence in its ritual rejects Jesus Christ because he is said to have been the founder of a sect; and that the declarations that men, by Masonic faithfulness, or the equivalent of such declarations, are fitted for heaven are common.

We ask our readers to furnish us with such testimony as they may be able to give of the correctness of these propositions, and we most cordially invite Dr. Palmore to refute the same at his pleasure.

LABOR UNION SPIES.

The Journal of the Knights of Labor for May, 1901, makes the Philadelphia Times its authority for what it calls startling information. It claims that a well organized force of spies infects the labor unions betraying their doings and keeping employers informed. The existence of the spy system has been known several years by the union, but not until near the end of the year 1899 was the location of the headquarters discovered.

On discovery the agency disappeared. In the same city, under a new name, the same manager is said to have soon resumed operations. Daily reports came from spies by mail. Even shop conversations were reported. Agitators and socialists were particularly noticed. Manufacturers paid liberally for information and spies thus earned from \$50 to \$80 a month

besides regular wages for work as union men.

Spies did not know each other. Employer's names were hidden, and names of flowers were used, as tulip, lilac, magnolia. Thus all were concealed. It is said that the key has now been obtained, and the report professes to give the name of the manager as well as of the organizations.

Murder will out.

BOXERS EAST AND WEST.

Much is being said about the cruelty of the Boxers in China. It is currently reported that thirteen missionaries have met death at their hands. Little is said, however, about the cruel work of their brothers in our own land. Why this silence about the maltreatment and killing of a greater number of our own citizens in lodge initiations? Have the secret societies got control of the religious press or awed the great Mission Boards into silence? Or is a life of greater value in China than in the United States? Or is it because lodge murders are perpetrated under the shield of "The throne of iniquity, which frameth iniquity by law," and hidden under the systematized "Deceivableness of unrighteousness?" We may anticipate startling disclosures when "the Holy One shall make inquisition for blood."

—J. P. S.

Our fathers to their graves have gone:
Their strife is past, their triumph won,
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given—
The light and truth and love of Heaven.
—Whittier.

The eternal stars shine out as soon as it is dark enough.

—Carlyle.

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—ON—

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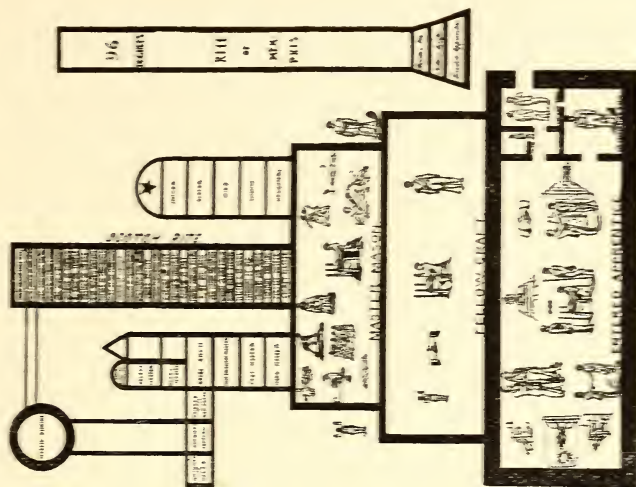
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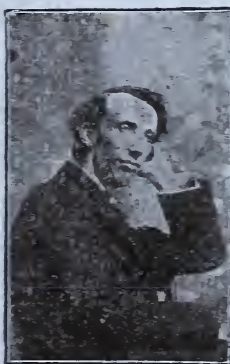
Christian Cynosure.

CHICAGO, SEPTEMBER, 1901.

SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. G. CAMPBELL MORGAN

"I want
to see
the
young
people

take an offen-
sive position
against all
forms of evil.

What the devil wants you to do is to let him alone. The plea of all evil is 'Let us alone.' But we must answer: 'We never will let you alone: we will fling ourselves against you whenever you appear.' It is true that in the conflict we will be wounded and bruised. There is no denying that or avoiding it. But it is by being bruised that the Christian life is tested and made perfect."

—From address at Convention of B. F. P. U., Chicago, July, 1901, by Rev. G. Campbell Morgan.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIV.

CHICAGO, SEPTEMBER, 1901.

NUMBER 5.

The Christian Cynosure.

Official Organ of the National
Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second
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BURNING BUSH.

Representing moving flames, for use in connection with magic lanterns. This new slide produces a very realistic effect. The scenery is from a beautiful and original design, artistically painted in brilliant colors.

In operating this slide, by an ingenious mechanical appliance, the flames rise, leap and curl up from the root of the bush in the most natural and vivid manner. Price (subject to discount), \$4.50. Send for further particulars to M. C. Lilley & Co., Columbus, Ohio.

The above is an advertisement taken from a secret society organ and of interest to Royal Arch Masons. It relates to the solemn scene at Horeb. When the Royal Arch candidate, who represents Moses, as the Principal Sojourner represents Jehovah, is brought face to face with the Burning Bush, his slippers are removed to remind him that he is on holy ground, and at the words, "Moses hid his face," etc., the hoodwink is carefully replaced. What is the effect of such lodge work on ordinary minds?

PRINCE CONSORT.

In connection with the resolve of the king not to sever his connection with the Freemasons, even though resigning the position of Grand Master, it is interesting to remem-

ber that it was in Sweden, and by the king of that country, he was first admitted a Freemason. That was thirty-three years ago, and seven years before he was elected Grand Master of England in place of the Marquis of Ripon. It is curious that the king's father, the late prince consort, refused to have any connection with Freemasonry. The late queen, on the other hand, smiled upon the Craft, and on the occasion of her Diamond Jubilee Lord Amherst spoke of the queen's deep interest in Masons, and referred to her as the daughter of a Freemason, the mother of Freemasons, and the patron and helper of the order.—Masonic Sun.

Thus far Prince Albert holds the world's esteem better than Albert Edward, and we are not surprised to learn one more good thing of him.

After the death of Gladstone a Masonic organ claimed his membership in the order. Mrs. Gladstone wrote a denial as soon as her attention was called to it. It is not likely that Queen Victoria smiled upon an institution with which her husband, Prince Albert, "refused to have any connection."

THE WHEATON CONFERENCE.

The Christian Workers' Conference, which was held at Wheaton for the first time this year, was a very delightful and profitable gathering. It was attended by over 400 people, including nearly or quite 100 ministers of the various churches. They came from as far west as Omaha, as far north as Minneapolis, as far south as Memphis, Tennessee, and as far east as Oberlin, Ohio..

The speakers were Rev. G. Campbell Morgan, of London; Rev. R. A. Torrey, of Chicago; Rev. Milford H. Lyon, of Wheaton; Rev. Dr. Myers and Fifield, of Chicago; Mr. Harry Monroe, of Pacific

Garden Mission; Mr. A. P. Fitt, of Northfield, and others.

The power of the Holy Spirit was evidently present from the first session to the last when in the midst of a blessed shower of rain a large audience gathered to hear the final address from Mr. Torrey, pastor of the Chicago Avenue Church and superintendent of the Bible Institute.

It is proposed to continue the conference in the future, God willing. The leading speakers of this meeting have all promised to attend next year if Providence permit, and we expect a greater blessing than the one already received. Mention should be made of the singing, which was led by Mr. Geo. H. Williams and Mr. John H. Burke, both evangelistic singers of power. Our readers should plan for attendance at next year's conference.

A young man "out west" became 21 years of age and in three days after was initiated in an Oddfellows' Lodge. Was the transaction a legal one? In other words, is it legal to receive an application before the applicant is 21 years of age?—Kidder.

Ohio Law—"Qualifications for membership."

"An applicant for membership must believe in the existence of a Supreme Being, Creator, Preserver and Governor of all things. He must be a free white person, of good moral character, industrious habits, and possessed of some known reputable means of support, and free from all infirmity or disease. He must also be over twenty-one years of age," etc.

The law gives the answer sufficiently plain.

—O. F. Companion.

Let us be glad if there is one trap that is not set for colored men.

K. T. CHRISTMAS OBSERVANCE, 1900

The Knights Templar sentiment for Christmas, 1900, was: "To our Most Eminent Grand Master, Reuben Hedley Lloyd: A Merry Christmas, and may the coming century fulfil the golden promise of 'Peace on earth and good will toward men.' His response was "Templars: I wish you a happy and prosperous New Year. When all keep the new commandment of our Redeemer, the golden promise will be fulfilled. You are ob-

ligated to labor unremittingly to bring to pass that perfection of man's moral and intellectual development. In the Gospel of St. John, xiii. chapter, 34th verse, you will find the new commandment."

And in Mark 7:6 you will find words of the same authority that seem appropriate.

HEN MASONS.

It is not so many years ago that the Order of the Eastern Star was derisively referred to as an organization of "Hen Masons," who were seeking to be recognized by the craft as a branch of Masonry, but never would be. Times have since changed, and the attitude of the Masonic fraternity toward the adoption rite is entirely different from what it was.—Correspondent of Masonic Chronicle.

The Eastern Star is not a Masonic order, for every Masonic degree must be composed of members connected with the Blue Lodge. No woman sees the work of Masonic degrees. Women related to Masons join a society which some Masons also join, and with which the Masonic society holds friendly relations. But the Eastern Star is another society and not a Masonic degree. Only Blue Lodge Masons take Masonic degrees, and every Mason is sworn not to be present at the initiation of a woman as a Mason.

NOT UNLUCKY IN HISTORY.

Friday, which is regarded as a day of ill luck by the rest of the world, ought to be considered the luckiest of all days for the Americans. Among the historic events that occurred on Friday are the discovery of America, Oct. 12, 1492, by Christopher Columbus, who had sailed on Friday, Aug. 3, 1492. He returned on Friday, and made the discovery of South America on Friday, June 12, 1494. John Cabot received his commission from Henry VIII. on Friday, March 6, 1496, which resulted in finding North America. Mendez founded St. Augustine on Friday, Sept. 7, 1505. The Mayflower landed on Friday, Dec. 22, 1620; George Washington was born on Friday, Feb. 22, 1732; on Friday, June 16, 1775, Bunker Hill was seized and fortified; on Friday, Oct. 17, 1777, Burgoyne surrendered at Saratoga, and on Friday, Sept. 22, 1780, Arnold's treason was discovered. Then

came the surrender of Cornwallis, also on a Friday, and last, on Friday, July 7, 1776, John Adams moved in the Continental Congress that the United States "are and ought to be independent."

—London Express.

Contributions.

ONE MASONIC HUSBAND.

A True Story.

BY E. B. C.

"Mother is dead! Won't you come over?" said little Charlie to the teacher of his class in a Chicago Industrial School. And he told of withering and bitter words she said before she died.

The teacher, accompanied by the superintendent, went with the bereaved and wondering child, awed by the silent solemnity of death, to the upper chamber in the rear of a tenement house. The two or three small rooms bore evidence to the tasteful refinement and poverty, also, of the late occupant.

The husband and father came in soon after they did and immediately entered upon an apology for, or, what was from his standpoint, modest eulogy of himself.

"I have always sought good society. I have been a Freemason for twenty years. The members of the order will tell you of my good standing in the order and with some of the best people in this city," etc., etc.

The visitors asked if they could be of any service and besought the father to train his bright, lovable boy for Christ.

"There is something wrong about that man," said Charlie's teacher. "His silk hat and overcoat that must have cost \$70 or \$80 do not harmonize with the poverty of this little corner in which the broken-hearted wife spent her closing days."

"Yes," was the reply, "many things wrong with him, and chief among them is that the husband was a devotee of the paganism which blights honor, dulls capability for moral discrimination and destroys the intellectual and spiritual unity of the marriage relation."

EQUITABLE FRATERNAL UNION.

There are in the neighborhood of 300 secret insurance companies doing business in our country. One of this number is called the "Equitable Fraternal Union," with headquarters at Neenah, Wisconsin.

The official ritual says: "The Equitable Fraternal Union is the highest and most beneficent development of fraternal life insurance; it is based upon the experience of time.

"This fraternity exists for the promotion of the temporal welfare of ourselves and families. Every precaution has been taken to exclude from it all which could conflict with a man's religious convictions."

The officer addressing the candidate during his initiation says: "You have made application for membership in this assembly, and you have been duly elected and are now a candidate for initiation; but, before you can become a member, you must first take a solemn and binding obligation, one which we all have taken, but which will not conflict with any of those exalted duties you owe to your country, your religion, your family or yourself."

The candidate is instructed to place his right hand on his left breast and take the following obligation:

Obligation.

"Mr. _____, do you solemnly promise, of your own free will and accord, in the presence of the members of this assembly, that you will strictly comply with the laws, rules and regulations of the Supreme Assembly, and the laws of this assembly, and of any other assembly of this order to which you may at any time belong; and that you will obey such laws in the spirit thereof as well as the letter, and that you will never countenance or assist in the evasion or perversion of such laws.

"Do you thus promise?"

(Candidate answers "_____")

"Do you further promise not to reveal any of the signs, grips, tokens or other secret work of this order to the uninitiated or to any person except such as you know to be members of this order; and that you will not communicate the passwords of the order to any persons whomsoever except to the officers authorized

to receive the same, in an assembly in session.

"Do you thus promise?"

(Candidate answers "———")

"Do you further promise that you will never wrong or defraud any department of this order, or any member thereof, or take part or share, directly or indirectly in any unlawful use or disposition of the funds, moneys or property belonging to the order or any part thereof, and that you will do all in your power to prevent such unlawful action.

"Do you thus promise?"

(Candidate answers "———")

"Do you further promise that in your actions and discussions as a member of this order, you will be governed by a spirit of courtesy, respect and friendship for your fellow members; that you will do all in your power to help or assist a brother member when in trouble or in need; and ever strive to advance the principles of the order and increase its membership.

"Do you thus promise?"

(Candidate answers "———")

"Do you further promise and agree that whenever you, from any cause, may cease to be a member of this order, that the obligation of secrecy you have here assumed shall remain binding and in full force, and that all your right, title and interest, in and to any property, funds or benefits of this order, shall thereby terminate and become absolutely void.

"For the faithful observance of all these things do you pledge your sacred honor?"

"(Candidate answers "———")"

WHY I DO NOT JOIN THE LODGE.

BY A. D. WENGER.

(Read at the Christian Reform Convention at Harrisburg, Pa., March 19, 1901.)

I do not join the lodge because I know I would have to swear when initiated.

The man who unites with the Masonic Lodge is sworn by most terrible oaths ever to conceal and never to reveal the secrets of the lodge, before he knows what those secrets are. It is astonishing that men of rank and learning fling principle

and manliness away by blindly binding themselves to a thing not yet made known to them, but nevertheless, sensual and devilish. Some of the oaths of oath-bound secret organizations bind men to do things contrary to the laws of the land, thus making lodgeites enemies to our government. A part of the oath taken by the Royal Arch Mason reads as follows: "Furthermore, do I promise and swear that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether right or wrong. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own, murder and treason not excepted." Men bound by oaths that thwart justice and cover crime are dangerous to any community, to any State. I would that all the States would follow the example of Vermont by passing prohibitory laws making all illegal oaths subject to heavy fines. Beware of the oath that binds you to do the arch-enemy's business.

Because of the Ceremonies.

I do not join the lodge because the initiations are shameful and degrading. Deprived of his coat, shoes and pantaloons the half-naked candidate is led, blind-folded and by a halter, around the room kneeling and swearing blood-curdling oaths for half an hour. Perhaps a hundred men—doctors, lawyers, bankers, merchants, preachers, etc.—witness the disgraceful proceedings. Wife and mother would blush for very shame if they knew the conduct of him who was absent from the home that night, and in a place too unholy for women's feet to tread. Jumping on spikes, masking faces, wrapping the body in chains, being led, like a dumb ass, around the room with a halter and swearing pestilential oaths under penalty of having the heart cut out or the head taken off, are things to be held beneath the dignity of true manhood. Not infrequently an accident befalls the candidate before he completes all the maneuvers of his initiation and he is left a corpse or maimed for life. A few men of moral stamina and the courage of their convictions never go near the lodge after their

first night, and boldly tell the world they never felt nearer the infernal regions than when they were initiated. Bad promises, bad oaths, and bad fellowship are better broken than kept.

Organized Secrecy Is Contrary to the Bible.

I do not join the lodge because their works are done in secret. This is contrary to the Bible. The divine Master said nothing in secret but ever spake openly and in public. The good things that He revealed to His disciples privately He tells them to proclaim from the housetops. Secrecy is a fundamental principle of the lodge and under its foul cover theft, adultery, murder and treason go unpunished, and deeds of shame to Christian professors and refined society are perpetrated. It is really a "shame even to speak of those things which are done by them in secret." Perhaps we would never know some of their unfruitful works of darkness were it not for the fact that scores of manly men, who were blindly led into the lodge, have renounced all allegiance to the fraternity and divulged the secrets to all who will read and take warning. Jesus commands us to let our lights shine before men that they may be influenced for good, but in the lodge, if there be any light it is put under a bushel. There is nothing creditable in hiding a cause for the betterment of mankind from the knowledge of the public. If we know a good thing for our fellowmen it is our moral and Christian duty to tell it out and blaze it abroad in the world. Openness means fairness, generosity and harmlessness; secrecy means somebody is likely to be hurt, and under the cloak of secrecy nearly all evil conspiracies originate.

The Savior Is Contemned.

I do not join the lodge because it seldom mentions the name of Jesus. Freemasonry excludes the name of Jesus from her prayers, and it is not good Masonry to mention the name of Christ in the lodge; Jewish, infidel and other unbelieving brethren might be offended. In Masonic rituals certain portions of Scripture are read, but wherever the name of Jesus occurs they have deliberately stricken out the name. Their prayers and Scriptural readings are made more suitable for Jews and Turks than for Christians. The or-

ganization that is ashamed of the great name of Christ, the Lord of all, is a dishonor to any Christian land and is unfit for any Christian professor.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). It has always been a marvel to me how so many ministers of the Gospel can enter the lodge-room and leave the Lord Jesus at the door.

A False Religion.

I do not join the lodge because it has a false religion. Lodges all over the land are teaching men that the lodge is better than the church, and that they can be saved without the atoning blood of Christ. Some time ago when I spoke to a man about his salvation he said, "O I've joined the lodge now and I believe that is all that is necessary. I aid the sick and the needy and do good to my fellowmen whenever I can, and I believe I have as good a chance for heaven as church members." The man that expects to ride up to heaven on the charitable wings of the lodge without repentance and faith in the Lord Jesus will find that winning heaven is no game of chance for a deluded lodgite. What is sadder still is that church members put the lodge above the church. A few years ago a citizen of Wellman, Iowa, remarked to me, "Somehow the grasp of the hand of a brother Oddfellow seems dearer to me than the handshake of a brother in the church." Another deplorable thing is that ministers of the Gospel who belong to the lodge, preach a dead lodge member to glory with as good grace as they do a church member. Thus thousands of non-Christians are led by these professed leaders of the cause of Christ to believe that all that is necessary for their eternal happiness is to become a member of the secret order. Several years ago I attended a funeral in Central Illinois. The deceased man enshrined for his grave was a besotted drunkard, with beer-barrel proportions. He was not a member of any church, and in his dying hour he cursed the God that made him. Having been a Colonel in the army and a man of considerable wealth, fully a thousand people were drawn by his reputation to witness the funeral rites. He was a Mason and the Masons buried him. It is needless for me to describe all the babyish performances of the ceremony.

One thing that helped to convince me that the devil is at the origin, the control and the end of the Masonic fraternity is the fact that a minister of the Gospel, who read from a large open Bible strapped to his shoulders, spoke in very solemn tones and praised the man as the best of men. During his remarks he said: "Our beloved brother has gone to the evergreen shore, to the Grand Lodge above, where all true Masons expect to go." The lodge is one of satan's great traps to catch the souls of men.

My Church Is Better.

I do not join the lodge because my church (Mennonite) provides for her sick and poor, and helps the needy of every description. The lodge talks much of its charity and says it has taken up what the churches have dropped. It is true that some churches have lost much of their charity, but still the lodge-members could contribute to the needy much more cheaply through the church. It costs so much to run the lodge. It costs three dollars to oil its ponderous machinery that it may run out two dollars for charity, that is, it costs three dollars to give away two dollars. In my church it does not cost more than one dollar to give away ninety-nine dollars. No lodge will take into its membership any invalid or a widow with only two mites. In my church the sick and the poor are as welcome as any and are supported to the end of life, while the wealthiest lodge member in the world would be refused admittance into the church if he insisted upon retaining his lodge membership. Some secret orders will drop the support of a member after he has been sick a certain number of weeks. Gospel charity reaches out to the sick, the poor, the widows and the orphans as long as they need help. Though I bestow all my goods to feed the lodge members and have not Gospel charity, I am nothing.

Home Happiness Marred.

I do not join the lodge because it mars the happiness of the home circle. A young man dare not tell his sister nor a husband his wife and children any of the secrets they have sworn to keep. A true and loving husband will tell his wife every secret, and if his mind is filled with secrets he dare not reveal to her, the in-

fluence and the social charm of the home are deteriorated. Thousands of men who are away all day at work spend the evening at the lodge instead of augmenting the joys of the family by their presence at home. A father has no right to attend regular meetings to which he dare not take his wife and children. It is his duty to be a regular attendant with his family at church. If all the ministers of the Gospel who are members of oath-bound secret orders (and it is estimated that nine-tenths of them in the United States are) were to throw off that galling yoke to-day and next Sabbath denounce the iniquitous doings of the lodge in scathing terms and urge every father to come out from the lodge and touch not the unclean thing, thousands of mothers and children in the audiences would shout, "Amen! amen! give it to them, pastor. They are away so often at night when we should be made happy with their company at home."

Because It Robs the Church.

I do not join the lodge because it robs the church. It robs the church of attendance. At any Gospel service in the land look over the audience and you will almost invariably see more women than men. Where are the men? Many of them are at the lodge where the oath binds them more strongly than church obligations, or at home with the impression that their lodge membership is sufficient and they do not need the church. It robs the church of its talent. Many of our most gifted men are serving as clerks and secretaries or filling other offices in the secret societies, thus wasting the energy that God intended should be used in spreading the Gospel of Jesus Christ. It robs the church of its money. Millions of dollars are annually contributed to the lodge that should be given to evangelize Christian and heathen lands. Let the time, the talent and the money taken to run secret orders, be spent in the worship of God and the world will see a wonderful revival.

To Be Unequally Yoked Is Sin.

I do not join the lodge on account of the unequal yoke. God says, "Be ye not unequally yoked together with unbelievers." The majority of the members of the lodge are non-Christians. Jews, Mo-

hammedans, Buddhists, saloon-keepers, infidels and unbelievers of every description consider themselves on one common level with the Christians who have cast their lot with them. Having espoused the same cause they are all bound together in the same bond of brotherhood and call each other brethren. This is certainly an unequal yoke. Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them." Often the one elected as chaplain to read the Scriptures and prayers is a cursing drunkard. Ministers and church members are thus presided over in the devotional exercises by one whose heart is far from God. What sacrilege! what mockery to God! The Bible warns against fellowship with devils. Rest assured, brother, if you join yourself to devils it will be an unequal yoke, and they are sure to out-pull you; and O, what then!

I do not, cannot, will not, join the lodge because it is an unscriptural organization. Jesus Christ did not found it, neither did he endorse it, but He did found the church and adorns it to be His bride. It is unscriptural in about every way you can think of it. It claims Bible authority for its existence and its proceedings. In so doing it misquotes, misapplies, perverts and profanes the Holy Scriptures in ways too numerous to mention. By mixing a little Scripture in, the lodge is able to put on a kind of a sugar-coat that induces men to gulp down the poisonous pill to their awful hurt. Men who think of joining should know the expenses of fees, uniforms and banquets; all about the horrible oaths, and their murder of Capt. Morgan, Doctor Cronin and many others. So blood-thirsty do some of the lodge members become that they would take the life of a minister of the Gospel who speaks against the lodge as unscriptural. A few years ago when I preached against the lodge in a certain town and exposed some of their secrets, a thirty-third degree Mason remarked, "That preacher must have found out some things. It would not be safe for him to stay around here." How men can belong to the lodge and please God I can't understand. "O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united" (Gen. 49:6).

THE THREE PROPHETIC DAYS.

The book that bears this name is before me and it is not without much interest that I have been perusing its pages. I cannot say at this time all I wish to say about the writer's work and may return to it at another time, Providence willing, but a few things I wish to say now.

I believe the writer makes out a strong case in the main for his theory, but has not fully met all the difficulties; for example, when Mark tells of the disciples who came to the Lord the first day of unleavened bread when the Passover was killed and asked the Master, "Where wilt thou that we prepare the Passover?" his statement that this does not mean the day on which the Passover was killed seems to the writer without force.

He does much better in his explanation of the apparent divergence between John and Mark about the hour of the crucifixion. On the whole his argument for the literal three days and three nights is strong and does no violence as far as I can see to the whole tenor of scripture on this subject.

When he branches off, however, to fit the prophecy of Daniel, "He shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and oblation to cease," the writer seems to be in a thick fog, for while he holds to the extreme literal fulfillment of prophecy in other places he does not to my mind clearly show what covenant was confirmed or how in the midst of the week he caused the sacrifice and oblation to cease.

Let me say, however, that the book is interesting and instructive and when I have more time to give it deeper thought I may return to this subject again.

The work is published by the author, Mr. Wm. Fredrick, at Clyde, Ohio. In paper, 50 cents; cloth, \$1.

A. Thomson.

Let the heart of ministers, or people, be filled with the love of Jesus! This will send us right joyfully to any Jerusalem with the message of God on our lips. This will bring souls to Christ, and magnify His Name.

--Frederick Whitfield.

Editorial.

A NEW HEBREW UNION.

Hebrew charities are among the best supported, and it is doubtful whether any Jew in good standing is aided from public funds in any American city or town. The first Hebrew rag pickers' union in the United States has just been formed in Massachusetts in the city of Worcester. It has 130 members organized under the name Achanue B'nai Israel, or Brotherhood of the Children of Israel.

It is a relief society which appears to be unencumbered with secret order machinery, and is an agency to provide for hard times. Ordinarily, Worcester rag pickers can make six or eight dollars a week, but in the dull summer season there is a serious lack of business and it is sometimes hard to live. In such times of distress a member can borrow Union funds, and when times are better again pay back in small installments of 25, 50 or 75 cents a week. No interest is taken on these loans, and perhaps none could be taken, for while Jews are understood to be great money-lenders and usurers, the Mosaic law contains repeated prohibitions of taking interest from Jews.

Each member pays a weekly due of 5 cents, and if he is a regular customer of a shopkeeper, or, rather if a shopkeeper is his regular customer buying the rags and old junk he collects, 5 cents more is paid on his account by his shopkeeper.

One shopkeeper in Worcester takes the collections of bottles, old rubbers, clothes, etc., brought in by about 20 collectors. He pays his own 5 cents a week and 5 cents for each of these peddlers, as they are called. His weekly contribution to the union is thus about one dollar. Together this shopkeeper and his peddlers contribute about 100 dollars a year.

This would supply twenty loans averaging five dollars, or ten loans averaging ten dollars.

The income should be about 10 cents per member, or rather less, as some sales made irregularly to shopkeepers not belonging to the union may reduce the amount. Members cannot deal regularly with outside shopkeepers who do not pay

5 cents a week for each of their regular peddlers.

Calling it 8 cents for each of the 130 members the weekly income will be \$10.40 and the probable fund collected is over \$500 a year. This will no doubt be deposited or in some way made to bring interest.

This is a good plan, and one of its merits is that it does not undertake too much. Another is that it does not promise more than it thus undertakes. And another is that it is open to the light, businesslike, and free from secret society flummery. It does business with cash, and does not make up deficiencies and fill gaps with colored ribbons, white aprons and scraps of the alphabet.

LABOR UNIONS.

Their Record in Great Britain.

Injustice is always weakness. The innocent and the guilty alike suffer in its blighting atmosphere.

Benjamin Taylor, in a paper in the North American Review for August brings many facts to show that "Britain's greatest national danger lies in the destruction of free-trade in labor." Let America ponder this subject in time. Our Trades Unions need careful, kindly attention.

Look for a few moments at Mr. Taylor's arraignment of British Labor Unions.

"In theory, the Trade Union is an organization for the protection of labor against the tyranny and oppression of capital. In practice, the British Trade Union is an organization for the restraint of labor and the manacling of capital."

The theory of Trade Unionism, he says, is generally regarded as admirable; the practice is abominable.

"The British Trade Unions are neither more nor less than organizations for the restraint of labor and the curtailment of production.

"A workman, on joining one of these organizations, ceases to be a free agent—he becomes the slave of his society and the tool of its officials.

* * *

They have eliminated the spirit of emulation from the workshop and have sev-

ered the old personal bond of sympathy and respect between the employer and his craftsmen. How can an operative be a faithful servant when his first duty is not to his employer but to his society?

Mr. Taylor cites many instances in which by their exactions and limitations Trades Unions have driven an industry out of a district: for example, ship-building from London to the northern rivers; lacemaking from Nottingham to Scotland; flint glass from England to Germany and bottle making from Scotland to Belgium.

He states that "while Trade Unionism has not raised the rewards of honest labor, it has put a premium on inefficiency, by insisting that the idle and incompetent worker shall be placed on a wage level with the most skillful and most industrious." Instances, with documentary proof, in which this has been done are such as would make honest workingmen sick with shame.

The plan of a Federated Council of all Employers' Associations and Trade Unions, something like a Federation of Federations, the scheme of Mr. John Lockie for the federation of masters and workmen, is mentioned as one of the most attractive plans for the promotion and advancement of trade and commerce. However, Mr. Taylor states:

"The country is not ripe for it."

We suggest that the much needed ripening process be pushed by planting in all hearts New Testament principles.

A FREEMASON'S POINTS.

A bright young man was advised by his mother to join the Masonic lodge. He did so and all that was dramatic and attractive was highly appreciated by him. He thought it a glorious order.

After ten and more years of thought and observation on the subject, at a Masonic banquet in Chicago he arraigned the order on two points.

1st. Its treatment of woman was unworthy the enlightenment and civilization of the present century, a menace to their own happiness and usefulness and a disgrace to the members as gentlemen.

2d. The professions of the lodge that it was possessed of great light and of the

immense value of its secrets were false and a stain on the manhood of any one.

Thousands leave the Masonic order every year. The reform is spreading within the lodge, and behind its tyled doors.

DR. T. DEWITT TALMAGE'S SERMON ON SECRET SOCIETIES.

Preached July 28, 1901, in Washington, D. C.

This discourse, which was widely published as part of the "patent inside" of many of our smaller papers in August, just past, has a history. Substantially this same sermon was preached in Brooklyn, N. Y., fourteen years three months and eleven days before, which date was April 17, 1887. It was reviewed by the press and its faults and fallacies were presented by men of learning, logic and profound piety; the editor of *The Cynosure* showed some of its dangerous tendencies in an "open letter," which closed with the following appeal:

"That Christ may look on and love you as he did Peter, and that, like Peter, you may weep bitterly over that dreadful fall in time to save many whom your sermon will lead into the lodge, is the prayer of your brother in Christ.

"J. BLANCHARD."

Charity leads us to hope that Dr. Talmage never saw this letter, for now, after fourteen years, he brings out the old discourse as if it were new, and the enemy has sowed the "tares" it contains up and down our beloved country.

The text is taken from Proverbs, 25th chapter and the latter part of the 9th verse:

"Discover not a secret to another;" or, as the margin reads, "the secret of another."

His first two paragraphs, while not superior to criticism, presented important truth remotely suggested by the text; which with the verses preceding and following could appropriately be paraphrased as follows:

Do not hastily enter into a quarrel with a neighbor, or friend, lest thou be put to shame when it is found that no just occasion for hard feelings existed and thou knowest not how to make amends for thy

suspicion which has rightly brought upon thee disgrace and upon thy friend unmerited reproach.

Go to thy neighbor and discuss the difficulty with him alone and refrain from reporting his real or seeming delinquencies to others; lest they, when, upon investigation, they find that the accused party is innocent, cease not to upbraid thee and the ignominy of being swift to take offense and of having publicly and wrongfully censured a neighbor will cause thee permanent injury.

His far fetched conclusion in the introductory paragraph is that people should not tell all they know, especially the ill they know or think they know of others. The important lesson of the text is wrested to the disgrace of the doctor and the damage or destruction of others, and as the doctor proceeds, his words lead the listener farther and farther from the truth and from the text. His third paragraph represents Solomon as so distracted by reports of the privacies of the people of Jerusalem that he deplures, in this text, volubility and gossip about affairs that do not belong to us and extols the virtue of secretiveness. Such a deduction is unwarranted, for the text enjoins privacy concerning difficulties between ourselves and our neighbors, that do belong to us. The verse has no reference to the evils of "tale-bearing" or evil-speaking in general.

That the discourse is chiefly for the encouragement of the secret orders, is soon apparent. For his aid the doctor manufactures a creature who opposes the domestic, social and moral association of people, by right methods and for good objects, to this phantom he says:

"Do you cry out against it?—i. e., good association. Then you cry out against a tendency divinely implanted. Your tirades would accomplish no more than if you should preach to a busy ant hill a long sermon against secret societies."

He now bids a complete and final farewell to his text and reaches his defense of secret societies, which he introduces as follows:

Here we find the oft discussed question whether associations that do their work with closed doors and admit their members by pass words and greet each other with a secret grip are right or wrong. I answer that it de-

pends entirely on the nature of the object for which they meet. Is it to pass the hours in revelry, wassail, blasphemy and obscene talk or to plot trouble to the State or to debauch the innocent, then I say, with an emphasis that no man can mistake, No! But is the object the defense of the rights of any class against oppression; the improvement of the mind, the enlargement of the heart, the advancement of art, the defense of the government, the extirpation of crime or the kindling of a pure hearted sociality, then I say, with just as much emphasis, Yes.

How false and how superficial! From the Katipunan of the Philippines all the way back through the Clan-na-Gael, Mollie McGuires, Ku-Klux and Mafia, to Freemasonry, professed objects are good. From our first parents down, wrong methods not wrong objects have been the bane of life. All the good things Eve hoped to gain by her disobedience might have been hers in time if she had used right methods.

How often are we compelled to turn with abhorrence from the deeds of good people and far oftener from those of bad people and bad organizations because of their methods.

When this sermon was preached in Brooklyn, N. Y., more than fourteen years ago, able men showed the speaker his error. He was told that the faculty of concealment belongs to man's lower nature. That it is more fully developed in brutes and reptiles than in men; that the savage has more love and capacity for concealment than the civilized man; that providing things honest in the sight of all men is the nobler way; that a most important evidence of Christ's divine nature was his frank and open methods, to which several times he refers. "I spake openly." "I was daily with you in the temple teaching," and "in secret have I said nothing."

Organized secrecy among a miscellaneous company, in time of peace, is a menace, a just cause of suspicion, clanish, and for petty uses is snobbish, shallow, irreligious and contemptible in principle. Whatever good work its members do, and they may do much, is tarnished by this secret method. The members themselves feel hampered by it and apologize for it and minimize the amount of it.

The method Secrecy is evil and a society using it starts wrong. Rev. H. H.

Hinman wrote on this subject in reviewing this sermon as follows:

There is nowhere in the Sacred Scriptures any approval of or permission for any society based on secrecy. Secret societies are nowhere referred to in the Scriptures, except to be condemned.

Dr. Talmage's endorsement of societies which have good objects is a practical endorsement of Jesuitism, Nihilism, Ku Kluxism and the anarchistic secret societies of Chicago and elsewhere; they all profess to have most excellent objects.

But the doctor did not heed the instructions of his teachers and again sends out his erroneous old sermon with all its withering influences. He proceeds:

There is no need that we who plan for the conquest of right over wrong should publish to all the world our intentions. The general of any army never sends to the opposing troops information of the coming attack. Shall we who have enlisted in the cause of God and humanity expose our plans to the enemy? No; we will in secret plot the ruin of all the enterprises of Satan and his cohorts. When they expect us by day, we will fall upon them by night. While they are strengthening their left wing we will fall on their right. By a plan of battle formed in secret conclave we will come suddenly upon them crying: "The sword of the Lord and of Gideon." Secrecy of plot and execution is wrong only when the object and ends are nefarious.

War and secret societies are relics of barbarism, a barbarism to which such addresses as this are leading, to a barbarism of which Lord Byron prophesies when he writes:

Here is the moral of all human tales,
'Tis but the same rehearsal of the past.

First freedom and then glory. When that fails—wealth, vice, corruption, barbarism at last, and history with all her volumes vast hath but one page.

When sin of any kind seeks power its method is secrecy. It has become an axiom that darkness is preferred to light by evildoers.

"No men were ever confronted," wrote Mr. Hinman, "with so mighty an undertaking and such vast and terrible opposition as the apostles and primitive Christians. If there was ever a just occasion for a secret combination it was when the wealth, the learning, the prejudice and

the temporal power of the whole world was combined against them. They discarded military principles. They used none but open methods. 'By the manifestation of the truth they commended themselves to every man's conscience in the sight of God.' Subsequently, when degeneracy had commenced, some Christians departed from the principles of simplicity and openness, and sought to imitate the Eleusianian mysteries. Gibbon says that in consequence they were accused of the grossest wickedness, and that it was assumed that they would not have formed a secret association unless they had some great wickedness to conceal."

The discourse states that secret societies "will gradually cease anything like tyranny over their members and will forbid violent interference with any man's work, whether he belongs to their union or is outside of it." Such has not been the history of such societies in the centuries past and during the fourteen years since a lying spirit first prompted this address the tyranny of secret orders has increased. Illustrations in point are the Katipunian of the Philippines and the Trade Union strikes of the present hour.

The doctor then commends college secret fraternities, which the unbiased well know are physically dangerous, promotive of caste, superficiality and render shallow the minds which were to be deepened and enriched by research in schools, until our prosperous men here and there advise the young to keep out of college if they wish success.

Dr. Talmage tells us that good secret society men do not belong to bad institutions. Many instances to the contrary may be found.

The leading man in a church sometimes owns a large liquor saloon or worse, a manufactory of liquor. He never drinks. He lives in a palace and at church appears like a saint. Liberal, devout men in every age have been connected with bad institutions. They have as the years passed come out from them, glory to God, and exposed and forsaken them, but to-day the friends and consciences of many more are calling upon them to "have no fellowship with the unfruitful works of darkness."

As if to fill to overflowing his measure of sin. Dr. Talmage gives a blow to those

seceders from secret organizations, who, finding them false to their promises, are for this reason released from connection with them and in duty bound to expose them.

Three tests for secret societies he then presented. The first is the influence upon the home. With a spirit worthy of a great secret society, to which he does not belong, which requires a husband to train with an order excluding imbecile old men, young men in their nonage, women of all ages and conditions, mad men and fools, he assures a wife (damaging her husband as he does so) of her loss of influence over her husband and of breaking her own scepter of conjugal power by nervously, foolishly and jealously objecting to her husband's evening absences and attention to art, literature, religion or charity. He then congratulates a man who devotes four of the six evenings to his family, one to charitable institutions and one to his lodge. The husband or the wife, where either party is connected with a secret society, of which the other is not a member, in so far forth as secrets are kept, is deprived of the consideration mutually pledged at marriage. The object of the society may be life insurance, art, literature, social pleasures, civil or religious interests, it will be better promoted by uniting more firmly, not by dividing those whom God has joined together. Happy are they who comprehend and enjoy that God-created unity of heart, hope, mind and voice which is found in an ideal Christian family, from which secret societies are spurned.

The second test of the worthiness or unworthiness of a secret society, the doctor says, is its effect upon your business. If that suffers it is bad; if it prospers you in your business it is a good society. Whatever brings in money is all right, is the fearful principle which this fearful sermon commends.

The last test mentioned is its influence upon one's sense of religious or moral obligation. If it makes a man forget that he is to die it is bad. This thought seems to bring the speaker back from the mire of rotten principle to solid footing and he weaves a very stout rope of many small, delicate influences—of memories of the marriage day, of social and domestic pleasures, of the sorrows which invade

all homes and hearts, of the atonement of Christ and of the anticipations of heaven, and calls upon those who are going astray to—

“Lay hold of it. Pull for your life; pull for heaven.”

In the next number of this magazine we will present to Dr. Talmage the “open letter” so earnestly and affectionately sent to him by the promoted editor of *The Cynosure*.

CALIFORNIA COMMANDERY, NO. 1.

Sparkling Wine, Glittering Swords, Christian Knights.

No Commandery in the fraternity of Templarism has the reputation for wealth of its members as is given to No. 1 of San Francisco. They are making great preparations to attend the triennial conclave to be held in Louisville. Wherever this Commandery has gone it has been one of the prominent features. The uniform is distinct from any other body of Templars, consisting of black velvet with silver trimmings. At a recent meeting they appropriated \$11,500 for the purpose of making this pilgrimage all that it should be. The drill corps will be allowed \$4,000 to prepare for its contest in the competitive drill. It will be mounted on black horses which will be the best the Blue Grass State can produce. Their headquarters will be at the Galt House, which will be decorated with California palms and semi-tropical verdure. The windows will be darkened so as to give the appearance of a night scene with moonlight effects, heightened by the display of 3,000 colored electric lights. The decorations will cost \$2,000. A San Francisco decorator will be sent a week in advance of the Commandery, to whom will be intrusted the details of these decorations. In front of the Galt House will be erected an arch of electric lights extending across the street, 60 feet wide and of appropriate height to allow the parade to pass through. It will be draped in the Commandery colors, and will be surmounted by a Knight Templar in full uniform. For this structure \$2,000 is reserved. The Commandery will bring two cars of the choicest California fruit for free distribution the day of the reception, with a supply of California wines. These will be bestowed on the guests in baskets, each to contain 3 pounds of fruit and two bottles of wine. Of course, they will not be “quarts.” For music they will spend \$1,500, and will be accompanied by Bennett's San Francisco band.

which will be provided with three uniforms, one for street parade, one for orchestral concerts and one for a bugle corps at the head of the Commandery in the parade. Sir Knights who do not participate in the pilgrimage are assessed to help pay the expenses.—*Masonic Chronicle*, May, 1901.

Thirsty Louisville will be refreshed. What if the W. C. T. U. should get ahead of the Templar drinking club, with a pilgrimage, by rail, of its own?

These "Christian Knights" will bring stunning costumes, glittering swords, sparkling wine and — a cross. Blessed Louisville! If the things that will be done in thee had been done in Sodom — but weren't they?

IMMANUEL OUR LEADER.

Wherever Templary is known on this broad earth it makes appeal to those whose hearts are devoted to the betterment of humanity, and the true salvation of the race. The cross is not with us an unmeaning symbol; it stands for the sign and means of the ultimate triumph of good over evil, of right over wrong, of heaven over hell. Our banners are the ensigns of a consecrated host, and our beauseant leads to a sure victory, for Immanuel is our leader.—Robert W. Hill.

Mr. Hill's claim is copied by the *Masonic Voice-Review*, and contradicted by every Triennial Templar debauch.

WHO ARE THE KNIGHTS TEMPLAR?

A Question Suggested by Their Latest Conclave, Held at Louisville, Ky., August 27-30.

The word conclave is from the Latin and primarily means a room that may be locked up.

The Knights Templar order has selected the word as the fitting title of their biennial assemblies, the last and twenty-eighth of which was held at Louisville, Ky., Aug. 27-30, ultimo.

As sentinels in the church militant we challenge them in the name of humanity to halt—with the demand:

"Who goes there?"

No combination has a right to exist in the State, which does not minister to good citizenship, individual and general; that is, to the largest friendly fellowship of each man to all men in the State, so

here is given the outline of the Knights Templar degree (Prize Essay, p. 12) as a truthful Sir Knight might reasonably be supposed to state it:

"Who goes there?"

I am a Knight Templar, created in a just and lawful Commandery of Knights Templar. Preparatory to my reception I was conducted to the Chamber of Reflection, where I was left in silence and solitude to reflect upon and answer the following questions:

1st. Should you ever be called to draw your sword will you wield it in defense of the Christian religion?

2d. Does your conscience upbraid you for any known or overt act unrepented of?

3d. Do you solemnly promise to conform to all the ceremonies, rules and regulations of this Commandery as all valiant and magnanimous Sir Knights have done, who have traveled this way before you?

My answers were satisfactory to the Eminent Commander, but as a trial of my patience and perseverance he, to my surprise, enjoined upon me the performance of seven years of pilgrimage, clothed in pilgrim's weeds. Being so clothed, I commenced my tour, which instead of taking seven years, was concluded in the course of the evening. In the progress of my travels, which were wholly within the lodge room and chambers adjacent, I was represented by the Junior Warden, my conductor, as a weary pilgrim traveling from afar. The first, second and third guards, successively, gave me bread and water and read selections from the Holy Scriptures to me.

Then the Junior Warden said to the Warden of the Commandery that I was a poor, weary pilgrim, who, having performed three long years of pilgrimage, now desired to dedicate the four remaining years to deeds of more exalted usefulness and, if found worthy, to be admitted among the Knights. Being endorsed by my guide, I was conducted to the altar, where, surrounded by Knights with swords, and kneeling upon cross swords, with my hands upon the Holy Bible, square, compass and cross swords thereon, I took upon me a solemn vow to

Ever keep and conceal the secrets of this order of knighthood; that

I would also support and maintain the constitution, rules and edicts of the Grand Encampment of the United States, the statutes and regulations of the Grand Commandery under whose jurisdiction I was placed; and, further,

That I would answer and obey all summons from a regular Commandery or from a Sir Knight, if possible, within the distance of forty miles; also, that

I would assist with my counsel, prayers and my sword all poor and destitute Sir Knights of the order, their widows and orphans, they applying to me as such and I finding them worthy; so far as I could without material injury to myself and family; and yet further

That I would go to the distance of forty miles, barefooted and on frozen ground to save the life or relieve the distress of a worthy Sir Knight, should his necessities require and my circumstances permit; that

I would not be present at the opening of a Commandery except nine regular Knights or the representatives of three different commanderies were present; and that

I would not be present at the conferring of the order upon one who had not regularly received all the necessary preceding degrees—and eighthly and finally, that

I would wield my sword in the defense of innocent maidens, destitute widows, helpless orphans and the Christian religion.

These vows I solemnly and sincerely promised to fulfill under no less penalty than

That of having my head smote off and placed on the highest spire in Christendom should I wilfully or knowingly violate any part of this solemn obligation.

After this I was directed to lay aside my staff, take up my sword and wield it in the defense of innocent maidens, destitute widows, helpless orphans and the Christian religion; to succor the needy, clothe the naked, feed the hungry and bind up the wounds of the afflicted. The Prelate then assigned me to four years' warfare, under the direction of the Senior Warden. Following the Senior Warden, I passed in succession, three guards, telling each that I was seeking the accomplishment of valorous deeds to ennoble my name and also giving them the Pilgrim Warrior's pass.

Maher-shalal-hash-baz, as instructed by my guide, the Senior Warden.

The Senior Warden then, with great formality, told the Eminent Commander that I had performed three long years of warfare, that I solicited the remission of the remaining year and craved the honors and awards that await a valiant Templar. For the fourth time I gave the Pilgrim Warrior's pass,

Maher-shalal-hash-baz,

and was permitted to enter the asylum, and in response to the inquiry of the Eminent Commander as to what profession I had to make in testimony of my fitness to be received as a Knight Templar, the Senior Warden, for me, said:

"I now declare, in all truth and soberness, that I hold no enmity or ill-will against a soul on earth that I would not cheerfully recon-

cile, should I find in turn a corresponding disposition."

After commending these sentiments as worthy, the Eminent Commander demanded that I give stronger proofs of my faithfulness by participation in five libations.

The first was the drinking to the memory of our ancient Grand Master, Solomon, King of Israel, a wineglass of wine and water with the Eminent Commander, followed by the sign of drawing the glasses across our throats.

The second libation was drunk to the memory of our second Grand Master Hiram, King of Tyre, and followed by the same sign.

The third libation was in honor of our ancient operative Grand Master, Hiram Abif, the Widow's son, followed by the sign. The Eminent Commander told me, that

"These libations in honor of the illustrious Grand Master of Ancient Craft Masonry, are taken in acknowledgement of our connection with, and veneration for, that ancient and honorable institution; but the order to which you now seek to unite, said he, is founded upon the Christian religion and the practice of Christian virtues; you will therefore attend to a lesson from the holy evangelist." After which I was required to extinguish one of twelve tapers burning on a triangular table; then the Generalissimo and Captain General uncovered a human skull resting on a Bible in the center of the table on a coffin.

After this, lessons from the Bible and from the Eminent Commander were read and the fourth libation was drunk to the memory of Simon of Cyrene, who was compelled to bear the cross.

The Eminent Commander then told me that I would be compelled to do a year's penance before I could participate in the fifth libation. With the human skull in one hand and a lighted taper in the other, after some marching, I was conducted to the door of a small, dark room.

Twelve stamps upon the floor and other formalities occurred before I was admitted; the Senior giving for me the Pilgrim Penitent's pass, "Golgotha." Kneeling at the entrance of this room, called a "sepulchre," I listened to other scripture readings and at the close I was led into the darkened room near to the table from whence I saw, in the distance, a brilliantly lighted transparency, representing the resurrection and ascension of Christ and heard an ode on this subject, touchingly sung by the Knights. I was told that this scene represented the conclusion of the hallowed sacrifice offered by the Redeemer of the World to propitiate the anger of an offended Deity. After having a black cross suspended from my neck, accompanied by another lec-

ture in which the brevity of life was solemnly impressed upon me, the room was lighted up, I was led to the asylum door or curtain, and my guide stated that I had performed the year's penance and sought to participate in the fifth libation. The Senior Warden gave the Pilgrim Penitent's pass for me, I was told that though my year of penance was ended my term of penance would continue while life lasted.

Coarse diet, rough habit and severe duties were offered to and accepted by me and I advanced and knelt at the base of the triangle. After most deeply solemn remarks, the Eminent Commander drank wine from a human skull and then I repeated (after the Senior Warden had stated that I was willing to conform to the requirements of the order) after him:

"This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Savior, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or wilfully violate this my most solemn vow of a Knight Templar; so help me God and keep me steadfast."

I then drank of the wine.

And at this point you can imagine my thought as the Knights charged upon me with unsheathed swords, placing them upon my unprotected breast, a token of the treatment they would bestow upon me should I prove false to my vows; and then they formed an arch of steel over my head. I was assured that these, with thousands of other swords, would leap from their scabbards in defense of my cause should I remain faithful.

This fifth libation closed the most sacred and binding of my vows. I listened to another Scripture lesson about filling the position among the twelve disciples made vacant by the suicide of Judas, by lot; and by lot I was chosen to fill it. The vacancy was indicated by the presence of the taper on the triangle which I had extinguished. I was then dubbed or created a Knight by the Eminent Commander of this most valiant and magnanimous order of Knights Templar and I was presented with a sword. Its hilt, I was told, symbolized justice, its blade fortitude and its point mercy. The due-guard suggestive of having my head taken off, if I was false to these vows, was then given me, the grand hailing sign of distress suggestive of one hanging on a cross and the Knights Templar grip and star completed this seven years' service, so-called, which I passed through in one evening. But I have had many evenings

since that time to think about it and these are some of the questionings of my mind upon the subject:

MUSINGS OF THE KNIGHTS TEMPLAR.

[The Sir Knights questions will be answered in the October Cynosure.]

In these times of peace is a man with a helmet upon his head adorned with white feathers, an expensive suit of clothing, the coat held in place with a sash, with gloves and a cumbersome sword, well equipped for the practical protection of maidens, widows and children?

Is it not an insult to my common sense to receive the good and bad things which were given me by little and little in such a way, with much valuable time wasted in precautions against revealing them to my wife, son or daughter, business partner, pastor or other relative or friend?

Are they just, true, lovely, and of good report? If so, why hide them from all who have not taken the preceding degrees?

Why should I be asked about drawing my sword in defense of the Christian religion when that religion demands that we "follow peace with all men"?

Why should I be required to solemnly promise to conform to all the ceremonies, rules and regulations of my Commandery before I am allowed to know what they are?

Is it necessary to mix nonsense and play with the oaths and penalties in such a witches' broth that one cannot tell what is solemn fact and what fiction?

Should I seek the accomplishment of valorous deeds in order to ennoble my name?

Do they play that thirty minutes are three years, that they command a seven years' pilgrimage and then excuse me from four, then, that they require four years of warfare and then excuse me from the last one, on condition that I make it a year of penance? Is it strange that Washington and other men forsook similar assemblies and warned people against their methods?

Do not the military tactics, while a relief to the heavy and dreary inconsistency of this nondescript mixture of grave and severe and revolting with the convivial, tend to weaken the power of conscience and strengthen the influence of war—of brute force?

Is it not worse than folly for me to promise to maintain the constitution, rules and edicts of the Grand Encampment when I do not know what they are or will be?

Are not secrecy and ignorant obedience always the tools of tyranny?

If I am to defend the Christian religion, must I not renounce and withstand such orders as Knight Templarism?

Does it not solemnly pledge me, under pain

of death, that I will do things impossible, because contradictory?

Have I invoked a punishment after death should I prove unfaithful to the Knights Templar vow?

If I find that I have done all these things, what is the best course for me to pursue in view of existing circumstances?

So questions my Sir Knight Templar friend, in his soul's "chamber of reflection."

Of such men, under such or similar difficulties, was the recent Louisville Conclave composed.

THE KNIGHTS OF THE TWELFTH CENTURY AND THE KNIGHTS TEMPLAR OF THE TWENTIETH COMPARED.

This brings us to the question which, after all, is the most important one in connection with this recent pageant: What did the whole thing mean? What is it that is at the heart of all this posing as Knights Templar?

At first sight, to any one who has any sense of the realities and appropriateness of history, the whole thing is apt to seem like a huge joke. To see plain, steady-going business men parading around in plumed hats and baldrics, in a uniform such as no ancient knight ever wore in the world, and with swords which are just as much out of date as bows and arrows would be; and, moreover, in this land which has abolished titles of nobility as an Old-World folly, to have them going about gravely calling each other "Sir Knight"—why, the first effect of it is as if some funny extravaganza of Mark Twain's were being enacted in a day-dream. When I saw a knight arriving from the country, with his grip-sack, and his plumed hat carefully tied up in a handkerchief, in one hand, and his sword and a big umbrella in the other, I could not help thinking how the ghost of Jaques de Molai or old Geoffry of St. Omer would laugh at such a queer burlesque of what in its days was such a grim earnest. It seemed like grown men of the nineteenth century playing at being knights of the twelfth! And it was something so utterly dead and done with, they were playing at. They might as well have been playing at being mammoths or ichthyosauri, or any other extinct creatures.

Chivalry.

I think there is a great mistake current about what chivalry really was. It is regarded as a much more artificial, separate, uniformed affair than in fact it was. The knight of the ancient time was simply the gentleman of that time. He hadn't any uniform. The coat of armor was simply the ordinary gentleman's dress of the period. He did not even have any title; this "Sir" in those days was just the common address to any gentleman, as we now say "Mister." And the work of the knight was simply the ordinary gentleman's work of that day.

This was the case with the general institution of knighthood. It is a little different when we come to the special orders of knights, such as the Templars or the Knights of St. John. These "orders" were a little more special in their ways and organization, but not much more. They were simply associations of gentlemen of that time to do some special work of that time, but still no uniform, no titles, none of the paraphernalia of dress or mysterious organization in which our friends fancy they are reviving Templary! At least not at first. There are two distinct stages in the history of those ancient Templars: in the first they were one of the very noblest groupings or associations of real chivalry; in the second stage they were rich, idle and useless. Let me recall to you the story of their origin. It is a very noble story.

Origin Twelfth Century Templars.

It was just after the first crusade. Jerusalem had been captured for Christendom, throngs of pilgrims were coming from far and wide. But Christendom had sunk back after its excitement; it had, indeed, put a king in Jerusalem, but the Saracens were all round within a day or two's march, and the pilgrims were in constant peril and Jerusalem itself might be retaken. It was in that state of things that nine French gentlemen conceived the idea of banding themselves together and getting others to join them if they could, to live in Jerusalem, to protect the pilgrims, and to be a sort of permanent guard for the holy city. It was one of the most devoted things ever done. They were so poor that at one time it is said they had only one horse between two of

them. And mark how they went to work. They didn't set up an apparatus of watchwords, and uniforms, and titles! Do you suppose they started prancing round in some fanciful dress of six centuries earlier than their own? Not they. The real Templars dressed as gentlemen generally dressed then. You find it stated that they wore white tunics over their armor, but that was not as a pretty uniform, merely; instead of costly silks and embroideries which fashionable knights loved, they chose the very plainest thing a gentleman could put on; and they just tacked a red cross to their shoulder that men might be able to recognize them. They had not even a formal name. They did not call themselves "Knights Templar," but simply "The poor soldiers of the Temple." That is all there was of it. It was no secret society. Their object was an open, public one.

Object of Existence Changed.

At first its members were few, poor, living in Jerusalem almost like a little band of monks. But their earnestness drew numbers to them, and drew gifts and rich endowments to them. They had lands in many countries; they must have branches to look after those lands; hence grew up their many commanderies. Then Jerusalem fell into the hands of the Saracens again; there was no more work for them there, and they scattered over Europe, living in their various commanderies. So, within two generations of their founding, they had become a rich, powerful organization; but the very object for which they professedly lived had ceased to exist. Now, that is a mischievous state of things! I remember when the great Anti-Corn-Law-League in England had done its work and the food monopoly which had kept England poor was broken, many of those who had got used to working that powerful organization wished to perpetuate it, saying it would be sure to find something to do; but John Bright and Richard Cobden protested, and successfully, against its continuance; it is always a dangerous thing, they urged, for a powerful organization to remain after the need which originated and inspired it has ceased.

It would have been well if the Templars had had such counselors and disbanded when their work was no longer

wanted. But no! They remained in their widespread power; they lived on their rich estates; they became idle, they became useless. And then it was, precisely as their first spirit of chivalry died out, that the simple dress of their first founders was continued as a sort of uniform; then it was that their organizations branched out into wonderful titles; and then it was that they gradually became more and more a secret society. They were no secret society while they had a clear, useful work in hand. Their secrecy was simply their refuge when their first work was gone, and they had not any other to show, and still were holding huge properties on the strength of doing some work, and so had to make a mystery to keep out the public gaze. Then it was, and therefore it was, that all the kingdoms of Europe rose up against them. They were accused of all sorts of monstrous crimes. It is pretty well accepted now that they were not guilty, but they had their secrecy to thank for the accusations. The real thing of which they were guilty, and for which they were done away, was that they were a great, rich organization, doing no good in the world, not fulfilling the trust for which their property had been given them, exercising vast power without owing any responsibility, shielding their own members from the law, and felt generally to be a great, mischievous, secret oppression.

Present Day Templars.

Now this brings out the radical mistake which our Templar friends are making. They are reviving the wrong thing! They are not reviving the simple chivalry of its early period, but they are reviving the artificial fripperies of its later period when chivalry was gone. They are not reviving the Templary of the few men who, without uniform, or titles, or machinery, grasped hands to do a much-needed service of the hour; they are reviving the Templary of the comfortable commanderies scattered over Europe, and sunk into a secret, irresponsible power, with no particular object and no help or protection except to their own members.

True Chivalry.

The real analogy and equivalent of chivalry to-day is not some uniformed, and

armed, and titled person, got up in the style of the past, though otherwise like other people; it is simply the Christian gentleman, in the dress of the present, in all outward respects like other people. And the modern equivalent of the special orders of chivalry is when such Christian gentlemen band themselves together for some urgent object of good to their fellow-men, to right some wrong, to carry some unpopular reform, or to free society from some strongly rooted oppression. When Thomas Clarkson set himself to rouse England to the horrors of the ocean slave trade, when Cobden and Bright leagued themselves with their little band of Free Traders to break down the monopoly of the Corn laws which starved the poor—in these societies, in these movements, doing generous work for to-day in the garb and method of to-day—in such things are the real cropping up of the old spirit of chivalry.

Yes; if I were asked to name perhaps the closest parallel to what those first nine poor Templars did when they started their movement to protect Jerusalem and its pilgrims, I should not have to go back to past ages or far-off lands. You have had it here, in America, in your own matter-of-fact age—yes, a finer chivalry even than that of Templary, even at its finest—I mean the anti-slavery movement, when Garrison, and Lundy, and Samuel J. May, and their handful of brave sympathizers, with all America opposing them, and howling them down, set themselves to work out the abolition of slavery, and would not be put down, and would not hold their peace!

Suppose that when five hundred years are gone, and this anti-slavery episode shines out, as it will do, as one of the most heroic episodes in history, some good people, thinking that future century as prosaic as each age does think itself, set themselves to get up a revival of the heroism of the past, and fix on this picturesque episode of abolitionism as the peg to hang their revival upon. Can't you imagine how they might do it? By that time the word "Abolitionist," one hopes, will have no more reference to any living issue than "Templar" has to-day; and they may call themselves Abolitionists, and make a fine secret society of it; and, as they would find that the lo-

cal subdivisions of the original abolitionism were called branches, they might call their societies branches, as the Templars call theirs commanderies; and they would have the John Brown Branch, the Garrison Branch, the Douglass Branch, and so forth. Nay, by that time the dress of to-day will probably be as obsolete as armor and leather jerkins, and so, as they look up the portraits of their heroes, and see them all dressed in coats and trousers, which to us seem prosaic enough, they may take these to have been a sort of uniform of the Ancient order of Abolitionists, and may adopt them as the regalia and insignia of their revival, and parade in them in the cities of the future. Does not this show the folly and blunder of this whole kind of thing? It is an injustice alike to the past and to the present.

—From a sermon in Chicago Daily Tribune.

UNITED PRESBYTERIAN ASSEMBLY.

The General Assembly of the American U. P. Church met at Des Moines, Iowa, May 22. We take the following from a report of the account given by a pastor on his return:

"Another matter which engaged a great deal of attention was whether members of the United Presbyterian Church were good members of that religious body who were also members of any secret order which did not countenance the divinity of Jesus Christ. The assembly decided they were not.

"He spoke of the societies which are ignoring the divinity of the Lord Jesus Christ, saying that the Assembly urged that these societies should not be encouraged or patronized by Christian men, but the societies which honor Christ in their ritual are all right in the eyes of the United Presbyterian Assembly."

It is a question whether that last statement by the reporter was warranted by what the pastor said or what the assembly did. Probably the phrase "countenance the divinity of Christ" is one that the assembly would hardly use. The societies cannot be numerous that would recognize Jesus in a way acceptable to any Presbyterian assembly.

M. W. A. MEMORIAL SERVICE.

A week ago last Sunday afternoon our pastor went to Landon Hall to preach to the Order of Modern Woodmen of America, at 2:30 p. m., and invited all the congregation. Sabbath morning, to come and hear him at the hall, omitting his sermon at night in the church. It was a Memorial sermon, and after the hall service they marched to the cemetery and strewed flowers over the graves of their dead brethren. I, with a few others, was not present. I felt that it was wrong to invite Christians to such an occasion and on the Lord's day, who said, "In secret have I said nothing." MRS. J. R. JOHNSON.

The Modern Woodmen of America is a fair specimen of insurance lodges. It sought to remove all objections on religious grounds. It succeeded about as well as worldly men could be expected to. We quote from its Official History:

It is a "purely secret society," and its ritual is modeled in part after Masonry, in part after Oddfellowship, and in other parts after the "treasure house of ancient mystery—the Grand Elusian rites."

It is organized to include the "Jew and Gentile, the Catholic and the Protestant, Jew, Agnostic and Atheist."

This M. W. of A. that would avoid all objections that a Christian might raise seems never to have thought of the Christian as one commanded to be separate and not to be unequally yoked with the Jew, Agnostic and Atheist.

Recently they have adopted the first Sunday in June as their day for memorial services, and worldly ministers and churches will be bidding for their attendance and the consequent collection, as they now do for the Knights Templar Easter service.

Ought not a Christian to abandon the order on account of its funeral and burial services, which are the same for Agnostic, Jew or Christian?

At the cemetery the Consul says of the dead Woodman, "But the spirit has gone to him who gave it." "Mourn not his departure. He shall live in the eternal glories of his Maker." "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Prayer and pains through faith in Jesus Christ will do anything.

—John E. Iot.

Obituary.



MRS. PARMELIA COOK.

On the 7th of May, 1810, in the home of a pioneer New York farmer, a daughter, Parmelia Milks, was born. Her childhood was spent in useful tasks and studies.

When twenty-two years and three months old, she became a happy Christian, and from that time forward her powers were sanctified to the service of Christ. It was the glad day of her life when, with her young companions, a company of thirty in all, she united with the church.

On the 26th of January, 1834, in Fulton, N. Y., she was married to Ezra Sprague Cook, a young Methodist Episcopal minister. Impulsive, sagacious, earnest and persevering, she was an efficient aid to her husband throughout his life. On January 15, 1881, he was called home. Although her own health was delicate, by a careful study of her physical needs, and a self-denying observance of hygienic conditions, her life was prolonged until July 27, 1901. Five children survive her, Louise D. and Mary A. Hemenway, Nathaniel, Ezra A. and David C. Cook.

Opposed to every form of sin, she in-

stilled into the minds of those whom she influenced, right views on the vital questions of the day, among which were economy, humility, purity, temperance, anti-secrecy and Sabbath observance.

As the time of her departure from earth approached, in the heat of July, her thirst for cold water was urgent. When it subsided she said with fervid eloquence:

"I will drink no more from the hydrants of men; the cold, pure waters of the celestial city shall refresh me."

Visions of loved ones gone before, telling of the joys of heaven, cheered her last days, and then, as all through her pilgrim journey, the presence of her Savior was her supreme blessing and un-failing support.

The kindness of friends which enriched the closing period of her life is held by her children in grateful appreciation.

"No matter when death comes," writes a friend, "it is scarcely ever welcome; but it is deprived of most of its terrors when we can recall and hold in remembrance a long and well-spent life—such as that of your dear one who has passed to the better land."

News of Our Work.

Cynosure readers will be interested especially in the soliloquies in this number of a Knight Templar following the description of "Who are the Knights Templar."

Rev. P. B. Williams has kept the standard raised against evil in his section of Ohio. He says, "the least agitation of the question stirs the devil as nothing else can."

The lodge members at Port Jefferson have sent him by a neighbor a challenge to a debate, and he has replied that he will meet them. Later he writes that there was a complete backdown on the part of lodge defendant. Bro. Williams' next lecture is to be at Zion.

Thank God for the number of evangelists who are throwing themselves against the lodge evil. The past month has brought word to The Cynosure of the

brave work Evangelists' B. S. Taylor, Malcom B. Williams and Jas. M. Taylor.

The story "At What a Cost" in this number is by the daughter of Rev. H. H. Hinman, for many years an agent of this association, and also a frequent contributor to The Cynosure.

Rev. C. Brooks, Livermore, Iowa, is planning for a series of addresses in three towns on Sunday and one each evening through the week in different places. He wishes his fellow citizens to know what the lodge teaches both by precept and example.

Campbell Morgan's address before the convention of the Baptist Young People's Union, says The Advance, was magnificent.

He spoke of the practical atheism and animalism and materialism of our time; that the new century will be characterized by conflicts more severe and terrible than any which the Christian church has yet seen. He said:

"I want to see the young people take an offensive position against all forms of evil. What the devil wants you to do is to let him alone. The plea of all evil is, let us alone. But we must answer: we never will let you alone, we will fling ourselves against you whenever you appear. It is true that in the conflict we will be wounded and bruised. There is no denying that or avoiding it. But it is by being bruised that the Christian life is tested and made perfect."

Another letter in Spanish has been received from our Mexican friend, Rev. Mercado, of the M. E. Church. His effort to instruct the church in Mexico in the fundamental principles that underly opposition to Freemasonry ought to receive the earnest sympathy and prayers of our readers. The war between Catholicism and Masonry in Mexico and South America will tend to make infidels of both Protestant and Catholic unless the principles of the Gospel as applied to Masonry and Catholicism are made known. Hence let us do what we can to support Rev. Mercado in Mexico, and Dr. N. S.

do Couto in Brazil while they lift up the standard in those countries. The association is contributing to both movements and we trust that the blessing of God may rest upon them.

Members of the National Christian Association and its friends ought to rejoice that God has raised up at least one Association to which the godly of all nations are more and more looking for help against this secret enemy that has come in like a flood.

Secretary J. P. Stoddard writes of the editorial of the New York Weekly Witness on Talmage's defence of secret societies, which we publish on another page. He says:

"When great lights in the ministry are darkened, the lesser lights shine more brilliantly, and reflect more faithfully the light of the Son of Righteousness, who set our 'Polar Star' in the heavens, which has been The Cynosure of many fugitives from lodge bondage to liberty in Christ."

Rev. S. O. Irvine, of Manitoba, is a name that has not appeared recently in these columns. He writes, however, that he keeps green his testimony and recently preached twice in different churches on the reform. He sends for a new supply of literature.

Rev. Miles Fisk is pushing the work in his home in Vermont with energy and success.

Having been delivered from bondage himself, C. A. Lagville is doing good work in New York, especially with tracts. When a lodge member he knew what fear was, but now in its place he says: "I have joy, peace, happiness and contentment."

Our faithful brother, A. J. Millard, of Little Rock, Ark., writes:

"I am still on the war path against the hidden things of darkness for which I am suffering persecutions from 'false brethren,' but I count it all joy and push on that much harder; have just been si-

lenced in the little country church where I have been preaching and another person substituted that is in sympathy with those that have the 'mark' in their right hand, but, bless God, I found a mission station where I have three times larger audiences, a union Sunday school and mission that the Masonic bosses cannot control, and I am having a better opportunity for the work."

From a sketch in the August North American Review we gather the following:

Colonel L. W. V. Kennon, the author of the important paper entitled "The Katipunan and the Philippines," has been in the United States service since 1881. His writing an article, entitled "The Changes in Infantry Tactics Necessitated by the Development of the Modern Arm," has attracted authorities both in this country and in Europe. He later prepared a work relating to infantry tactics which was adopted by the War Department. As Captain, he served with his regiment during the war with Spain. Colonel Kennon's proficiency in the Spanish language and the nature of his service has given him exceptional opportunities for acquainting himself with the objects and operations of the Katipunan Society.

The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.
—A. T. Pierson, D. D.

FREE! FREE!

Lessons on the Bible and Constitution, by
an Iowa Farmer.

A pamphlet of 64 pages of law and gospel applied to secret societies will be sent free to everyone sending 3 cents for cost of postage, envelop and mailing. If you desire these booklets in quantities for free distribution write, stating your needs.

Address all orders to The Christian Cynosure, Chicago, Ill.

In the October number of The Cynosure, a study on the subject of Bible Reading in Schools is planned. The Bible is the protector of all people in their physical, civil and moral rights and privileges.

An article in The American Tyler, Aug. 1, 1901, quotes the number of suspensions from the lodge for non-payment of dues for one year at 14,808. It reports the net gain for the year in the United States as 25,645; in Canada, 1,519.

Friends, what are you doing to prevent the spread of Freemasonry and other secret orders?

Has your church a committee for the aid of the anti-secret cause and the enlightenment of Christians on the subject?

PLAN OF WORK.

The methods by which to advance the Kingdom of Christ by removing all stumbling blocks out of the way are many. Those for keeping the church and the nation free from the secret orders recommended by the National Christian Association at their last annual meeting are:

1. Organization.
2. Circulation of The Cynosure and other anti-secret literature.
3. Promotion of Bible reading and study.
4. Studies in The Cynosure concerning secret societies.
5. Petitions.
6. Lectures.

Along which of these lines are you working?

W. B. STODDARD'S LETTER.

Cleona, Pa., Aug. 17, 1901.
Dear Cynosure:

The season for grove and camp-meetings is again here.

Not alone the religious good sought but the novelty, change, rest, and other features of these meetings make them popular with the masses. While many seek spiritual blessing, the multitudes are doubtless seeking an outing and to meet friends. Christ taught the multitudes in

the fields, and on the mountains, why should not His disciples?

Last month, when in Virginia, we addressed a congregation called together by our friend and brother, Garber, in the grove near the Middle River School-house, some ten miles from Stanton. Standing in sight of the Blue Ridge Mountains, as they towered into the clouds, we were naturally reminded of Him, who cheers us with the promise that, "As the mountains are round about Jerusalem, so the Lord is round about them that fear Him." Oh, the security of those in Christ! Those who trust in their lodges have no such protection.

For the third year we have attended the camp-meeting of the Radical United Brethren, on the ground near Kauffman Station, Pennsylvania. As usual, there was a welcome and an opportunity to speak many times. We were permitted to preach in the hearing of some two thousand souls, and to present the Anti-Christian character of the lodge to a smaller company. Renewals were received and new names added to the Cynosure list. This gathering was greatly blessed of God, both in the strengthening of believers and the conversion of sinners. Over twenty professed to have been born again, and made to rejoice in their Savior. It was surely good to be there.

A Sabbath was spent on the Dillsburg work with Brother Coleson. We filled his appointments, preaching at Bethany in the morning and at Franklintown in the evening. There was a blessing both to speaker and hearer in the messages presented. We are glad to see fruit from the seed-sowing of other days.

At Harrisburg, Union Deposit and in many other places in this section we are told of favorable impressions made, of persons brought out of the lodges, and others kept from entering.

We are now at the home of our brother, C. F. Kreider. He is one of our stand-bys. Preparation is made for the Union Christian camp-meeting, which opens in the grove near by next Monday and continues for six days. In order that those attending here may receive the greatest possible spiritual good, all huckstering and other diverting things are kept from the grounds. A commo-

dious tabernacle has been erected, the usual number of tents are pitched and there is expectation of a great spiritual uplifting. The anti-secrecy cause is welcome here so far as our mission and methods are understood. Preaching will be divided between the German and English languages.

We plan to visit New England for a time when work here is completed.

Yours in the work,

W. B. Stoddard.

FIELD NOTES FROM NEW YORK.

Paul B. Fischer, Agent.

Readers of the Christian Cynosure: On July 9 I left Chicago for New York State, to do the contract N. C. A. work in Otsego County and to labor elsewhere in the capacity of field-agent. Before reaching Otsego County I spoke once in Buffalo, Batavia and Utica, twice in Rochester and three times in Syracuse, and distributed literature, and interviewed pastors in each of these places.

In Otsego County I have visited Richfield Springs, Schuyler's Lake, West Exeter, Monticello, Exeter Center, Coopers-town, Fly Creek, Roseboom, Little Lakes, Springfield Center, Pleasant Brook, Oakville, Hartwick, Hartwick Seminary and Westford, and shall visit other villages before returning.

It will be impossible and useless for me to give a detailed account of my work, and I will confine myself to a few facts in connection with it which may prove of interest to Cynosure readers.

While in Batavia I visited the Morgan monument. My readers are doubtless more or less familiar with its appearance and history. It is considerably the most conspicuous object in the Batavia cemetery, and is easily seen from the New York Central cars, which pass within a stone's throw. I mention it simply to remark that it undoubtedly is a paying investment. It would have been difficult to have devised more effective ways for employing the funds used for its erection. While it may not cause the actual renunciation of lodge memberships, yet it must of necessity force men to think on the subject—many of whom would otherwise have swallowed all the claims

and professions of the lodge without questioning them—by the mere fact that it protests against the whole secret system.

I have interviewed about forty pastors of several denominations. All but six of these have expressed an active disbelief in secret orders on principle, but not more than ten of the thirty-four ever present the matter in their pulpits. Of the six two were indifferent and the remaining four held lodge memberships—two Masons, one G. A. R. and one Maccabee. The two last named were, however, quite outspoken in their condemnation of the major orders, but thought what little secrecy existed in their own practically harmless. Of the two Masons one seemed to me to be rather ashamed of the fact. It was not until we had conversed for some time that he told me he was a Mason and—as it seemed intentionally—gave me at first the impression that he belonged to no secret orders. The other Masonic pastor was quite vehement in his defense of his society, and has been accustomed to delivering sermons and lectures in its behalf. He was carried away with his eloquence to such an extent that he rashly stated that he was willing to prove in public debate with anyone that there was nothing in Masonry which would hinder an active Mason from being at the same time an ideal Christian. I immediately expressed a desire to accommodate him, he promised to open his church for the discussion, agreed to a date, and then seeing that I really intended to accept his challenge, refused to say anything more and left the room. This conversation occurred in the home of another pastor (M. E.) and both he and his wife were indignant at the very patent insincerity of this man. The incident was very suggestive to me. Here was a man who is accustomed to deliver eulogies on the lodge. He denies flatly that any of the secrets of Masonry were ever revealed; he pretends to believe it a helpful institution; he boasts of his willingness to debate the subject, and yet proves to be afraid of a fair discussion.

If my work has benefited no one else, it has certainly proved of great benefit to me, and I am grateful for the opportunity which the officials of the N. C. A. have afforded me.

Paul B. Fischer.

SKETCH FROM NEW ENGLAND.

Since July 26th last I have visited six camp-meetings in the interests of the anti-lodge reform. The attendance at these gatherings of representative persons scattered over a large area in our own and other lands, has been good. I have found a great diversity of views on religious and secular topics, but far less dissension upon the question of lodge influence than upon almost any other subject.

Owing perhaps to the fact that such gatherings are controlled and largely composed of devout, spiritually-minded Christian workers, I find very few apologists for the secret lodges, while there is an overwhelming sentiment against them. A few among many instances will illustrate the state of feeling prevailing in these annual gatherings in New England. At the first in the series I encountered a veteran and giant in his day, who at past four score is not wholly shorn of his strength, who entered heartily into the work and led the way to the President's cottage and introduced me with hearty commendation. I was especially interested in two young ministers at this meeting who were seeking to know the truth, with a purpose to intelligently rebuke a subtle enemy of whose presence in their churches they were already aware.

Portsmouth Camp, in Rhode Island, was a large and more enthusiastic gathering. It was in "fullness of the Spirit," and hence no sins were petted or coddled on account of their popularity or prevalence. It was a people's rather than a preacher's meeting, where many confessed Christ before men and told of His marvelous dealings with them. I failed to find a single advocate of the secret orders. A number had renounced the "hidden things of dishonesty," but not a man appeared in their defence.

At Springfield there was the old-time power and freedom. One old man, who sat smoking in the door of his cottage, was the only instance of attempted lodge defence, and he freely admitted that all beyond the Blue Lodge was a swindle, and that there was much in Craft Masonry that was foolish and useless.

Northfield was the Mecca of pilgrims from near and far, and furnished a rare opportunity for reaching the uttermost parts of our beloved land. A hundred and seventy-five canvas tents, in addition to spacious buildings, were taxed to their utmost to accommodate the thousands who came up to this annual "feast of thought and flow of soul." The general exclusion of miscellaneous literature did not seriously interfere with my work and the way opened for personal conversation and the distribution of a large amount of printed matter.

I can speak only of one or two items. One brother said, "God bless and prosper you in your work. I was a member of the — church and the Masonic lodge for twelve years. If I had died I should have gone straight to hell. I am a free man and 'have fellowship with the Father and with His Son.' I am in good company. Hallelujah!"

A Vermont pastor took one degree in Masonry, but could not be induced to go farther by the most liberal offers and earnest persuasions. His last experience was with the agent of the Modern Woodmen, who had invaded his parish and appealed for clerical influence and assistance in organizing a lodge, which he failed to obtain.

I write hastily from this Willimantic M. E. camp-meeting, where I have been accorded generous liberty by the Elder and his committee, who assure me of their sympathy. This is the seventh in a series of nine camp-meetings for which I have planned, and without an exception thus far there has been a very marked increase of sentiment adverse to all secret societies and a greater desire for information, with a willingness to speak and act in defense of church against this subtle enemy of its peace and purity. "Our God is marching on." Let all the faithful fall into line.

James P. Stoddard.

Willimantic, Conn., Aug. 21, 1901.

Peevishness may be considered the canker of life that destroys its vigor and checks its improvement; that creeps on with hourly depredations, and taints and vitiates what it cannot consume.

—Samuel Johnson.

AT WHAT A COST!

SUSAN F. HINMAN.

"O Dean! Aren't you ready for one of our old Sunday afternoon walks and talks? We haven't been down in the back pasture for weeks."

"Too bad, Aunt Lill! I'm always so rushed. I'd like a stroll first-rate, but I've a letter or two to write."

"Seems to me, dear, I've heard that excuse before."

"'Honest Injun,' Aunt Lill, I must write some letters. I've no other time."

Miss Lawrence sighed. "I wish you weren't so busy, dear, that Sunday is your only day for correspondence."

"Well, Aunt Lill, you have no idea how driven we are since the college became a university."

Miss Lawrence's thin face relaxed in a faint smile, which her quick-witted nephew readily interpreted.

"Now, Aunt Lill"—with a blush—"I don't pretend to bone as you did, but nowadays, you know, there's such a variety of interests,—and that's what broadens life, so Prexy says."

Miss Lawrence sighed again, as she turned away. She had heard the same plea made for many innovations which to her seemed perilous, if not pernicious. "Am I growing narrow and bigoted?" she wondered as she strolled down to the clump of willows in the back pasture.

A more startling innovation than any hitherto introduced was contemplated by a number of prominent upper-class men, of whom Dean Lawrence, a handsome, brilliant, and popular Junior, was foremost. With the proposed step Dean's letter that Sunday afternoon had to do. His Aunt Lillian would have been horror-stricken could she have glanced over his shoulder and followed the bold, swift strokes of his facile pen.

The letter was addressed to Edwin Ward Wellman, Harbridge, Mass., — Broadway.

It read as follows:

"Marlboro, O., Oct. 10, 19—.

"Dear old Man:

"Your scheme of organizing a chapter of Alpha Beta Chi in old Marlboro meets with marked favor among the leading fellows. Since the college has become a university, it is felt that there is both room and necessity for the fraternities. So come on as soon as you like. I must warn you, though, to proceed a little cautiously. The old prejudice against secret societies here hasn't wholly died out, and there are scores of people still who swear by old President Farnam, who believed that a student should study half his time and go to meeting the other half, and who wrote a book against Masonry. Most of the faculty are with us except two or three of the older profs. You'll have to go slow with Prof. Earle; he's been called our strongest man for thirty years past, though I think he is losing some of his influence now. Back in the early days of his professorship—a hundred years or so ago, I guess; before my time, anyhow—he delivered a lecture against secret societies, which is kept in the archives. But he may have weakened on that point as he has on others.

"I want to warn you about one or two other points. You'll excuse it, I know, for we aren't half out of the shell here yet. The rule against smoking is practically a dead letter, but I would recommend you not to be seen smoking while you are here. Some of the younger profs. do it on the quiet, but it's a little off color still, and we want you to make a good impression. Of course you know you can't get anything to drink in the old town. To be honest, Ed, though I'm not a crank, that feature of fraternity life doesn't appeal to me, and I hope it won't appear in Marlboro yet awhile. There can be good-fellowship without it, I'm sure.

"Sociability is what we want. Class spirit is going down before the system of

electives and we want something to take its place. The girls have ruled society here too long. They're quite high and mighty. I tell you—no 'annex' about Marlboro, and they aren't even called 'co-eds.' You'd think they were the whole show. In fact, it's been a hard fight in years past to save Marlboro from becoming a Female Seminary. The fraternities will change all that."

(Dean's bitterness, it may be explained, was due to the fact that a pretty little Freshman who had come to college to prepare for teaching and not for matrimony, had repelled his attentions as too loverlike. At the same time he suffered the humiliation of seeing her outshine him in an elective which they had in common.)

"The fraternities will draw the fellows as few other things—except athletics—can. It will bring in wealth. It will lead to the erection of handsome buildings, which will be a source of pride to the whole university. Work these arguments for all you're worth with the Fac. and you'll fetch 'em.

"Let me know when you plan to come and we'll meet you with the band. Wish Lew could come with you.

"Meanwhile, 'here's hoping'! Yours,
"DEAN."

Could Lillian Lawrence, Marlboro Alumna of the class of '80, have seen this letter, she would have fallen on her face in her small white chamber in passionate prayer that her loved alma mater might be spared this pollution. Marlboro! In its early days the name had been the synonym for moral heroism, reform, religion of the highest and most unworldly type. Even in later years a famous clergyman and author had spoken of it as standing for the highest service, the service of God and humanity. And now—!

Dean's letter reached its destination two days later. In a magnificent apartment of the Alpha Beta Chi Hall sat two young men, both noticeably handsome and well dressed. The older had the air of a thorough man of the world; the younger, by his expressive dark eyes and finely cut features, we recognize as Dean's younger brother, the "Lew" of the letter. The father of the two brothers was a Western clergyman of limited re-

sources. Lewis' unusual gift of oratory had attracted the admiring notice of a wealthy parishioner, who had begged the privilege of sending to his alma mater the promising young lad. Dean, some years earlier, had been sent by his father to Marlboro to gain his education, where his father and his aunt had gained theirs, and where the latter still resided. Dean secretly envied, however, the "superior privileges" of his younger brother at the Eastern university. Among these privileges (?) was that of membership in the most select and aristocratic of the secret fraternities. By the influence of Wellman, a Western friend of the Lawrences, studying in Harbridge, Lewis had been voted into Alpha Beta Chi, and this particular Tuesday night was the time set for his initiation. Wellman had taken Lewis through the luxuriously appointed rooms of the chapter house, to acquaint him with the pleasures and privileges in store for him, and now they were seated in the beautiful reception hall, which Wellman had reserved to the last, in order to make a cumulative impression. Here he produced a couple of cigars, and with a smoker's fine disregard of the costly hangings and upholstery about him, proceeded to light his own cigar and motioned his companion to do the same. It was Wellman who had persuaded the high-strung, excitable young fellow that an occasional cigar was just what he needed to quiet his nerves, and now Lewis was a confirmed victim of the narcotic habit.

"So to-night is the auspicious occasion," said Wellman, musingly; "I trust you will permit me to anticipate the event in my congratulations."

With this, he touched a button at his elbow, and a sable-faced, dress-suited dignitary promptly appeared.

"Wilson, a bottle of champagne."

Lewis had never before tasted wine or liquor, but he made only the faint and formal protest, "Really, you do me too much honor!"

It was two hours past midnight, and the closing act of Lewis Lawrence's initiation was at hand. More than half the night the cruel torture had proceeded. He had been stripped and buried to the neck in cold damp earth where he was left for several hours; he had been burned

on the breast and arms with lighted cigars; he had been forced through various athletic exercises far too violent for his slender frame; and compelled to submit to numberless painful shocks and humiliations. Before the initiation began he had overheard Wellman nervously whispering to a group of his fellow-"frats" in sharp, staccato sibilants, "Go easy on him, boys; the gym. director says his heart's weak."

Lewis' keen ear caught the words. "Look here, fellows," he called, proudly, "What anybody else can stand, I can. If you make it any milder on my account, I shall be seriously offended."

The exhilaration of champagne put a touch of bravado into his voice, which nettled the more reckless of the fraternity men. They resolved to take him at his word, and spare him nothing.

At last, trembling and gasping with nervous exhaustion, with glassy eyes and a deathly pallor that should have warned his tormentors, he was prepared for the grand finale. Over his grotesque *deshabille* was thrown a white sheet, and he was bidden in mock-heroic language to prepare for his end. A coffin was brought from an obscure corner, and he was placed within it. "This coffin," said the director of ceremonies in sepulchral tones, "is to be dropped from the highest spire in Harbridge." The lid was closed, the coffin was seized by sturdy hands, borne up and down countless flights of stairs, over leagues of ground (or so it seemed) of all degrees of unevenness, and finally brought back to the chapter house, where it was taken up a short flight of stairs to a landing. On this landing was a window opening on the lawn, ten feet below. At a signal the coffin was dropped from the open window. Wellman had not entered the building with the rest, but stood in the doorway below. As soon as he heard the dull thud of the coffin striking the turf, he rushed to the spot and tore off the imperfectly fastened lid.

There was a moment of awful silence, then—

"Good God, boys! He's dead!"

Instantly the coffin was surrounded by boys all vigorously protesting that Lewis had only fainted. He was removed from the coffin and deluged with both water

and spirits. Not a muscle of the white, drawn face relaxed, not a limb stirred. A medical student belonging to the fraternity was brought forward, much against his will. One horrified glance, and he drew back, begging that a regular physician be sent for. This was at last done. Meanwhile the crowd eagerly caught the suggestion of Wellman earlier in the evening. "He had an awfully weak heart;" "heart disease;" "forbidden by the gym. director to take any violent exercise;" "subject to heart attacks;" "fainted a day or so ago." These were the rumors, mingled truth and falsehood, which circulated briskly among the rapidly decreasing company, and were confusedly related to the physician when he arrived. The latter admitted a previous weak condition of the heart; but to the public and the college authorities this explanation seemed inadequate. Of the sensation aroused throughout the country, it is needless now to speak.

A few days later occurred a tragic meeting at the little station of Marlboro. The eastbound train bearing the stricken father from his Western pastorate met the westbound train bearing the body of the murdered son. The agony of that meeting, the mourning of a proud father for his idolized Benjamin, cannot be described.

After the funeral Wellman, who had accompanied the body from Harbridge, sought to draw Dean aside for an explanation. Dean repulsed him coldly. "I do not care for an interview," he said. "There is nothing to be said. Your cursed fraternity has killed my brother; and if I have any influence in Marlboro—and I believe I have—no fraternity shall find entrance here while I live!"

He kept his word, and thus the plague of organized secrecy was averted from Marlboro University—but at what a cost!

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.

—Bishop Hopkins.

The word "discouragement" is not found in the dictionary of the Kingdom of Heaven.

—Melinda Rankin.

Newspapers and Reform.

EDITORIAL IN NEW YORK WEEKLY WITNESS.

Dr. Talmage's Defense of Secret Societies.

We cannot allow Dr. Talmage's sermon this week to go out without accompanying it with a word of very earnest warning against the erroneous teaching which it contains. Dr. Talmage does not often "slop over."

His sermon this week is not a wise one. In its essence it is primarily an attack on those who oppose secret societies as such, and that, to begin with, is a very poor business for a preacher of the Gospel of Christ; he should have better work on hand.

Taken in detail, much of the sermon is very good, and possibly it may be the means of calling the attention of members of some secret societies to the points at which they are being led away from the path of duty. That is evidently the purpose of the preacher, and it is a very good purpose; but his special pleading on behalf of the principle of secrecy is unworthy of a Christian pulpit. It is just the sort of thing that one would expect from a lawyer hired to advocate the claims of secret societies.

To speak as if those who oppose secret societies were persons who could not be trusted with a secret is a gross slander upon many true men and women. And to ignore the difference between a secret that should be kept secret because it would not be wise or right to tell it and a secret that a man swears to keep before he knows what it is shows a great lack of careful thinking on the part of the preacher. He says, "secrecy of plot and execution are wrong only when the object and ends are nefarious," but how is the man who swears to keep the secrets of a society to know the true character of its secrets until after he has taken the oath?

And in any case that statement is far too sweeping. Secrecy and privacy are two different things. A large measure of privacy is necessary to self-respecting manhood or womanhood. Secrecy is wrong

in itself unless it is necessary. A secretive disposition is a detestable one, which necessarily breeds suspicion and makes true friendship impossible. And the same is true in a large measure when the disposition to secretiveness is cultivated unnecessarily by organized societies.

Again, Dr. Talmage says that the rightness or wrongness of membership in a secret society "depends entirely on the nature of the object for which they meet." That statement is only true on the surface. All secret societies, we presume, except those which are maintained among criminals, are organized for good purposes. They all have some good objects in view, and these they keep in the foreground as a justification of their organization, both to others to their own consciences. Yet some of these societies have certainly been productive of much evil. And almost all of them do harm in this at least—that they tend to weaken the churches by inducing church members to give time and strength and work to the lodge which should be devoted to the church.

For our part, we cannot see how any disciple of Christ can conscientiously assume the bonds of an oathbound brotherhood from which Christ is rigidly excluded, as He certainly is from some of the secret societies. We cannot understand how any man can expect the favor of Christ to rest upon a society which deliberately shuts Him out. If Christ and His servant are one the servant may not go where Christ is not admitted.

—New York Witness, July 31, 1901.

There ought to be no prouder moment in a man's life than when he is declared to be a Master Mason. He may continue to take all the Masonic degrees, including the wonderful thirty-third; he may win renown, become Governor, United States Senator, or even President of the United States; he may accumulate millions of dollars, may become the richest man in America—but if he fully learned the import of the real spirit of his first three degrees in Masonry, he will never realize a moment when he stood higher in his own estimation than when the announcement was made that he was a Master Mason. —Freemason.

But he is in danger of standing rather lower in the esteem of sensible men.

Table Talk.

No wind serves him who addresses his voyage to no certain port.
—Montaigne.

IN THE WRONG LODGE ROOM.

Two women's secret societies in a nearby town meet in the same hall on different nights in the month. One night recently two lodge women appeared outside the wicket-hole and gave a password.

"That isn't it," said the wicket-keeper.

"'Tis," snapped the woman.

"'Tisn't."

"'Tis."

"'Tisn't."

"'Tis. It's been changed since you kept door last. You let us in."

The wicket-keeper let them in. The ladies found themselves mid strange scenery. The skeletons lying about had an unfamiliar look. The scorpions had an unfamiliar hiss—the owls a strange hoot. They had gotten in the wrong den.—Exchange.

Isn't any lodge room the wrong den?

A youngster was trying to make a donkey draw a cart; but the donkey would not move. "Your donkey has a great deal of will-power," called out a man who had been watching the struggle.

"Oh, no," replied the boy quickly; it isn't his will-power that troubles me. It is his won't power."

There is a big team of that kind of donkeys.

The Fifty-sixth Congress appropriated for public expenses nearly one billion and five hundred millions of dollars. That ought to give somebody prosperity.

WHERE IS THE ZEAL?

Probably some of my hearers remember the old Madison Square Presbyterian Church in New York when it was under the ministry of Dr. Adams, and those of you who remember the doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective "saintly." I attended his church when I was a little boy. The good doc-

tor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the doctor's hand and gazing anxiously about. When they reached the pulpit, he said:

"Grandpa, where is the zeal?"

"The what?" asked Dr. Adams.

"The zeal," repeated the little boy; "why, don't you know, 'the zeal of thine house hath eaten me up?'"

You can imagine the doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

—Vice President Roosevelt in an address before the Long Island Bible Society.

COMMIT UNTO THE LORD THY WAYS AND HOPE IN HIM, HE SHALL BRING IT TO PASS—PSALM 37 : 5.

Translated from the German by Theodore Heine.

Commit your tribulations
To the all-faithful care
Of Him who rules creation,
The mountains, sea and air;
Who in their paths has ever
The winds and billows led,
Should He not find a pathway
Whereon your foot can tread?

E'en to the Lord for succor
And comfort you must flee;
If your work is to prosper
On His work you must see;
Your sorrow and distraction,
Your anguish and despair
Receive no benefaction
Which must be sought in prayer.

Thy faith and grace eternal,
O Father, comprehends,
What benefits the mortal
Or to his ruin tends;
What Thou hast then elected,
Thou carriest on with might
And safely is effected
Thy counsel's glad delight.

Ways Thou hast in all places.
 Thou hast the means in sight,
 Thy acts are faultless blessings,
 Thy path is radiant light;
 Thy work no one can hinder,
 Thy labor cannot rest,
 When doing for Thy children
 What Thou regardest best.

And though the very devil
 Displays his strength and skill,
 And with the powers of evil
 Resists Jehovah's will.
 Yet He shall never waver
 Or from His plans recede;
 What He does will and favor
 Must yet at last succeed.

Hope, O dejected sufferer,
 Hope, and be of good cheer!
 Out of the smelting furnace
 Where you do waste in fear,
 Your God shall you deliver;
 Abide you but His hour,
 And on you shall the Giver
 Of Gifts His blessings shower.

Inflame in holy ardor
 And cast your cares away!
 To God on high, give honor,
 And banish your dismay!
 Why you are not the ruler
 Of heaven and earth and hell,
 The Lord does sit in glory
 And governs all things well.

Him, Him let rule and labor;
 He is a sapient Prince;
 And as a mighty Savior
 He shall Himself evince.
 When He with might and wisdom
 Brings to a blessed goal
 The trials and afflictions
 Which now depress your soul.

He does now for a season
 Conceal His face, indeed,
 And acts, as you may reason,
 As though He does not heed
 Your pleading and your anguish;
 As though you on and on
 In pain and fear must languish,
 As though His love were gone.

Shall it appear, however,
 That you have kept the faith?
 Your bands He shall dis sever
 When you expect it least.
 And from the heavy burden
 He shall your heart release,
 Which, now, to no misfortune
 Disturbs your rest and peace.

Bring to your virtue patience!
 It is faith's choicest fruit,
 And wait for your redemption
 From all distress and need.
 Then God shall crown with glory
 The vessel of His grace,
 And you shall chant your story
 Of love before His face.

To pass away in mercy,
 Good Lord, our ills command;
 Do strengthen in Thy service,
 Great Savior, foot and hand.
 Sustain against defection
 Thy children by Thy breath,
 And grant by Thy election
 Us faith and hope in death.

SOMETHING LIKE A FAMILY TREE.

"John," said Mrs. Croesus thoughtfully, "everybody in society seems to think a lot of genealogy in these days."

"Jennie what?" exclaimed John, looking up from his evening paper.

"Genealogy," repeated Mrs. Croesus.

"What's that?"

"I don't exactly know," replied the good dame; "but I think it's a tree of some kind—at least, I've heard some ladies refer to it as a family tree."

"Well, what of it?" he asked.

"Why, it seems to me a sort of fad, you know, and everyone who is anyone has to have one."

"Buy one, then," he said, irritably. "Buy the best one in town, and have the bill sent in to me; but don't bother me with the details of the affair. Get one and stick it up in the conservatory, if you want one, and if it isn't too large——"

"But I don't know anything about them."

"Find out, and if it's too big for the conservatory, stick it up on the lawn; and if that ain't big enough, I'll buy the next in order to make room. There can't any of them fly any higher than we can, and if it comes to a question of trees, I'll buy a whole orchard for you."

GIVE.

Give until you feel it, and then give until you don't feel it.

—Mary Lyon.

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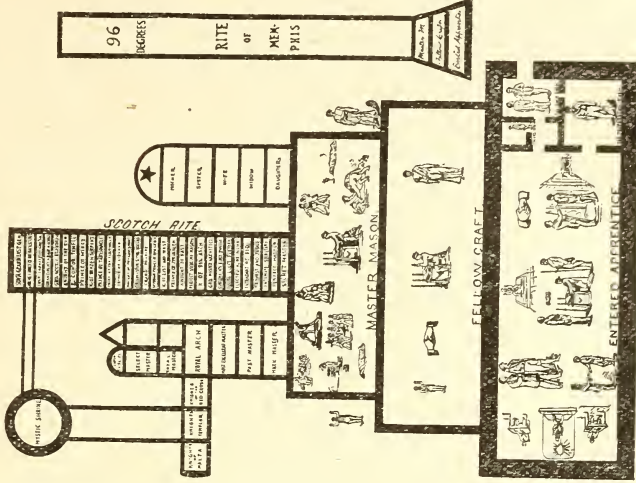
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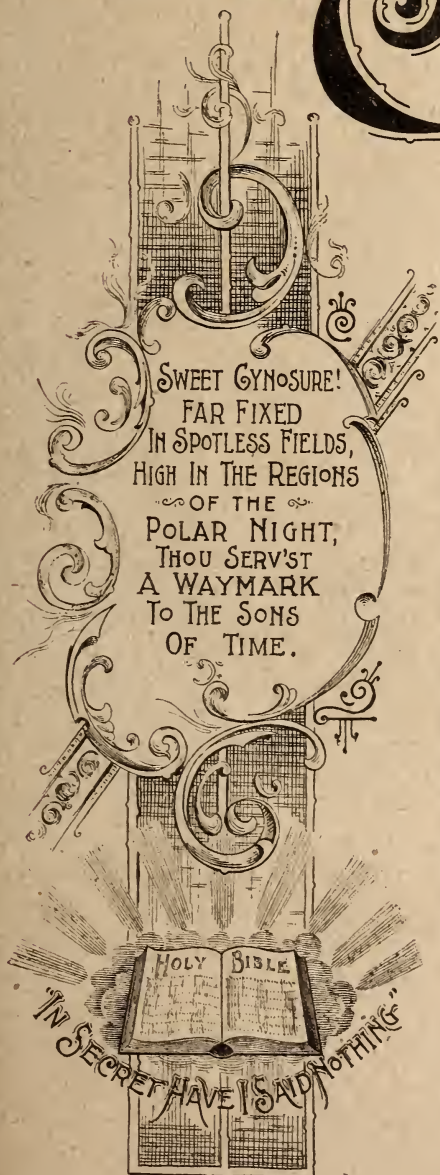
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IN SPOTLESS FIELDS,
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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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George F. Pentecost, D. D., editor of
"Words and Weapons:" "I would do al-
most anything in my power to help on
the work of rescuing all Christian men
from the 'grip' of Masonry and all other
secret and un-Christian societies. I be-
lieve that Masonry is an incalculable
evil and essentially anti-Christ in its prin-
ciples and influence."

—George F. Pentecost, D. D., Editor of Words
and Weapons.

God's Word prohibits the believer
from forming alliances with the ungodly
in society. Whenever the Christian sur-
renders himself to the society of the un-
believing world, his heart will be led
away from God. This is especially true
of thousands of Christian men who have
deliberately yoked themselves up with
unbelievers in all manners of secret so-
cieties. This course of false alliance is
doing more mischief to individual Chris-
tian men by turning their hearts away
from God and his service, and to the
church by depleting and robbing her of
her male membership, than any other
one enemy of Christ. There never was a
time when the cry, 'Come out from
among them and be ye separate, saith the
Lord,' was more needed than now."

—From Rev. Dr. George F. Pentecost's Bible
Studies, 1889, p. 389.

In this hour of national rebuke and
sorrow let the American people prostrate
themselves in the dust before God. Let
them arise chastened and filled with
Christ's spirit and say by the help of
God, my goodness will not be "as the
morning cloud and as the early dew that
passeth away." My civic duties will be
more faithfully performed. I will exer-
cise mercy toward my fellow-creatures
and extend among them the knowledge
of God.

Ever since Saturday, September 14th,
the nation has been bowed in grief be-
cause of the cruel and untimely death of
the Chief Executive officer of the United
States, President William McKinley.
Memorial services throughout the coun-
try were heart-searching, convincing
us as a people of sin, of righteousness
and of judgment.

WHOSE HAND STRUCK PRESIDENT M'KINLEY?

REV. J. M. FOSTER, BOSTON.

"The King of Glory shall come in."—Ps. 24:7.

In 1865, on April 14, Booth shot Presi-
dent Lincoln. He represented the death-
throes of the Southern Confederacy,
whose passing spirit flashed out in the
assassin's exclamation: "Sic semper ty-
rannis. The South is avenged." On July
2, 1881, President Garfield was shot by
Guiteau, whose weak and self-conceited
spirit was inflamed by the sharp conflict
between the machine and liberal Repub-
licans, and his disappointed ambition
flamed out in the words: "I am a stal-
wart of the stalwarts. It had to be done.
Arthur is now to be President." And on
Friday afternoon President McKinley
was shot by Czolgosz, at the Pan-Ameri-

can Exposition, he dramatically exclaiming: "I am an anarchist! I have done my duty!" This German-speaking Pole, only 28 years old, and uneducated, represents a dangerous force that is growing up in our midst.

The murder of Dr. Cronin in Chicago a decade ago led to the trial of the order of Clan-na-Gael. They were a band of Irish plotters whose deeds of darkness belonged to the bottomless pit. The order of Mafia came over to us from Italy. They showed their true character in the murder of Chief of Police Hennessey, of New Orleans. Eleven of these brigands were convicted of murder. But before the sentence was executed a mob seized and hung them. These straws indicate the current in our national life. We have allowed the dragon's teeth of anarchy from Europe to be sown here and armed men are rising up in every quarter. The shooting of President McKinley was by one of them.

What Is the Remedy?

Are our free institutions a failure? Is Republican government to break down? Are our free press and free speech unsafe? By no means. We hold these as our most precious legacy and shall not surrender them. But there are certain conditions upon which alone we can preserve them and transmit them to posterity unimpaired.

The shooting of President McKinley is providential. The Lord Jesus Christ, who is the king in this land and who will have the homage of this people, has smitten our nation upon the head. This is the third time such a blow has been received by the Chief Executive. The King of kings is demanding recognition and the application of His law as our only salvation. He means to save the Republic.

(1) We must incorporate Christian instruction in our public school system. The rising generation must be taught that right is right, because God commands it, and wrong is wrong because God forbids it; that obedience to just and legal authority is obedience to God, and resistance to just and good law is rebellion against God; that patriotism is not a mere sentiment, but a duty to God, and rebellion is not mere mistaken political sentiment, but resistance to God.

"And they that resist shall receive judgment to themselves."

(2) All secret, oath-bound orders must be suppressed. The courts of New Orleans pronounced the Mafia a treasonable order and made membership in it a crime. The courts of Chicago did the same with the Clan-na-Gael. The United States Supreme Court decided that the Endowment House oaths of the Mormons were treasonable and all who took them were disfranchised. The same ought to be done with those plotters against human government in Paterson, N. J. They have no right to live in this free country as an organization. The same law that suppressed the Ku-Klux-Klan, the Molly Maguire, and the Knights of the Golden Circle should suppress these anarchistic orders, whether from Italy, Poland, Russia or Germany. That measure would be drastic. It would carry in its undertow the Labor Unions, secret oath-bound lodges, the Odd Fellows and Masons, and Jesuits, and every other order that works under cover of darkness. Republicanism is light. It lives in free, open discussion. But the secret empire is its deadly foe.

(3) The trusts should be placed under such legal restrictions that multimillionaires may not increase at the expense of the unprotected public. Reciprocity between labor and capital should be forever encouraged.

(4) Laborers should be protected from their worst enemies. The saloon receives \$750,000,000 from the laborers' wages in this country every year. Let the State close every saloon by prohibition and save the laborer his wages. This will be a boon to them, their families and society. The laborer should be protected in his God-given rest day, the Christian Sabbath. Our national government should stop the United States mails on the Sabbath, and forbid inter-state commerce or railroad traffic on the Sabbath. The laborer should have an eight-hour day and Saturday half-holiday.

(5) This nation should recognize the Lord Jesus Christ in her national Constitution. This will bring His favor, which is life.

A National Symptom.

The assault upon President McKinley is only a symptom. The policy of the

King of kings is to allow the people their choice. And when they choose evil He allows the evil chosen to remain and grow until it becomes an unbearable scourge and then He removes it in His judgments.

Our fathers chose slavery. For 250 years it grew and became the "sum of all villainies." It was a cancer upon the body politic. It must be removed. Men said it was here to stay. But in 1861-1865 God took it out. Its roots were entwined about the vitals of the nation. Its removal left the nation bleeding at every vein. But it was removed and the nation dedicated to freedom.

The cancer of the secret empire is now threatening our nation's existence. It is ripe for removal. The anarchistic orders are one deep root, Jesuitry is another root, Masonry is another. All the roots must be torn out. It will be a painful and bloody operation. But it must be done. The nation's life is at stake. The race war in the South is another cancer. It must be taken out. Men say it can never be removed. But the King of kings is already here and His two-edged sword is already drawn, and He is ready for the bloody work. It must be taken out in the shedding of blood. He shall give them blood to drink, for they are worthy. The King of kings must be honored.

CZOLGOSZ AND "THE KNIGHTS OF THE GOLDEN EAGLE."

REV. W. B. STODDARD.

The Knights of the Golden Eagle appear to be in trouble.

One of their number has assassinated the President of the United States. This, the "chiefs" say, is contrary to the teaching of this lodge. A meeting of the "Grand Chiefs" was recently held in the city of Philadelphia, at which resolutions were passed condemning Czolgosz.

The resolutions state that the principles of this order are the fatherhood of God, and the brotherhood of man. That this order is founded on Fidelity, Valor, and Honor. As most all the lodges make similar claims, these resolutions are not

new to those familiar with lodge statements. That their idea of God's fatherhood and man's brotherhood is not the Divine has been shown time and time again at anti-secrecy conventions, and in the columns of the Cynosure. As to Fidelity, Valor and Honor, if they are to be taught by scaring persons with a foolish initiation, then may we expect to find them in a lodge of "Eagles." To test the so-called valor of the candidate, the Knights of Pythias ask him to jump on what they try to lead him to believe are steel spikes. The "Eagles" have a different method. The candidate is introduced into what appears to be a cave, in which he is confronted by an object in chains, looking as the devil is supposed to look. He is also shown an individual supposed to be Lucifer in glittering apparel.

All these things are calculated, as it seems to us, to produce wonder, fear, or surprise, but how they can teach valor is not so apparent. Perhaps some of our K. of P. or "Eagle" friends can explain. Any man who would deliberately jump on spikes would be a fool, not a valiant man. The point I desire to make is, The lodge naturally perverts men's morals and judgment. Czolgosz was such an individual. Was it due to his connection with this lodge? When men go to fooling one another, scaring one another and calling themselves by the names of "Elks," "Buffaloes," "Monkeys," "Eagles," and other animals and birds, what can they expect will result? Are such practices calculated to make good, reliable men, or the reverse? Oh, men, why don't you stop and think? Why not be men instead of playing possum and then complaining if some anti-secrecy reformer comes along and calls public attention to your unfortunate attitude? It seems perfectly natural for such a detestable character as Czolgosz to seek a lodge home. It is no less natural, now he is despised by all decent people, for the lodge to throw him overboard. All Judases usually lose their friends at such times. Had he simply remained an anarchist in theory, without "practicing what he preached," is it not probable he would still be an "Eagle" in good standing? Was he not as much of an anarchist when holding lodge meetings over his

father's saloon as now? If this lodge could take him in with all his anarchy, why should they now pass resolutions condemning his practice of the same? Do not all anarchists seek the shelter of some lodge? How is the government to root out such organizations while allowing men to congregate and swear to keep secret from all but the initiated, their proceedings? Do not evil men still love darkness rather than light? Oh, that our people would consider these questions and act wisely.

"STAMP THEM OUT."

BY REV. J. P. STODDARD, BOSTON.

The assassination of William McKinley was accomplished in 1901 at the city of Buffalo, by an agent of anarchistic societies. The abduction and murder of Captain Wm. Morgan was planned in the Masonic Lodge in this same locality in 1826, and the well-laid plot was successfully executed by those designated by the "Death ballot," who had invoked upon themselves the penalty of death if they failed to "answer and obey all due signs and summons sent from a Master Mason's lodge."

Under the legitimate operation of this oath, no inconsiderable number of men entered upon a course of proscription and malignant persecution which ended in the death of their victim. Subsequent efforts to punish the perpetrators of this horrible crime were rendered futile through the intrigues of prominent citizens and civil officers, some of whom were participants in the crime which they were legally bound to ferret out, but which as Masons they had sworn "ever to conceal and never reveal." Able and special counsel was appointed to manage the case on the part of the State, and after years of vexatious effort, in reporting to Governor Throop, Mr. Spencer summarizes the difficulties he had encountered as follows: "(1) Difficulty in discovering witnesses. (2) Want of means to compel their attendance. (3) From their reluctance and refusal to testify. (4) From the unceasing and untiring exertions of the Masons in the places where

I have been, to thwart every effort, by getting witnesses out of the way, and by every device to which human ingenuity can resort."

In the long and searching investigations involved in this case, Masonry demonstrated its ability to thwart the ends of justice and shield the instruments employed to execute its decree of punishment and death upon the object of its hatred. The sentiment of the people was so aroused by this exhibition of Masonic lawlessness that they demanded the abolition of the institution and several States enacted laws prohibiting the administering or taking of extra judicial oaths. If a like sentiment shall follow as the result of the attempted assassination of President McKinley it will be a slight compensation for the shock which the nation has suffered.

Czolgosz will doubtless be dealt with as the law directs, because his accomplices are not sufficiently numerous or in official stations enabling them to protect him as the slayers of Captain Morgan were shielded through corruption of the courts and civil officials. Were Anarchists as numerous as the Masons, and invested with equal official authority there would be little hope of enforcing even the meager penalty attached to his crime. Instead of prompt action there would be long delays, and instead of his temporary incarceration being a real punishment it would be simply a retirement from public life to enjoy every luxury which money could purchase, in apartments equipped with every convenience for his comfort as was the jail in which Sheriff Bruce was confined pending his trial for the part he took in screening the abductors and murderers of a fellow-citizen.

It is certainly incumbent upon our government to stamp out anarchism and annihilate their secret schools of high treason and remorseless assassination, but while doing this it should give careful attention to other secret combinations more widespread and powerful, which have been proven capable of the highest crimes, and then shielding their perpetrators from punishment by law. In the words of Wendell Phillips, "Every good citizen should make war on all secret societies and give himself no rest

until they are forbidden by law and rooted out of existence."

—Home Light.

BIBLE READING IN SCHOOLS.

BY ELIZABETH B. COOK, PRESIDENT CHICAGO WOMAN'S EDUCATIONAL UNION.

[EDITORIAL NOTE.—The following words of the late President McKinley were composed by him upon the reception of a copy of "The Nation's Book in the Nation's Schools."

The more profoundly we study this wonderful book, and the more closely we observe its divine precepts, the better citizens we become and the higher will be our destiny as a nation.

(Signed.)

PRESIDENT WM. MCKINLEY.

The lack of information on this subject is doubtless felt generally. Persons living in a region where the Bible is read seem to think such is the universal custom. Persons living where it is not read often speak as if it were generally excluded from schools and greatly damage a cause which they love and wish to promote, assuming the general secularization of schools. This paper chiefly refers to Bible reading in board or government schools, and these throughout Christendom generally honor the Bible. Private schools do so, perhaps, more freely and fully than do the public schools.

When the thirteen original colonies, in Congress assembled, said in the crowning provision of the immortal ordinance of 1787, that

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged,"

They evidently meant schools for instruction in Bible, religion and morality, as well as other useful knowledge; for the Bible was an honored book in all the early public schools of the original Colonies and the territory of the Northwest. Ten years before, Congress adopted a report made by its committee of commerce ordering the importation of 20,000 English Bibles. Our martyred President in the eloquent and statesmanlike sentiment at the opening of this article, which should be engrossed on the minds and hearts of our instructors, school children

and citizens generally throughout the Nation, simply shows an intelligent knowledge of the elements of character that are essential to happiness, prosperity and success. One of the chief motives for organizing common schools was, that the common people might be enabled to read the Bible.

Everywhere, when schools were established, from the forests of Maine south and west, the Bible was read, and to-day it is freely read in about ninety-one per cent of the United States free schools.

From a tabulated statement in the Report of the Commissioner of Education, pages 1560-61, Vol. 2, 1897-98, we learn that the Bible was read in more than seventy-nine per cent of county, city and other schools, as gathered from nine hundred and forty-six reports of State, county, city and country superintendents of schools. Is the United States system of education secular? Ninety-one per cent of our States, seventy-nine per cent of every thousand schools or groups of schools honor the Bible. No; it is not secular. Would that the answer might be shouted so loud that every clergyman, every public speaker, every educator, every honest and every dishonest citizen might forever dismiss that question.

Rev. R. C. Wylie, in the *Christian Statesman*, has divided the United States into five groups, or classes, as regards the subject of Bible reading in schools.

The first, consists of nine States—Massachusetts, New Jersey, Georgia, Mississippi, Indiana, Iowa, Kansas, North Dakota and South Dakota—in which the reading of the Bible in schools rests securely on a legal basis, plainly written either in State constitution or in school law.

Massachusetts is the banner State in this group. And no patriot should rest until the thirty-six remaining of the United States belong to this first group. If a general response is made to this admonition and true hearts send their prayers and contributions to this work, its accomplishment is assured and its benediction will rest like a dove of peace upon the world as the years roll on.

The second group of States, twelve in number, are Maine, Vermont, New York, Pennsylvania, Rhode Island, West Virginia, Illinois, Michigan, Arkansas,

Nebraska, Idaho and Utah, in which, while there is no specific mention of the Bible in the constitution or law, there are decisions of courts and State school superintendents of an authoritative character, which give to the custom of Bible reading quite a secure legal status. These decisions and opinions, however, in many cases rest upon legal provisions for instruction in morals.

The third group, sixteen in number, consists of New Hampshire, Connecticut, Maryland, Ohio, Delaware, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Florida, Alabama, Texas, Colorado, Wyoming, and Oregon. In these States the custom of Bible reading prevails, being supported by long-established usage and public sentiment.

The fourth group, California, Louisiana and Nevada, report no Bible reading; but, as a result of inquiry Dr. Wylie finds a few localities in California and Louisiana reporting Bible reading in schools.

The fifth group is composed of Missouri, Minnesota, Montana, Washington and Wisconsin. In these decisions of courts, attorneys general, or school superintendents are adverse to the reading of the Bible. However, the Bible is read in many schools of Missouri, in some in Minnesota, and in a few in Montana and Wisconsin. School readers used in these States have been examined and in nearly every case they are found to contain selections from the Bible.

Hon. W. T. Harris reports that out of 808 cities having a population of 4,000 or more, 651 report that the Bible is read, and of the remainder 77 report that it is prohibited. Of these, 24, or nearly one-third, are in the single State Wisconsin. The only State in the Union whose Supreme Court has decided against Bible reading in schools. In the case upon which this decision was rendered, the lower court justified the custom of Bible reading in Wisconsin schools.

This interesting subject is one which might be profitably considered at great length. Those States which have not promoted and fostered Bible reading are responsive to efforts in that direction, and Dr. Scovil pertinently says:

"For the State to confine itself wholly to secular instruction while recognizing

the need of and depending upon the church for instruction in morals, would require one of the worst forms of union of church with state."

The overwhelming sentiment of the American people sustains the custom of Bible reading in schools. Our best Presidents and statesmen, from McKinley back to Washington, and further back to the earliest colonists who reached these shores, knowledge of and obedience to the teachings of the Scriptures has been and is considered the foundation of our nation's prosperity and permanency. Bible morality is an element upon which free government may be maintained throughout all time.

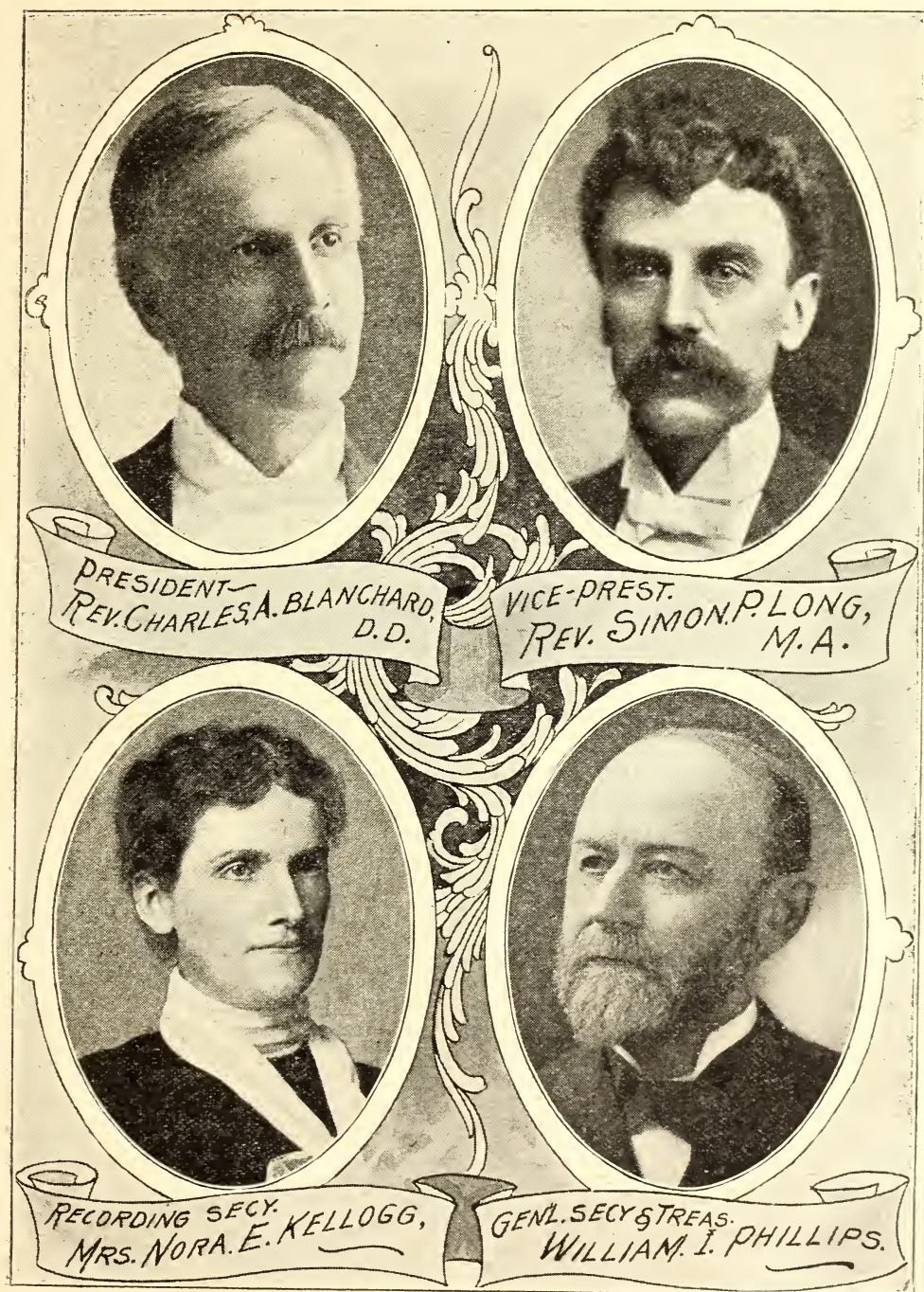
As proof of the sincerity of its affection for President McKinley, as well as a recognition of the well-nigh universal approval of Bible reading in schools, let the Congress, at its earliest opportunity, pass a law requiring respectful recognition and use of the Bible in the educational institutions of her United States and Territories.

• RATHER COSTLY CHARITY.

(St. Louis Globe-Democrat of Feb. 4, 1901.)

"The money paid into the subordinate lodges last year amounted to \$134,393.46. There was paid out for sick benefits to brothers, relief of widowed families, educating orphans, burying brothers and wives, support of widows' and orphans' homes and for special relief, \$28,362.48; leaving a balance of \$106,028.98. Of this balance there was paid in per capita tax to the grand lodge, for expenses and for other purposes, \$100,225.07. In other words, taking this one year's business, it cost us \$100,225.07 to pay out \$28,362.47 in visiting the sick, relieving the distressed, burying the dead and educating the orphan, and left us with only \$5,803.91 more in the treasury of all the subordinate lodges than we had to begin with. Don't you think, brothers, this sounds a little like giving \$1.00 to the missionary fund and it taking 95 cents to get it to the place where you want to use it?"

—An extract from the annual report of the Grand Master at the State Grand Lodge of Odd Fellows, held at Dallas, Texas.



General Officers National Christian Association.

MODERN, YET OLDER THAN HISTORY.

Freemasonry as Seen by the Ancient Prophets. Ezek. 8: 8-18.

BY REV. H. H. HINMAN.

There is a consensus of opinion among learned Masonic writers that Freemasonry, at least in the three degrees of the Blue Lodge, is a development from the Ancient Mysteries, the secret worship of the pagan gods. In other words, it was originally sun-worship. That Freemasonry is ancient is both true and false. Grand Lodge Masonry, as practised in England and America, dated no farther back than 1717, when the Grand Lodge of England was instituted. But the models upon which it was formed, and the general system of which it is a development, are older than history. Mr. Peirson, in his "Traditions of Masonry" (page 13), says, "The identity of Freemasonry with the Ancient Mysteries is obvious from the striking coincidences found to exist between them. Dr. Mackey says it is a philosophical development of the ancient sun-worship. Now it was these Mysteries, the secret idolatries of Paganized Judah, that the prophet described in the passage referred to. This is Ancient Freemasonry—not that of Solomon the wise, who must have been ignorant of it until he lapsed into idolatry—but the system which was then and is still practised in nearly all heathen lands. Let us look at it in detail.

It Was Secret.

The prophet was shown "a hole in the wall" and commanded to "dig," and when he had "dugged behold a door." He went in and saw "the wicked abominations" and what "the elders of the house of Israel do in the dark." Then as now "men loved darkness rather than light because their deeds were evil."

It Was a Distinctly Idolatrous Worship.

There were seventy men—apparently the entire Sanhedrim, "with every man his censer in his hand and the odor of the clouds of incense went up." Their objects of worship were "every form of creeping things and abominable beasts portrayed on the walls" of their lodge room. This picture worship would seem to indicate that it was not the beasts themselves but the constellations of the

heavenly bodies that they represented. Aries the ram. They had been given over "to worship the beasts of heaven" (Acts 7: 42). The symbolism of such worship—that of the sun, moon and stars—remains in the Masonic lodges to this day. This can be seen by the examination of any Masonic Manual.

A Threefold Division.

There was a division into three degrees, just as in the Blue Lodge of to-day. From the eighth to the twelfth verses inclusive there is an outline of the first degree, the idolatrous worship. From the thirteenth to the sixteenth verses we see the "women weeping for Tammuz," who was the sun-god of Phoenicia and corresponds with Adonis of the Greeks, Osiris of Egypt, and Hiram Abiff of modern Masonry, whose legendary death, according to Mackey, forms "the basis of every Masonic rite." Milton, in his description of the devils who followed Satan, thus pictures him:

"Tammuz came next behind
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties, all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Tammuz yearly wounded; the love tale
Infected Sion's daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw, when by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah."

(Paradise Lost, Book 1.)

The Philosophical Development.

We have in the fourteenth to the eighteenth verses a description of the "greater abominations." This seems to have been a third degree, and was in the "inner court of the temple." There, about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the East, "worshipped the sun towards the east." This was sun-worship, pure and simple, of which Dr. A. G. Mackey says Freemasonry is "the philosophical development." What Job thought of this sun-worship we can see in his complaint, "If I beheld the sun when it shined, or the moon walking in brightness and my heart hath been secretly enticed and my mouth hath kissed my hand: this also were an iniquity to be punished by the judges: for I should have lied to God that is above" (Job 31: 26-

28). How intimately connected is Freemasonry with sun-worship, is seen in the fact that the Worshipful Master of the lodge represents the sun in the East, the Senior Warden the sun in the West, and the Junior Warden the sun in the South, and these severally stand for wisdom, strength and beauty, just as Brahma, Vishnu and Siva of the Hindu worship.

And, finally, the Lord said, "they have filled the land with violence, and have returned to provoke me to anger." To what extent the violence and wrong of this and other lands is due to the secret lodge system, I will not stop to inquire, but surely they provoke a just and holy God to anger.

REV. T. DEWITT TALMAGE.

An Open Letter.

Under date of May 12, 1867, the letter reads as follows:

Dear Brother.

When I first read your sermon on secret societies, my first impulse was to write you a private letter. Such was my confidence in your integrity and piety, I felt certain you would recall and retract leading sentiments of that discourse; and I still think you will live to deplore its effects on its thousands and ten thousands of readers.

You say, "We will, in secret, plot the ruin of all the enterprises of Satan." I need not remind you that Christ laid no secret plots, but says, "I have not spoken in secret from the beginning" (Isa. 48:16). But you say, "The general never sends to the opposing troops information of the coming attack." My dear brother, "shedding the blood of war in time of peace" is murder, assassination. To do the things ordinarily done and justified by invading armies, in time of peace, would, by common consent, cause men to be imprisoned, hung or shot. You seem to be unconscious of the great truth which you bring out, to wit, that Freemasonry is a secret conspiracy against the world of outsiders, and you justify the lodge in treating their fellow citizens as enemies are treated in war. Is this the reasoning of a minister of Christ, who "in secret said nothing" (John 18:20)?

Then you confound dividing society up

into secret "orders" and "brotherhoods," pledged or sworn to life-long concealment of their proceedings, with the temporary privacies of ordinary life dictated by decency or prudence, while you are well aware that the great Romish apostasy dates from their creation of such secret "orders" and "brotherhoods" in derogation of the one open, equal brotherhood in Christ. * * *

To give a loose, unsupported, ministerial endorsement from the pulpit on the Sabbath of secret orders, which are absorbing our young men by thousands, and their money by millions, is to say to the wicked, "thou art righteous." "He that saith unto the wicked, Thou art righteous, him shall the people curse: nations shall abhor him" (Prov. 24:24).

But the manual of the Scottish Rite of thirty-three degrees, now the most widely diffused form of Freemasonry in the world, says, "Genuine Freemasonry is a pure religion" (Cunningham's Manual, p. 20). And that it is a religion, with altars, prayers, a creed and ritual, professing to save men without Christ, its burial service, nay, its fundamental writers, everywhere proclaim. Yet in your sermon on "The Moral Influence of Freemasonry," and other secret societies, you wholly ignore the fact that it is a religion. This is astonishing. We cannot believe that you intentionally mislead the thousands who read and trust you. But the whole discourse seems to us to proceed from a mind under an eclipse: like the disciples on the night of the betrayal, when Christ said to the multitude at the garden of agony, where "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44); when the brave and honest Peter, sifted by Satan, succumbed to the "great multitude" (Matt. 26:47) who came with Judas, resolved, like the Freemasons, to rid themselves and the world of Christ; and, coward-like, denied that he knew him.

"This is your hour and the power of darkness." That was truly "an hour and power of darkness." * * *

But you "have hundreds of friends" in the old lodges who are pillars of the church, patterns of piety, etc., whom you would wish to be your executors and pallbearers when you are dead. And do you

suppose there were no kind, "personal friends" among the three thousand who fell at Sinai for submitting to be stripped like Freemasons and joining in a worship without a Messiah? "For Aaron had made them naked to their shame" (Ex. 32:25). Can you have informed yourself as to the spiritual nature of these lodges, of their relation to our late terrible war, and that they are now disintegrating the churches of the colored people of the South, where thousands of toil-worn mothers are boarding their husbands whose earnings are consumed by the dues of the lodges?

But the bad logic and worse morals of this discourse culminate in your condemning as "perjurers" those who having been entrapped by fraud and falsehood into Masonic lodges, have repented of the folly and blasphemy into which they have been decoyed, and have felt it their duty to God to warn others of its snares and falsehoods. July 4, 1848, one hundred and three Masons met in Leroy, N. Y., and, appealing to Almighty God for the rectitude of their motives, renounced the lodge and solemnly and unequivocally testified to the truth of Morgan's disclosures. And for you, a native of that State, before the men are dead who knew many of those men, to stand in your pulpit and call those men perjurers, thus endorsing the oaths of Masonry as morally binding, is simply a moral monstrosity. A Masonic oath is not an oath, but a trap; and, as the great and good Dr. Nathaniel Colver said, from his own bitter yet joyous experience, the only duty of those taken in by it is to repent of it, renounce it, and warn all others to avoid it and escape from it as the bird from the snare of the fowler.

That Christ may look on and love you as he did Peter, and that, like Peter, you may "weep bitterly" over that dreadful fall in time to save many whom your sermon will lead into the lodge, is the prayer of your brother in Christ,

J. Blanchard.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.

—Sir John Herschel.

Our Symposium.

It is not charged that every lodgeman is lewd, but false worship the world over leads to lying and lewdness. The missionaries have but one testimony on this. The lodges have their oaths, altars and funeral rites, which all mean worship. And what follows shows the natural fruit of idolatry in our own land.

"Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent.

* * * "So help me God and keep me steadfast in the due performance of the same."

—*Ecce Orienti*, page 107 (Illinois work), from the obligation of a Master Mason.

"MASONRY PROTECTS WOMAN."

There is no room in Masonry for the libertine. He who despoils a woman of her stainless honor must never pass the threshold of a Masonic lodge-room. He is a moral leper, whose sin cannot be covered even by the broad mantle of Masonic charity. Masonry is peculiarly the friend and protector of innocent womanhood. In hut or in palace, in cottage or in mansion, where woman dwells there stands the angel of Freemasonry, with flaming sword, to guard, protect, defend, and if need be, smite with resistless power.—*Masonic Herald*.

This grandiloquent statement lacks the one essential element, truth. It is the very opposite of truth. "It is the covenant that makes the Mason." By that only he is bound and by that only can he be judged, and the Masonic covenant does not "defend pure and innocent womanhood," unless perchance the woman be the wife, sister or daughter of a Mason, and the would-be seducer knows that she is such. When Hon. W. P. D. Breckenridge, M. C., of Kentucky, was tried and convicted of adultery with Miss Pollard, who had borne him two illegitimate children, it was charged and proved that he had violated his Masonic covenant in that she was the daughter of a Mason, and this honorable lawmaker

plead in justification, that "he did not know that her father was a Mason." Had he known it he might have done differently! Not to the credit of Masonry, but to the women of Kentucky is due the defeat of his attempted re-election to Congress. There is an abundance of similar instances.

A pledge to a partial morality always carries with it the implied license to occasional immorality. A notice that a smoker may not puff out his vile odors in the hotel parlors implies that he is quite free to do so in the smoking room. The system of Adoptive Masonry is based on this system of partial morality. Because it was seen that the wives, sisters and daughters of Masons needed protection from the marauders of the fraternity, this system of folly and wickedness was invented. Its very existence is an implication of libertinism as the characteristic of a Mason.

A pastor in Troy Grove, Illinois, related to the writer that the last time he attended a meeting of the Modern Woodmen of America was at a State gathering at Springfield. The headquarters of the order were at St. Elmo Hotel, and at evening many women of the town flocked around the men in the corridors, and he said the smoke was so thick one could make a mark in it with a stick. He then saw clearly for the first time that this lodge was no place for him.

IMMORALITY OF THE LODGE.

A standing boast of all lodges and secret societies that have come to our notice is, that they inculcate the principles of morality; but an emptier pretense was never put forward by an organization to justify its existence.

* * * It is a sad commentary on the morality of the lodge in this respect, that one of the most prominent of these societies makes provision in its ritual against the violating of the wife or daughter of a lodgeman by one of the fraternity. The lodge member promises under oath to abstain from his evil purpose as soon as his intended victim gives the countersign applicable in that case. Is that inculcating the principles of morality? What of the poor victim whose father or husband

does not belong to the lodge, and who does not know the sign? Against the wretch who indulges his unhallowed passions in any way not covered by his unholy oath, the lodge has no complaint. To what results such "inculcating of the principles of morality" leads is not difficult of discovery.

This summer the right thinking people of a number of our cities were shocked at the "carnivals" instituted by influential lodges. These carnivals were given for raising money for lodge purposes and the means adopted to attain this end were scandalous. The worst features of the noxious Midway Plaisance of the World's Fair were introduced: lascivious pictures, lewd dances, unchaste songs were the order of the day. It was heart-rending to see these lodgemen, who had publicly advertised themselves to be "the best fellows in the world," bringing their wives, daughters and sons to the exhibitions that caused the blush of shame to mount to the face of every beholder not hardened in this form of vice. So great did the scandal become that in Cleveland, Detroit and in Knoxville, part of the public press raised their voice in protest against this shame that would not have been tolerated in the slums—but without avail. A powerful lodge was behind it. But a few months ago, in one of the largest Northern universities, the rooms of one of the Greek letter secret societies were found to be places of assignation and of systematic prostitution. And when, a year or so ago, a large conclave of lodgemen was held in Pittsburgh, it was an open secret that the influx of prostitutes into the city was something fearful to see for those who perceived the flood of contagion that must leave its traces for years to come.

These are not mere straws; they are strong indications of how the lodge "inculcates the principles of morality" in regard to social purity. If this immorality is inconsistent with the morality of the lodge, it is high time that the secret societies were taking energetic steps to force themselves from the unenviable reputation that they have been gaining.

Against the demoralizing influences of the potent and growing lodge, the state would better be on its guard; and the church that is true to its calling, dare

never relax in its uncompromising hostility to this power of darkness.
—The Lutheran Witness.

MY EXPERIENCE IN THE EASTERN STAR.

(Editor's Note. Some time ago we secured the following from Miss Drake, which is substantially what she had given previously in Zion Tabernacle, this city.)

"In 1893 I went to Elgin, Illinois, and I had a longing for Christian companionship in a strange place. Hearing of the Eastern Star Order, and connecting with the name the star of Bethlehem, or the light of Jesus, I supposed it would bring me in closer communion with His people; so I was initiated into the order about September of 1893.

"After going through the initiation, that comprised a certain obligation binding us to protect one another's character and in love to do all we could to promote truth and love to one another, they all gathered round me, and shook hands with me, and welcomed me into the order.

"One very nice, refined-looking old lady, with gray hair (old enough to have been my mother) came and sat down by me, and after the usual preliminaries of asking questions, she began to tell me about the Worthy Matron, whom she said kept company with people of ill-repute.

"I had promised God that if anybody came to me with gossip of this sort that I would try and bring the two together. This I did, making a very fine row, and one thing led to another until they had a trial in the Chapter Room, which resulted in the breaking up of the order, inasmuch that out of 120 members ninety or more started a new chapter under the name of Bethel Chapter.

"The loving 'Brothers' sometimes came up to the ladies, while standing talking and slipped their arms around our waists and several tried the same on me, and when my anger arose, they would laughingly say: 'We are brothers and sisters; don't get angry, Miss Drake.' But I did get angry, as I always remember a motto given me when a very young girl: 'First the waist, then the lips, then the girl's gone.'

"In over a year's time I came back to Chicago from Elgin Chapter, No. 212. Before placing my demit in the city I visited Queen Esther Chapter, one of the largest chapters: Butler Chapter, Golden Rod Chapter, and other chapters. The Golden Rod Chapter seemed to have the purest Christian atmosphere. So I placed my demit with them, and, after being in there some time, I found that they were no better than any of the others, and that jealous feelings existed against those that held the highest offices, the same as Elgin Chapter, No. 212, because they wished to gain the offices for themselves. The unlawful and unholy relations between some of the men and women, who had the reputation of, and the appearance of being the best educated and most refined in the chapter, was the cause of the charter being taken from them by the Grand Chapter.

"The beautiful banquets, etc., are in certain ways very pleasant, as well as expensive, but altogether they are better let alone.

"This is a mere outline of the experience which cost me quite a good deal of money, time and unhappiness; and if these few words will prevent others from making the same mistake, and glorify our Lord and Master, Jesus Christ, I shall be very thankful.

"Miss Ella N. Drake."

"I know that scores of these Eastern Star Chapters are in many cases nothing else but places of assignation, where the heart of many a woman, many a wife and mother, has been broken by her husband finding in these chapters congenial persons, and associating with them. I know of Knight Templars and others going to distant convocations, and taking with them infamous women, and registering them as their wives. That I know. There never was a Knight Templar Conclave yet, but what it was known to be a fact that scores, if not hundreds, had women companions who were not their wives.

"Now, I know what I am talking about. Wherever the Lord Jesus Christ is denied, and His name not honored, there is no protection. Immorality is an essential concomitant of secrecy, glut-

tony and drunkenness, and these three things go together."

—Rev. John Alexander Dowie, in *Leaves of Healing*, Chicago.

A SECEDER'S TESTIMONY.

Little Rock, Ark., Aug. 22, 1901.

Editor Cynosure:

Rev. S. Wiley, of the Door of Hope Mission, of this city, made a bold attack on Masonry last Sabbath afternoon, at a street preaching service. Mr. Wiley referred first to an attempt to arrest a vile character who had made a criminal assault on a girl about 11 years of age; a person heard the child's screams and rushed into their presence and saved the child from his grasp. He at once proceeded to a justice of the peace and tried to obtain a writ for his arrest; after the "justice" (?) had prepared the warrant, and asked the man's name, he said: "No, I'll not arrest that man; he is a friend of mine."

Mr. Wiley continued: "Yes, that's the kind of laws you have here in Little Rock; if a man wears the square and compass he can commit any crime, if he is a white man; but if he had been a negro they would have taken him out into the street and shot him full of holes in less than an hour. I know all about Masonry. I was a Mason before I was 21 years old, and my father was one of the highest Masons in Indiana. Thirteen years ago God gave me a clean heart, and took Masonry and everything else that is devilish out of me, and for thirteen years have I been in this Rescue Mission Work."

Standing in the audience were Masons with their Masonic emblems on their vests. "Yes," said Mr. Wiley, "you say prayers up in your lodge rooms, but you are careful not to mention the name of Jesus in your prayers, for you might offend the Jew and infidel."

"That's so," says one in the audience.

Bro. Wylie told me that he renounced Masonry in public, when he gave it up, and some of his lodgemen came to him and told him that he ought to be tarred and feathered and ridden on a rail.

His mission is sustained only by volunteer contributors. There is preaching every night in the week; Sabbath school

and preaching every Sabbath since last January, when it started; there has been over one hundred conversions.

A. J. Millard.

Editorial.

Minneapolis put in a bid for the Conclave of 1907. She needs looking after. Who will labor in this harvest field?

The Analysis of the Commandery degrees in "Knight Templarism Illustrated" is interesting reading just now; also the National Christian Association has able tracts on the subject. They should be widely read, especially in Louisville and vicinity, where the Conclave assembled. Who are the Knights Templar and what is the object of the "Conclave?"

The twenty-ninth Triennial Knights Templar Conclave is to be held in San Francisco the first Tuesday of September, 1904. San Francisco was the only bidder for the Conclave, and carried off the honor without a struggle.

Why not prepare San Francisco for the occasion by giving her people a knowledge of the order, and by turning them to the true Christ of the Bible? Send out the light and the truth.

WHAT KNIGHTS TEMPLARS SHOULD DO.

(Answers to questions of a Sir Knight as presented on page 143 of the September number of *The Cynosure*.)

In replying to the Sir Knight's questions, we affectionately appeal to all members of the Commanderies to compare the counterfeit with the true; to reject the false and accept of Christ as revealed in his holy word.

Your first question is one that rises naturally in the mind wherever the Plumed Knight parades. Question 1st:

In these times of peace is a man with a helmet upon his head adorned with white feathers, an expensive suit of clothing, the coat held in place with a sash, with gloves and a cumbersome sword, well equipped for the practical protection of maidens, widows and children?

A genuine American citizen is honest, practical, intense, loving and helpful. Ever since David put away the King's clothing and armor, when he went forth to kill Goliath to vindicate God's glory from the arraignment of Satan's representative, the performers of noble deeds put away unnecessary hindrances in dress, the vanities of milliner and tailor. The American people were called of God to teach the world the Bible and its Author. So with titles of nobility which they returned to the Father of us all, whose name alone is to be praised, ostentatious display in dress increasingly was avoided by the founders of our country. Substantial, plain garb marks a gentleman not to say a Christian. Costly, conspicuous and cumbersome uniforms are not the clothing of persons whose real aim is true charity and universal Christianity.

"Rough habit" is enjoined upon the Templars as their lifelong garb. Their destructible, costly plumes, their uniforms of velvet and other rich material, with elegant trimmings and equipage, generally stamp their pretensions false and the order a hypocritical counterfeit of primeval knighthood. The clothing and armor of the Knights Templar is also an illustration which may at sight be recognized as evidence of the un-American character of their order.

Question 2d:

Is it not an insult to my common sense to receive the good and bad things which were given me by little and little in such a way, with much valuable time wasted in precautions against revealing them to my wife, son or daughter, business partner, pastor or other relative or friend?

The proper answer to this question is an emphatic YES IT IS. No intelligent man, whose mind is unclouded by narcotics, liquors, or evil habits, could be prevailed upon to submit to the initiation except it were given in this tantalizing, halting manner, and hardly then unless by the educational effect of initiation in preceding degrees of Freemasonry, his conscience had become hardened, his character selfish, mercenary and morally imbecile. It is not strange that Masonic officers, whose salaries are contingent upon the prosperity of the order, insist that none but those who have

taken the preceding Masonic degree shall be admitted to the commandery of the Sir Knights degree.

Question 3d:

Are the ceremonies of Knight Templarism just, true, lovely, and of good report? If so, why hide them from all who have not taken the preceding degrees?

The essential features of this degree are unjust (to the candidate and to the outside world), untrue ("if they shall say unto you, behold he is in the secret chambers; believe it not"), unlovely (breaking many hearts nearest to them), and of evil report ("horrible incongruities," "lures," "snares," "appalling blasphemy"), and they seek darkness rather than light, because their deeds are evil.

Question 4th:

Do not the military tactics, while a relief to the heavy and dreary inconsistency of this nondescript mixture of grave, severe and revolting with the convivial, tend to weaken the power of conscience and strengthen the influence of war—of brute force?

Why should I be asked about drawing my sword in defense of the Christian religion when that religion demands that we "follow peace with all men"?

Military drill has an educational and hygienic value that might profitably be a feature of physical culture in systems of athletics, even when the angel of peace rules the world. Christ's followers lacked nothing when they went unarmed, and when advised to procure swords, He taught their use only in extreme cases.

He warned them to let swords alone, saying that those who took the sword should perish by the sword. My kingdom is not of this world, else would my servants fight. "Put up thy sword" are samples of his instructions to disciples. The warfare of Christ's followers is spiritual. No order, fostering the military spirit, is Christian. A parade of Knights Templar at the opening of the twentieth century, cheered by thousands of spectators, is enough to make angels weep and true soldiers of Christ gird themselves anew with "the sword of the spirit which is the word of God."

The effect of such a spectacle upon the boys and men who have no foundation in Christ is baneful, appalling. A society organized for the welfare of innocent maidens, destitute widows and helpless

orphans, would naturally turn its swords or the price of them, into plowshares, and its spears into pruning hooks, or other practical tools for genuine service.

Question 5th:

Why should I be required to solemnly promise to conform to all the ceremonies, rules and regulation of my Commandery, and to maintain the constitution, rules and edicts of the Grand Encampment when I do not know what they are or will be?

The requirement is as unreasonable as it is un-Christian. Some parts of this system need but to be seen to be hated and a foreknowledge of them would be as disastrous to their popularity as ignorance of them should be. "Look before you leap." The Bible demands confession and sacrifice for oaths good or bad, taken in ignorance.

Question 6th:

Is it necessary to mix nonsense and play with the oaths and penalties in such a witches' broth that one cannot tell what is solemn fact and what fiction?

As the ways of a strange woman, who is the Biblical type of false religion, are moveable that they may not be known, so the ways of a man-invented religion are mixed truth and error administered with magician-like methods to deceive, if it were possible, the very elect.

Question 7th:

Should I seek the accomplishment of valorous deeds in order to ennoble my name?

Self-aggrandizement, the ennobling of one's name, is an unworthy motive. Such an object diminishes the lustre of any valorous deed. Moses, Paul and multitudes of statesmen, saints and martyrs—pre-eminently the Savior whom all are commanded to follow—sought and accomplished valorous deeds that humanity might be ransomed and ennobled. "Thy will be done." "Thy kingdom come." "Hallowed be thy name," is the royal motive for valorous deeds.

Question 8th:

Do they play that minutes are years, that they command a seven years' pilgrimage and then excuse me from four, then, that they require four years of warfare and then excuse me from the last one, on condition that I make it a year of penance?

The management of the Knight Templar Degree commit this childish, not to say dishonest folly and nonsense. Esau

sold his birthright for a more substantial equivalent than the Knights Templar return to their votaries for the time, money and character squandered by participation in such performances.

Question 9th:

Have I invoked a punishment after death should I prove unfaithful to the Knights Templar vow?

Kneeling, with a skull in hand, each candidate repeats after the Eminent Commander, "As the sins of the whole world were once visited upon the head of our Savior, so may all the sins of the person whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or wilfully violate this my most solemn vow of a Knight Templar." You have, and by such a prayer and vow the candidate impiously assumes the prerogative of Jehovah, for to him belongeth vengeance, judgment and future punishment.

Question 10:

Does it not solemnly pledge me, under pain of death, that I will do things impossible?

The vow of the Knight Templar to keep the secrets of the order, and to wield his sword in defense of innocent maidens, destitute widows, helpless orphans, and the Christian religion, under penalty of death, are unconditional. The secrets of the order are published and to conceal what is already revealed is impossible. "There is no darkness nor shadow of night where the workers of iniquity may hide themselves." To draw his sword as pledged is also an impossible promise to most Sir Knights:

Question 11th:

If I am to defend the Christian religion, must I not renounce and withstand such orders as Knight Templarism?

Surely if the Christian religion is to be defended by its most effective weapon, the Bible, Knight Templarism and kindred orders must expect respect and receive sharp criticism and earnest opposition. The hidden things of dishonesty, craftiness and handling the word of God deceitfully are renounced and opposed by all who defend Christianity with the sword of the Spirit.

Question 12th:

Are not secrecy and ignorant obedience always tools of tyranny?

They are; and because Christ lived and died to make men free, He spake openly in the synagogue and in the streets. In secret he said nothing. He commanded his followers to let their light shine in a way that would lead people to glorify God. He asked questions of those whom He instructed, and in patience and humility removed their ignorance and with meekness endured the base tyrannical conduct of the ignorant mob who embittered the closing scenes of His life.

Question 13th:

Is it strange that Washington and other men forsook similar assemblies and warned people against their methods?

It would seem impossible for sincere, honest men to do otherwise. Many are the testimonies from patriots who could not do otherwise than tell the evil character of the lodge and affectionately urge their fellows to forsake the lying vanities and deceptions of wicked secret societies.

Question 14th:

If I find that I have done all these things, what is the best course for me to pursue in view of existing circumstances?

When a Knight Templar communes with his soul and his God concerning the order he finds himself indeed in a woeful case.

The acknowledgment of Christ, for which, if a Christian, though a wandering one, he has longed, the privilege of bringing his blessed Lord into the lodge with him is forbidden him, for he finds that the Christ of the Knights Templar degree is only a counterfeit of the Bible Jesus.

Christ spake openly to the world. He had no selfishness, no evil to hide, and he commanded His disciples to speak in the temple to the people "all the words of this life."

The Knights Templar order speaks in secret chambers. Christ's gospel is without money and without price. The Knights Templar charges a price to those who would enter their fellowship.

Christ's command is,

"Go ye into all the world and preach the gospel to every creature."

The Knights Templar says conceal from all but our membership and those who are entitled to receive the degrees of our commandery. Christ says put up thy sword. Knight Templarism says take thy sword and wield it valiantly in the cause of Knighthood.

The libations are "the cup of devils," as described by Paul in I. Corinthians, tenth chapter and twenty-second verse.

"Ye cannot drink the cup of the Lord and the cup of devils."

For the foregoing and similar reasons the Knight Templar must repent of his sinful disobedience to the Lord of heaven and earth; and renouncing the hidden things of dishonesty he should labor with his companion Knights to remove all un-Christian and unpatriotic features from their ritual: The secrecy, the pompous titles, false professions and pretensions, oaths and libations. Should he succeed in converting this order from the error of its ways, he would save many a soul from death, prevent a multitude of sins and shine as the stars forever and ever. Failing in this, but one alternate remains, and that is to come out from among them, to have no fellowship with the unfruitful works of darkness, but rather to reprove them, and from that time henceforward the order of Knights Templar, as an organization, should be regarded as an heathen man and a publican, while as individuals this enlightened ex-Knight Templar continues to pray for them and to warn them of the evil and instruct them in the truth.

When one recalls the theaters, ball-rooms and saloons visited by the Sir Knights at their conclaves, it is worth while to note the letter of the Prince of Wales, the English Grand Master, written in 1899. In it he says: "I am strongly of the opinion that the wearing of Masonic regalia at services in church and at entertainments where ladies and others, not Masons, are present, is not calculated to increase the dignity of the order or raise it in the estimation of those who have been admitted to its secrets and mysteries."

—Christian Nation.

DISHEARTENING.

The Knight Templars have held a great conclave in this city. Probably not less than \$15,000 were spent by the order and the citizens for decorations and illuminations. The real meeting consisted of a few of the high officials, the masses of the Knights came along to make a show and pay the bills. We have heard some very interesting remarks about the Knights. A minister who apparently gives more attention to Masonry than to Christianity, and who stated in his pulpit what every Mason in the third degree or above knows to be a falsehood, that he had never heard anything said in the lodge or in Masonic circles about standing by each other in anything wrong (he has taken over thirty degrees) made it appear, so far as false statements and incorrect reasoning can make it appear, that every one of these knights is a Christian and would fight like the knights of old for Christianity. A gentleman of very extensive and careful observation regarding public affairs remarked of this minister that evidently he had not heard a certain high official in the order swear. We inquired if he were much given to profanity and obtained the reply that he hardly utters a word without an accompanying oath. We saw no saloon in this city which was not decorated in honor of the knights, and many of them were both decorated and illuminated, and some of them at great expense, and on them all were placed the cross and the crown, and frequently the usual inscription, in Latin, which is rendered in English by these words, "By this Conquer." Profanity, vulgarity, and the other usual accompaniments of the saloon have been rife in our streets and in the places of public entertainment, yet the men who are included in this branch of Masonry are set before the world as examples of manliness and Christian heroism. These things are disheartening when taken in connection with the terrible fact that the most zealous open advocates of these wicked and foolish institutions are men who occupy what are commonly known as pulpits in Christian churches. The only hope any thinking person can entertain for the deliverance of the world from this great anti-Christ

is in the return of our Lord, who shall destroy that wicked one by the brightness of his appearing. When we look to the returning Lord we are inspired with new and brighter hope.

—Wesleyan Methodist, Oct. 4, 1889.

TELLS WHY HE FIGHTS "FRATS."

Professor Boltwood Declares 'Secret Societies in Schools Are Inimical to Spirit of Democracy.'

"Secret societies in schools are inimical to the spirit of democracy, which is the foundation of our educational system," said Professor Henry L. Boltwood, the principal of the Evanston High School, when asked yesterday to give his reasons for appealing to parents not to allow their children to join the secret societies in that school. "Because of the societies in a school class distinctions arise, which are entirely undemocratic. Those who are not asked to join a society feel that they have been slighted, and as a result their interest in the school work is diminished. Moreover, the fraternities attempt to run everything.

"The athletics of this school have suffered because of the fraternities, and the same conditions prevail at Northwestern University. I know there is no such college feeling there as exists at Princeton and other schools where the fraternities are abolished.

"The things which are guarded against in the college fraternities are pushed by the younger students. The high school fraternities are responsible for no good, but they are the cause of positive evil."

—Chicago Tribune, Sept. 2, 1901.

FRATERNITIES IN SECONDARY SCHOOLS CONDEMNED.

Miss Elizabeth Phillips Hughes, Commissioner of the English Government, to Study Educational Methods in Japan.

In addition to previous education, Miss Hughes took two degree courses in Cambridge, England, and was subsequently elected to take charge of the new post graduate college. In addition to teaching and lecturing Miss Hughes served on the Educational Committee of the Town Council of Cambridge.

She praises American teachers, but mildly criticizes secondary schools. She states:

There is one thing I notice in them which I think cannot be too strongly condemned, and that is the increasing number of fraternities. The time in secondary schools is too important to be dissipated, and these organizations mean a tax upon mind and body. They bring too much social life for boys and girls of the age I find in these schools. To have fraternity diversion during this period means a waste of time, a waste of energy and frequently the formation of undesirable acquaintances. I have seen jaded boys and girls in these classes, where they should be fresh and alert, and again I investigated when the pupils did not know that they were under observation. In one city I attended a party, and was grieved and shocked at what I saw. This social life is absolutely disastrous to good school work. At this party of which I speak I saw a freedom of both speech and action which was anything but admirable, and many young girls were entirely unchaperoned, and some came quite a distance. Those in authority cannot look into the matter of fraternities in secondary schools any too soon.

Pupils of secondary schools should indeed be emphatically taught the evil of organized secrecy, and its reactionary, degrading effect upon character. The beauty of earnest, delicate candor should be ingrained into students by instructors who have personal familiarity with, and love for, the purity, wisdom, sublimity, tactfulness and truth of the great teacher, Christ.

A STUDY ON THE KATIPUNAN OF THE PHILIPPINES.

"He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isaiah 42:4.)

For hundreds of years the inhabitants of these interesting islands, while unconsciously waiting for God's law of truth and love, have been victims of oppression, which they have been powerless to remove. Aspirations and efforts for learning were subdued or crushed. Their religious guides, the friars, are charged with neglect of duty, greed, luxury and the tyrannical assumption of political rights.

The providences of heaven develop slowly but they operate surely

when the hour strikes. The iniquity of their oppressors being full, God removed them in a wonderful not to say miraculous manner. He has now put it within the power of the people of the United States to elevate them. Illiterate, cunning and the devotees of a secret society of Masonic origin and tendency which has circulated the wildest stories about the treachery of Americans, we receive them and in the spirit of the Master have compassion upon them.

American School Teachers.

The 600 teachers who have reached the islands (as we suppose), led by their superintendent, Mr. Atkinson, have a most responsible and glorious work to do, and if they have a truly American and Christian spirit they will fulfill the prophecy of Isaiah, bringing God's law of love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance to those waiting souls. Years may be required for the work or a nation may be born in a day. These teachers will be followed with our sympathies and with our prayers and other tokens of love and helpfulness.

What Are We Fighting?

We are not fighting a government in the Philippine Islands, but a secret society, whose oath is the following, as it appears freely translated in *The World* (New York), Oct. 8, 1899:

The Oath.

1. I will die slowly, by the most hideous torture, before I divulge anything that I know, learn or conjecture about this Very Exalted and Honorable Union.
2. I will execute at any cost to myself or others, immediately, unquestioningly and exactly, all orders accompanied by "The Sacred and Secret Word."
3. I will cherish active and undying hatred against Spaniards and other foreigners.
4. When the order comes I will personally assist to slaughter, at once and without mercy or distinction, all foreigners within reach of my revenge.
5. I will keep these oaths while my life lasts, and should I forget or disobey them I will rightfully suffer the most horrible death which my associates can inflict upon me.

The *World* goes on to say that this Kataastaasan Kagalanggalang Katapunan, whose banner bears the insignia K. K. K., is an organization more numerous

than the Italian Mafia or Camorra, more cunning than the Hindoo thugs, more bold than the Russian Nihilists. It calls itself "The Katipunan, or Society of the Supreme and Venerable Association of the Sons of the People," and its object is patriotic. It is an illustration of what fallen man can do for his own elevation.

From the North American Review for August, in a paper written by Colonel L. W. V. Kennon, we gather the following facts:

The Supreme and Venerable (Katipunan) Association of the Sons of the People was organized on the 7th of July, 1892. The society grew rapidly in Manila and the Tagal provinces and four years later was reported as numbering from 12,000 to 14,000. In the beginning, formulas of Masonry were used, but were subsequently simplified. Three K's were the distinctive symbols of the society. It contained three degrees, a simple cipher and secret signs were adopted. Initiation ceremonies were solemn and terrifying. The candidate was first questioned in a cabinet, and then introduced into a dimly lighted room, where, upon a table draped in black, were a human skull, a loaded revolver, a bolo or short native sword and a paper upon which were written questions which he was required to answer. After various other tests the oath above quoted was administered and signed with blood taken from the candidate's left forearm.

The Supreme Council consisted of a President, Secretary, Syndic, Treasurer and six members. This council, with the presidents of local lodges, formed the assembly. Twenty-five women were admitted to quiet their suspicions. They were told that the object of the society was simply mutual aid. The Katipunan did, in fact, aid its sick and bury its dead. The moral objects of the society were the teaching of democratic ideas and opposition to religious fanaticism. The political objects were the securing of the reforms granted to Cuba. Copies of the "Rights of Man," a history of the French Revolution and other works, including treatises on military tactics and on the manufacture of powder and dynamite were circulated among its members. Efforts were made by the Spanish for its

suppression, and the mark of initiation was ground for imprisonment.

On Aug. 26, 1896, this society took up arms against the Spaniards and within five days Aguinaldo, who presided over the lodge at Cavite, and his adherents had taken possession of nearly every town in the province, surprising small garrisons and securing their arms. The insurrection spread rapidly throughout the Tagal provinces where the Katipunan had been established. The president of the order was killed and Aguinaldo assumed control of the society and of the forces in the field. The insurrection lasted fourteen months. It ended by buying off the leaders and for the time being the Katipunan was suppressed. The treaty of Biakna-Bato secured these conditions. It was signed Dec. 14, 1897. Aguinaldo, who had by this treaty been exiled, under protection of the Americans, returned to Cavite. On Jan. 4, 1899, and on Jan. 26, following Aguinaldo announced a Philippine Republic with himself as President. The Katipunan was revived: Aguinaldo announced that all Filipinos were members of the society, whether they wished or not, and a new Katipunan was formed, whose objects were the expulsion of the Americans and the liberty of the country. The government and the Katipunan were practically one and the symbols of the latter appeared on the seals and stamps of the former.

The reign of the Katipunan was one of blood and terror. Its victims were exclusively natives.

"The great majority of the people," Colonel Kennon writes, "the ordinary 'hombres' are but slightly removed from savagery." They are almost inconceivably ignorant, fluent liars, the obedient slaves of their proprietors but little above brutes." Among them murder is scarcely regarded as a crime; familiarity with it has bred contempt. A native will frankly confess that he has killed so many men, but will plead that 'he was ordered to do it.' He will state that he murdered a man hostile to you or to your party solely to ingratiate himself in your favor. He will, with tears in his eyes, kill a member of his own family because ordered by the Presidente of the town to do so; he would kill his own child if required to do so by

the Presidente. Another will squat beside a grave in which his companions are burying alive two of his fellow creatures, hear the muffled cries of the latter as the earth falls upon them growing fainter and fainter as its depth increases, and greedily devour meanwhile a mess of rice, rejected by one of the victims of Katipunian 'justice.' Such people are little above brutes, but of such is the bulk of the membership of the Katipunian, credulous recipients of its teachings, and mere unthinking instruments for the carrying out of whatever infamy may be directed by the leaders."

For fear of their own lives they dare not refuse to obey Katipunian edicts.

The order has been the effective weapon by whose aid apparent hostility to the Americans has been much greater than real. Its methods densely despotic, never could result in liberty. Its leaders exercise and desire dominion, and for the masses servitude. Many of the facts of this paper have been taken from Colonel Kennon's article, which he closes with the following language:

"In spite of encouragement from misguided American allies and ill-considered resolutions of sympathy by the Legislatures of some American States, the inevitable result cannot long be postponed, and the bloody work of the Katipunian is nearing its end. When its dark shadow shall have passed from the land, the people may learn, in the sunlight of real freedom, that a government of law is liberty, and may fit themselves for the transfer of power even now begun from potentate to people."

God, who speaks openly, who requires the human family to have no fellowship with the unfruitful works of darkness will not "fail nor be discouraged till he has set judgment in the earth."

The wicked are God's sword and from behind frowning providences light shall arise, mercy and truth will prevail.

The clergy of the Filipinos are said to have been on the side of their oppressors. The Freemasons aided the islanders in organizing themselves into a great opposing secret society, to which Aguinaldo told them, the native men—willing or unwilling—all belonged. It is the Katapunian Kataastaasan Kagalangalang, or the bloody three K. K. K.'s. The

Freemasons have been poor aids. They need help themselves. The Filipinos are suffering for a scriptural Christianity, and deliverance from lodge bondage. Who is putting the Bible into their schools, their homes and their hearts?

News of Our Work.

Eld. Thomas Inman, of whom a sketch appears in this number, has been kept at home lately by sickness, but is now able to fill calls for lectures on Secret Societies. His address is Strasburg, Ill.

The president of our Association will give a series of addresses at Viola, Ill., on Oct. 5-6. President Blanchard has been secured for six series of addresses in Illinois. He spoke last month in Mt. Morris, Ogle County, on Saturday evening, on "Secret Societies and Citizenship," from the text I. Thess. 5: 21; and on Sabbath morning on "The Attitude of Secret Societies Toward Our Savior As a Person," from I. Jno. 2: 23. In the evening his theme was, "Secret Societies and the Church," from the text, I. Tim. 3: 15. If you can arrange for a meeting in your town, write at once to the Cynosure, stating the facts as to place and time.

SECRETARY STODDARD'S REPORT.

Washington, D. C., Sept. 18, 1901.

Dear Cynosure:

The sorrowing procession bearing the remains of William McKinley, twenty-fifth President of the United States, to their final resting place, passed through this city yesterday. There is much we would note that would interest Cynosure readers, but our report must at this time be written with the Cynosure reform in view. We are glad to be able to report that the ceremonies connected with this momentous event are more like those befitting a Christian than a lodgeman.

The well-known connection of our honored President with many secret societies naturally led the people to expect that his death would give them opportunity to parade before the world. To think that these societies would "take a

back seat," unless they could not help it, on such an occasion, is not to know them. Yet that is what they have done. In no report or procession so far as I can learn or have seen, have the Masons or the minor lodges been given a prominent place. In the procession here yesterday the feathered Masons and Pythians were permitted to show their feathers with other lodges near the end of the procession.

The work I sought to accomplish during the past month calls for little in the way of remark, as a recital of details could but weary the ordinary reader.

The camp-meeting attended in Kreider's Grove, Lebanon County, Pa., was full of spiritual life and blessing. We spoke to a large congregation from the text, "Fear not, Abram" (Gen. 15: 1). Referring to those who need fear, we mentioned the man who attempts to approach God at the same time rejecting his son. God out of Christ is a "consuming fire." The unrepentant lodge man surely should fear. The Sabbath spent with Free Methodist brethren at Alexandria, Virginia, was a day of drawing near to God and receiving graciously from him. We preached the word twice at this place.

Our usual trip via Philadelphia and New York to New England was hurried this year because of the feeling that there is urgent need for work in other sections. We rested near Warren Cottage at Brant Rock, Mass., at the home of parents, for a few days, and were permitted to look out upon the vast expanse of the ever restless sea, our horizon limited only by the sky.

To-morrow, D. V., I attend a conference of the Free Methodist Church, for this District, which opens in Alexandria, Va., to-day.

I have written friends to get proposed meetings in Somerset and Blair Counties, in line. Greensburg, Pittsburg and other points in Western Pennsylvania are on our program for the near future. Our President has been struck down in a most dastardly manner, but "our God still reigns and our government survives." Oh, that we may learn the lessons for us in this severe providence.

W. B. Stoddard.

AN ILLINOIS WORKER.

Thos. Inman, the subject of our sketch, was born near Shelbyville, Ill., March 26, 1866. He descended from a German



family that came to the Carolinas during their early settlements. When he was two years of age his parents removed to the southwest part of the county, where they still reside,

and where Thomas received a common school education. He taught school five years, holding the principalship of Cowden graded schools during 1890 and '91. He professed a saving faith in Christ in January, 1881, and united with the Baptist Church the following April. Entered the ministry in 1893. Ordained to the full work of the Gospel ministry, October, 1897. He has been in the evangelistic work a great deal of the time, and for several years has been doing a great deal of personal work against secret fraternal organizations. He is now publicly engaged in opposing and exposing the principles of secret societies. Believing that God has chosen him to this special work.

We give you below some of the subjects that he has discussed: 1. "God's Three Institutions." 2. "Taming the Lodge Goat." 3. "The Head of John the Baptist." 4. "The Good Samaritan." 5. "Anti-Christ in the Lodge Room." 6. "Bond or Free?" 7. "Wood Craft As It Really Is." 8. "Side Shows, or Ladies' Lodges."

COLPORTEUR AND LECTURE WORK.

Carthage, Mo., Sept. 3, 1901.

Dear Brother Phillips:

I have been busy lecturing and have stirred up the old devil as usual, for he always gets stirred up whenever the truth is told about him. I have had a curious experience. Even in this place I have found out more and more that the devil and his followers wish only to be "let alone." They actually cry out, "What have we to do with thee. Art

thou come to torment us before the time," and again they say, "We know thee who thou art." But I cannot let them alone. I cannot hold my peace and see thousands of people going the broad way to destruction. In my tract distributing I met the president of the college and told him that I would like to visit the college and distribute tracts among the young men. He said, "No, I can't have you do that, for it would disturb the people." Many of his best people were Masons, he said, and he wished to be let alone. I asked him if he would read books or papers on anti-Masonry, and he said no, that they were not true, and he "had no time for such stuff." I then asked him if he had ever read any of the expositions of Masonry, and he said he had not and had no desire to read them.

In our daily paper here a few weeks ago there was a notice of a Rev. Mr. Brown having been raised to the sublime degree of Master Mason. I wrote an article about it, and what I knew of Masonry, and sent it to the paper and it was published.

I was requested to lecture on this subject some months ago at a little town some ten miles from here, and did so. I had great boldness and freedom, and told the whole truth. There was some disturbance in the congregation, but I did not fear anything. I have been told since then that the Masons were there intending to mob me, and my friend asked the man why they did not do it. "Well," said he, "Glassford just swept everything clean and it looked as though he had the whole crowd on his side, so we were afraid to do it."

(Rev.) J. K. Glassford.

A NEW TRADES UNION.

The membership of the Christian Builders' Union, 1080 West Harrison street, Chicago, consists of all building mechanics, contractors, material manufacturers and dealers, and their men, property owners and agents, all Christians and total abstainers, residing in the United States and Canada. Applications made enclosing this notice will be free from membership fee, dues 25 cents per month thereafter; such members on sending other applications with the regu-

lar membership fee of \$1, will receive a receipt for two months' dues for each eligible member. A directory is issued every three months, enclosing all names classified, a copy of which is mailed to each member. Cities showing a membership of fifty will be organized into a local body. This is not a secret society, and should be encouraged by all working-men.

While there are poor nonunion men out of work they cannot be expected to stand idle where there is work to be done and money to be paid for it. They have just the same right with the union men to lay up something to keep the wolf from the door. They will work when they have a chance and no man can rightly blame them. Here is where the unions are morally wrong. They not only refuse to work, but refuse to let others work. This is contrary to the fundamental principles of our Declaration of Independence. There it is declared, among other important principles, that all men have a right to life, liberty and the pursuit of happiness. Unionism is diametrically the opposite of this. The non-unionist is a scab, a mudsill, a slave, and must not be allowed to earn his living on equal terms with the union man. This is to deny a foundation principle on which our fathers built our Constitution.

—Christian Instructor.

WILLIE'S SAD WEEK.

The year had gloomily begun
For Willie Weeks, a poor man's Sun.

He was beset with bill and dun
And he had very little Mon.

"This cash," said he, "won't pay my dues,
I've nothing here but ones and Tues."

A bright thought struck him and he said,
"The rich Miss Gold Locks I will Wed."

But when he paid his court to her,
She lisped and firmly said, No Thur."

"Alas!" said he, "then I must die,
I'm done, I'll drown, I'll burn, I'll Fri."

They found his gloves and coat and hat;
The coroner upon them Sat.

Obituary.

VISION OF FAITH.

It is recorded of one that his powers of vision were so extraordinary that he could distinctly see the fleet of the Carthaginians enter the harbor of Carthage, while he stood himself at Lilyboeum, in Sicily. A man seeing across an ocean, and able to tell of objects so far off! He could feast his vision on what others saw not. Even thus does faith now stand at its Lilyboeum and sees that which is obscure to our natural vision.

—A. A. Bonar.

MRS. W. H. MINTON.

By rising vote the Plain Church, Bowling Green, Ohio, last Sunday morning adopted the following with reference to the death of Mrs. William H. Minton, who died Aug. 14, 1901:

"Whereas, God in his providence has called from our midst to her eternal home, one who has been for half a century a member of this church, and who was a daughter of the founder and first pastor of this church;

"Resolved, That as a church we desire to express our high appreciation of the Christian character of Mrs. Sally Sanford Woodbury Minton and the sense of bereavement and loss that comes to each of us as members of this church.

"Resolved, That we wish to express our heartfelt sympathy with the husband, so deeply afflicted, and the family so greatly bereaved, with the hope that each and all may find in Jesus Christ the consolation that can come from no earthly source."

The editor of the Cynosure joins the neighbors of our brother in expressing sympathy for him and his family in their bereavement. Mrs. Minton's maiden name was Pettingill, and she was closely-related to Pres. S. C. Bartlett and Deacon Moses Pettingill, the latter a brother-in-law of ex-President Jonathan Blanchard.

For their sakes I sanctify myself, that they also might be sanctified. I am my best, not simply for myself, but for the world.

—Phillips Brooks.

MRS. J. K. GLASSFORD.

Mrs. J. K. Glassford, whose burial was conducted at the Methodist Church yesterday afternoon by Dr. J. W. Stewart, was the pioneer member of the Carthage Methodist Church, her name being the first on the roll, placed there when Jasper County was all one circuit, over thirty years ago.

Mrs. Augusta Glassford was born in Circleville, Ohio, in the year 1823, July 22. She moved with her father's family to Lafayette, Indiana, when about 16 years old. She was married to J. K. Glassford Aug. 10, 1848, and went to Monticello, where they made their home for six years. In 1856 they moved to Waverly, Iowa, where they lived until 1866, when they came to Carthage, Mo., living in town and on their farm south of town for twenty-six years. Since that time they have lived at Phoenix, Arizona, making frequent trips back to their old home.

Mrs. Glassford was the mother of six children, four having died in their infancy. The two living are Major W. A. Glassford and Mrs. W. H. Weir.

The bereaved husband, Rev. J. K. Glassford, will have the sympathy and prayers of many readers of the Cynosure, who have become acquainted with him through its columns.

REV. JOHN BROWN.

Dubuque, Iowa, Aug. 19, 1901.

Editor The Christian Cynosure, Chicago, Ill.:

Dear Sir: Several years ago I received a letter from my father, Rev. John Brown, A. M., giving me a memorandum of a few of the more important events in his life, and requesting me to write them into the form of an obituary notice and publish in The Christian Cynosure.

He is dead, and surely like a full and ripened sheaf he was gathered in. After many, many years of vigorous life and manhood, and years of declining age, on the 28th day of July, 1901, he slipped quietly and peacefully away to his rest and his reward.

Father was born in Bervie, Kincardineshire, Scotland, Nov. 14, 1812. At the age of 16 he joined the Church of Scotland, and two years later he became a Baptist. He was educated at the Uni-

versity of Aberdeen at the expense of Robert Haldane, a gentleman whom through life he always held in the highest esteem. His first pastorate was that of Coleraigne, Ireland, where he remained for five years, and where he met and married Miss Eliza Bowden, and where his two sons James and John were born. These all have long preceded him to the other side, but, though dead to the busy world, they still lived to him, and their memory and the hope of meeting them again blessed and cheered his declining years, and he felt, as the time drew near, that leaving loved ones here for a while was only to rejoin his loved ones there.

For fifteen years he labored as pastor of the Baptist Church at the little village of Conlig, near Belfast in Ireland, and for a short time in Oswaldthistle, Lancashire, England, after which he emigrated to America, became pastor of the Baptist Church at Cascade, Iowa, where he remained five years, and then removed to Strawberry Point, Iowa. The subsequent years of his activity were spent in supplying the pulpit at Strawberry Point, and in the pastorate of the little church at Volga City. His declining years were largely spent in the homes of his daughters, and his death occurred at Dubuque. His remains were interred beside those of his wife and son John, at Strawberry Point, on the 30th day of July.

Of father's life there are no great achievements to record. He was a plain, common preacher, and sought to lead his fellowmen into the truth, and walk himself with God. He was a man of faith and prayer, and he thoroughly believed in and acted upon the principles he professed. He felt that simple obedience required him to proclaim the Gospel as he understood it to "all the world," and while this aggressive trait of his character was often the cause of the roughest kind of brushing against the opinions of others, he was given credit by friends and enemies alike, of being an honest man. His life work was accomplished little by little, here and there, and while the memory of him seems to have almost passed away with his breath, yet his works, with the works of every other good man, live on, and it can, we believe, truthfully be said of him, "He hath done what he could." A. B. Brown.

From Our Mail.

FROM PRESIDENT LONG.

Dear Christian Cynosure:

In a recent letter, the General Secretary and Treasurer of the National Christian Association said:

I wish I could help you in your work of raising money. If any article written by yourself to that end would be helpful, if published in *The Cynosure*, send it along.

I wish to say to the readers of the *Cynosure* that on the 13th day of October, 1897, Lima College, of Lima, Ohio, was nearly lost to the Lutheran Church by a threatened sheriff's sale. This Christian institution was begun just before the panic, with the above result. On that day, after receiving the call to the presidency the third time, I assumed the \$27,000 debt and have carried it ever since, together with many other duties. Without any organic backing I have paid \$5 interest every day, and \$5,000 of the principal. Of the balance, \$2,200, I have now all but \$1,400 promised, on the condition that nothing will be paid till all is subscribed. In other words, if I can find 280 friends who will each on an average raise \$5 by Thanksgiving Day, we can be free of debt that day, and have a grand jubilee, giving all the glory to God. Lima College stands for the highest Christian education of both sexes, and will have nothing whatever to do with the Christless works and organizations of darkness.

In this work I trust Jesus alone and know that He will give me the victory. He will raise up friends for us. I look upon the invitation of the General Secretary as an open door which my Lord tells me to enter and find His helpers. Should you as a reader of this magazine feel inclined to join the volunteers to sweep this debt, then please let me know soon what you will do. Drop me a card with these words:

With the distinct understanding that this obligation will never become due, unless all is raised to cancel the debt of Lima College, I hereby promise to pay its President the sum of \$....., as soon

as the whole amount is raised by similar pledges.

Name
P. O.
County
State
Date

Thanking you in advance for your good will, I ask you to address said card to

S. P. Long,
Station B, Box 765, Columbus, Ohio.

Rev. Samuel F. Porter writes: "Joe Smith was a trained Freemason. He made use of his Masonic education at Kirtland, and especially Nauvoo, in the Endowment House. This was governed much like a lodge, and it is so still."

S. F. Porter.

Keuka College, N. Y., April 2, 1901.
Wm. I. Phillips:

Dear Sir: Thank you for the book and tracts sent me to Springville, N. Y. No, I do not approve of secret societies. The spirit of the gospel is broader than any class distinction. "Honor all men," not a select few. Fraternalism, in its restrictive policy by which alone it subsists, is a misnomer. It frequently shuts out the very persons whom you should serve. Very truly,

(Rev.) Z. A. Space.

WORK IN THE SOUTH.

We are holding camp-meetings in the South. Have worked in six camps, and have charge of two at Holland and Hogue, Arkansas.

We find the people are in many places slaves to tobacco and secret societies. We are doing our best to unearth the evils and God is honoring the work. The people are walking in the light and some are giving up their lodges, and many are giving up tobacco. God is reviving his work and many are seeking God in the good old way, for which we praise God. Yours in Him,

S. B. Shaw.

Will you kindly announce in Cynosure that my address is changed from Kingston, Ont., to 19 Allen avenue, Toronto, Ont.

A. Sims.

Mrs. E. Hinsdale, of Bureau County, Illinois, is another of the "old guard" who has fallen asleep in Christ. A letter just received from her daughter, Miss Ann E. Hinsdale, says: "My father was a subscriber and reader of the Cynosure for many years before his death. Since his death my mother has been a subscriber, and now that she is gone I do not feel like giving up the Cynosure." The editor has known this family by correspondence for many years, and is more encouraged by the above words than probably any reader of our magazine will be. His pleasure is not so much in the fact that the daughter renews for the Cynosure as it is in the satisfaction that comes from the knowledge that the principles of the parents are being maintained by their child. It has been his sad experience, many times repeated, to receive word, "My husband, or my father," as the case might be, "was for many years a subscriber to your magazine. He is now dead. Please discontinue. We have no further use for it." There may be other reasons than a lack of interest, which justify such a course, but frequently the fathers take too little pains to secure the perpetuity of their principles in their children.

Wynne Wood, I. T., Sept. 3, 1901.

Dear Brother in Christ:

I have visited my old home in Texas and found some rejoicing that the literature I distributed and the admonition I gave had kept them out of the lodge, and some members have also withdrawn. Yours, still contending for the faith,

S. F. Proctor.

Hiawatha, Kan., Aug. 29, 1901.

Dear Brother:

I cannot see to read very closely the old reliable Christian Cynosure, but I must have it, anyway. I have just passed my 87th birthday.

The Presbyterians are building a nice church here. They laid the corner-stone on Tuesday of this week. They put a box in the stone, and in this box were placed a good many papers, records, etc. I put in a copy of the Christian Cynosure. There was no objection made to this.

God bless the Cynosure. Your old friend,

J. W. Margrave.

Waupun, Wis., Aug. 15, 1901.

Dear Cynosure Friends:

Have you read the sermon preached by T. De Witt Talmage, D. D., in Washington, D. C., July 28, on Secret Societies? It is good to rejoice in God who still lives and holds all the powers of the worlds in his hands. God, our God, is a God of light and righteousness. In him is no darkness at all. His children are children of Light, and are followers of Jesus, the Light of the world. They will have no affiliation with darkness that covers sin nor with boasting secret societies that exclude the name of Jesus from their prayers.

Mrs. Lydia C. Andrews.

TULANCINGO 2D ZARAGOZA NO. 2.

Hidalgo, Mexico.

Dear Brother Phillips:

I am very thankful for the anti-Masonic books which you so kindly sent me. I am trying to read them, deeply interested in their contents. I believe that thus I shall know the wiles of these secret societies which have come insinuating themselves among our ministers, in the bosom of our churches.

These precious books just received; already I place them in the most prominent part of my little library, in order that the argument in them so masterfully presented may serve as a reminder and a reproof to friends who visit me—Masons and others. I expect to become a constant subscriber to your periodical, *The Christian Cynosure*.

May God help you in your good work. I further intend, later, to contribute my mite in aid of the noble object for which you labor. Most cordially, your faithful servant and brother,

(Rev.) Norberto Mercado.

WILL MISSIONS EVER CEASE TO NEED

An unsuccessful mission may need nothing. But every successful mission will have needs unto the end. We have a successful mission in Jagdalpur Bastar. Ten years ago there was neither mission, preacher, nor Christian in all the State of Bastar. In the last four years the number of Christians has gone up from 11 to above 150. We have a splen-

did school-chapel through the beneficence of the "Christian Herald." Our Sunday School numbers over 120. A senior Epworth League enrolls over 60, while a Junior Epworth League enrolls over 50. Each week there are three class meetings and one general prayer meeting. There are in connection with the church 11 workers of whom 8 are natives of India. Work is carried on in 100 villages as well as in Jagdalpur Bazar, by preaching in the open air, and colporteur work. Nearly 1,000 portions have been sold in the last 12 months. A few little helps are needed.

Some kind friend may want to help us in one particular and not another. A \$40 Smith organ would do us great service. A \$20 or \$25 bell would help us ring out the gospel call through all the towns adjourning us. A magic lantern or stereopticon with 100 scripture slides will help us attract the heathen to hear the gospel by the thousand.

Friends who want to help us in these respects and do not know how to do so may correspond with Richard Grant, Esq., East Orange, N. J., or with me to the address here given.

(REV.) C. B. WARD,
M. E. Mission,
Yellanda, India,
Nizams Dominions.

Odds and Ends.

SOMETHING NIOUX.

A full-blooded Indian, a Sioux.

One day met a prominent Jioux,

Said Lo, "Is it trioux

That people like yieux,

By iouxsiouxry thrive—or a floux?"

—Philadelphia Press.

A man brought into the accident hospital was thought to be dead. His wife was with him. One of the doctors said, "He's dead," but the man raised his head and said, "No, I'm not dead yet;" whereupon his wife admonished him, saying, "Be quiet, the doctor ought to know best."

Mistress—This water has a queer taste. Careful Servant (who has heard much scientific conversation)—It's all right, mum. There ain't a live germ in it, mum. I run it through the sausage cutter.
—New York Weekly.

AN IMPORTANT SOCIETY FORGOTTEN

"John, I would like to invite my friend, Mrs. Smalley, this evening. Will you be able to be in?"

"No, my dear; I must attend the meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening."

"I have the Royal Arcanum, and you know——"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars of Temperance; on Saturday there's a special meeting of the Masonic lodge, and I couldn't miss that; and then Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I had forgotten. Am I a member of that? Let me see——"

"But you had forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's."

Dr. Theodore L. Cuyler, of New York, says he asked an old colored preacher some time ago how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." We ventured to ask the trouble, and he replied, "De cieties, de cieties. Dey is just drawin' all the fatness an' marrow outen de body an' bones of de blessed Lord's body. We can't do nuffin' widout de ciety. Dar is de Lincum ciety, wid Sister Jones an' Brudder Brown to run it; Sister Williams must march in front ob de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters of Ham, an' de Liberian Ladies." "Well, you have the brethren to help in the church," we suggested. "No, sah, dere am de Masons, de Odd-Fellers, de Sons of Ham an' Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays de dues an' tends all de meetin's dere is nuffin' left for Mount Pisgah Church but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens."

Newspapers and Reform.

WHY MANY RELIGIOUS MEETINGS ARE NEGLECTED BY MEN.

I was interested in and could feel much unity, in the main, with the article in the Recorder of eighth month, twenty-fourth day, on "History Repeating Itself," believing, as does the writer of it, that there are many misleading and wearying substitutes put forth for the simple, satisfying Gospel, and that unutterable is the shame of that sort of church-and-world amalgamation, which would bring the twain in sympathetic company upon the theater's stage.

To the depreciation of those college settlements "where the name of Christ must not be pronounced, lest the people should be frightened away," I would include those secret, oath-bound orders which are similarly prohibitory. "The continued attendance at the lodge," said Pastor M. P. Thing, at a meeting of the Alumni Association of the Chicago Theological Seminary, "leads the member to substitute some of the generalities of good axioms for the saving truths of the Bible. The testimony of a certain evangelist is: 'In a thousand converts, I get not one Mason.' Testimony is also frequently given that the first steps to ruin are taken in the banquets and convivial meetings of the lodge, and it is a well-known fact that even when religious associations have occasion to expel an unworthy member, his lodge associates will defend him, even when his guilt is well established. The fact that 'good men' are in them, no more redeems them than the presence of Lot in Sodom was a sign that Sodom was a moral city. Too many of the churches have fallen under the absolute control of these alien influences and everywhere the pastor finds them an almost insurmountable hindrance to the success of his work."

As a matter of interesting statistics, the Congregational pastor above quoted referred to "one small town in Nebraska of 350 inhabitants, where there were two churches, both feeble, and thirteen lodges. One church member belonged

to five of the societies, and when his dues were paid, he had no money for the work of the church, and attendance at the lodge and the exhausting 'work' in the lodge room rendered him too weary to attend church services on the Sabbath." This Nebraska town, with its many counter attractions to the places of religious worship, is fairly well matched by the town of Willington, Ohio, of which a resident bears witness: "Our town has 2,500 people, four churches and seventeen secret societies. On my way to prayer meeting one evening, I saw the light in the Masonic hall, and further on I saw a light in the Odd Fellows' and Knights of Pythias' halls. Then I saw that the Women's Relief Corps was in session, also a theatrical troupe was in the opera hall. When I reached the church, I found only seven old men and forty women at the prayer meeting." Nearly in the proportion of six women to one man. Quite likely a number of those women were members of temperance unions, but it may be said in their behalf that the regular stated meetings of those organizations are always held in the afternoons, that they are as open as the day, and that therein they set an example which, did their brothers and husbands seriously emulate, would go far toward the arrest of that "abomination of desolation standing where it ought not," which now so offends, scatters and waylays the truth and the work of God ("I the Lord thy God am a jealous God"), and of His faithful followers.

—Joseph W. Leeds, in *The Episcopal Recorder*.

AS IT LOOKED TO A STUDENT-PREACHER.

The now honored pastor of a large and growing Western church, related the following incident to me: "When a student I used to preach at C—. The principal of the high school was interested in my success and advised me to apply for membership in the Masonic fraternity. He assured me that all fees and dues would be remitted and that I would be elected chaplain and helped in many ways. In proof he gave me a brief chapter in his own experience.

"There were two applications, he said,

ahead of mine for the position I hold as principal of the school. Both parties were worthy and competent, but neither belonged to the lodge. I applied, and, finding that a majority of the trustees were Masons. I appealed to them as brothers, and they increased the salary and gave me the situation. I owe my victory over my competitors to Masonry. If you join the lodge you will get help in a great many ways." My informant, however, took a different view of the situation, and replied, "Your action seems to me extremely selfish and unfair. It is not treating a competitor justly, by rewarding merit, in deciding the question. You aver that your competitors applied first, and that they were competent and willing to do the work for a less sum than you are receiving. You claim that Masonry and not superior qualifications gave you the preference, with an increased salary. The others were as justly entitled to the place as you are, and as you are a young, unmarried man, they may have been in greater need than yourself, and, besides, the extra amount offered by your lodge conferees, being so much added to the taxes of the people, is nothing better than robbery. The whole thing looks selfish, deceitful and un-Christian. I want nothing to do with it." Which was right, and which would you trust? The young teacher who stole his situation through brother Masons, or the young man who resolved to win his way upon personal merit and by assiduous application?

—

In a town not remote from Boston, an enterprising, successful, Christian business young man, who had preferred the associations of home to secret night meetings, and the services and fellowship of the sanctuary to the conviviality and boon companionships of the lodge, was tendered \$50 for his influence and co-operation in roping young men into a den of darkness from which honest manhood is debarred until pledged or sworn "ever to conceal and never reveal." This shows that even the villains that prowl around our homes to capture the young men, set a premium on Christian manhood when they can use it as a bait to "catch men."

—

An artisan thinking to change his place

of business, recently visited a neighboring city on a prospecting tour. While canvassing the field, he was asked if he was connected with the Masons or any secret society. Replying in the negative he was told that he could not succeed in that place without joining at least three secret lodges. How much better is lodge-ridden New England than priest-ridden Mexico? And how long before we shall reach the point, where, "no man may buy or sell who has not the mark of the beast in his right hand or forehead." if lodges continue to multiply?

When at Northfield last month, I approached a man seated at a table, handing him a tract. He proved to be both a preacher and a Mason. The question of lodge favoritism was soon under consideration. Directly opposite sat another minister who had at one time been a Mason of high degree. Participating in the discussion, he remarked, "I am going to make a statement, which, if Brother Stoddard, who has never been a Mason, should make, you would deny, but I speak as a Mason of long standing and many degrees and you know it is true. If two men should apply for a situation which it was in your power to give, either manual labor, as a teacher or as a pastor of a church, and one was a Mason and the other was not, it would be your duty as a Mason to give the situation to your brother, even though his qualifications were inferior to the other man's. This is the law and common practice among all the lodges." And why not? "The world will love his own," and the devil would be a very poor general if he didn't block out or knock out the other fellows, and put his willing and obedient helpers into fat places.

—Home Light.

HE STOPPED.

"I tell you, the drink habit, the opium habit, and the cigarette habit can all be stopped. It's nonsense to say they can't. Look at that boy who smoked \$5 worth of cigarettes every week."

"Did he stop?"

"Yes. He's dead."

—Cleveland Plain Dealer.

THE KNIGHTS' TRUMPET,

The Freemason came down like a peacock so bold
And displayed his regalia all glittering with gold,
And diamonds, and rubies, and emeralds, and such;
To show that the hard times don't trouble him much,
And his apron and gloves were as white as the snow,
And his banner and feathers with light all aglow,
With his sword and its trappings bejeweled and bright,
To show that he always is ready for fight.
He proclaimed: "I am ancient, benevolent, wise;
And you better believe it or I'll black your eyes:
Or something will happen, I can't tell you now
Just what it will be, or just when, or just how:
Then ask us no questions, and don't make a fuss;
If you do you will surely have trouble with us.
Don't you see that we gather high up in the air?
Don't you wish you could know what we are doing up there?
Well, that's just what you cannot unless you're all rite
And have money to pay pretty well for the sight.
No fool and no woman, nor crippled nor old
Can get into our ancient, benevolent fold.
Can't you see that we rule in the church and the State?
That our dictum prevails like the dictum of fate;
That our Presidents, Governors, officers, all
Must first pass the muster of our mystic hall;
That the courts and the pulpits and the press
we control,
Not influence merely, we govern the whole.
But then the dear Oddfellows must have a share;
They help us a heap, we help them some, that's fair;
And between us we need all the salaries and things,
And we learn how to use all the pulleys and rings.
If it wasn't for this, as you must be aware,
We could meet on the level and part on the square"

With our mothers and sister, our daughters
and wives,
And impart our great wisdom to brighten
their lives.
We could meet in the daytime and not in
the night,
And not need to climb up to a dangerous
height;
Could dispense with the tyler and sword at
the door
To keep out the women, the cripples and
poor;
Could dispense with our gew-gaws and tem-
ples so fine,
With our schooners of brandy and car-loads
of wine,
With our late oyster suppers which are, on
the whole,
Very bad for the stomach and worse for the
soul.
But these all are expensive; somebody must
pay,
And you cannot complain if we do as we
say:
And we've told you so often just what we're
about
That it isn't our fault if you can't find it
out.
If we gobble the government, finances too.
Surely that is the thing that is kindest for
you.
If we herd you and vote you like beasts in a
stall,
Sure the wisest and best ought to dominate
all,
And if you elect us, how can you complain
If the officers chosen, some favors obtain?
And if our dear brothers fare better than
you,
Isn't that what we've told we wanted to do?"
—Wm. Adams.

HIGH PUGILIST WITH HIGH MASON.

The Shriners of Syrian Temple, A. A. O. N. M. S., Cincinnati, Ohio, held a ceremonial the evening of March 30. Report says the program was good and thoroughly enjoyable and was interpolated with musical numbers by the Syrian orchestra, which was considered the hit of the evening. Noble Samuel Moyer was chairman of the committee in charge. At a late hour Col. James Fennessy was introduced, with the announcement that he would make a recitation, but he got out by introducing Bob Fitzsimmons, whom he had picked up on the way. Bob's visit was one of the surprises, but he was royally welcomed. As no one could be found willing to put up a pugilistic argument, the lanky gentleman mixed with the Shriners in a social way.—Masonic Chronicle.

The study on the Katipunan of the Philippines, in this number, may be profitably used in a prayer meeting for foreign missions or for the general advancement of righteousness. Divided into parts, one speaking of its organization, another of its oath and others of different developments under its influence, it may become helpful to all participating.

"The Freemason, of London, England, opposes all coercive affiliation legislation. It insists that as candidates come of their own free will and accord, they should be permitted so to go, their annual dues being paid. It characterizes the recent resolution of the Grand Lodge of Idaho against non-affiliates as monstrous. It makes Idaho say: 'True, you joined us freely, but once a subscribing member of a lodge always a subscribing member. We need your subscriptions, and unless you rejoin—assuming that you are what is called a Mason "in good standing"—we shall expel you from the Order.' We think such legislation, if known to those who are not Masons, is sure to create an unfavorable impression of the Institution and thus do more harm than good."

—Voice of Masonry, February, 1898.

This is one of the cases of lodge disagreement, unseen from outside. There are many things besides such legislation that if known would "create an unfavorable impression," which, itself, might do, instead of "more harm than good," more good than harm.

A THOUGHT FOR OUR BOYS.

True worth is in being, not seeming—
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by-and-by.

For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.
—Alice Cary.

THE BOY.

Down through the snow-drifts in the street
With blustering joy he steers;
His rubber boots are full of feet
And his tippet full of ears.
—Eugene Field.

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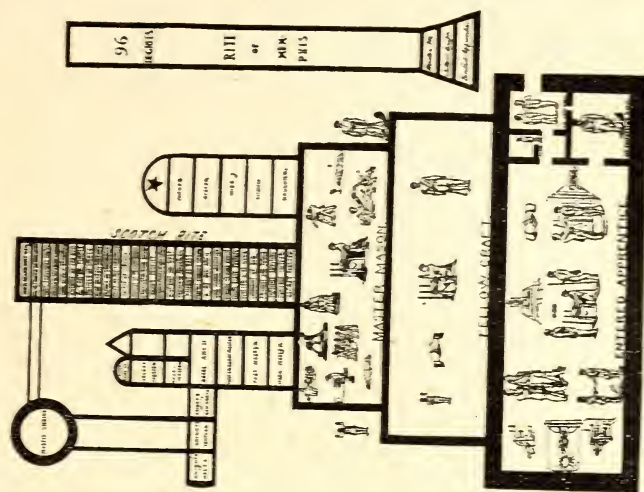
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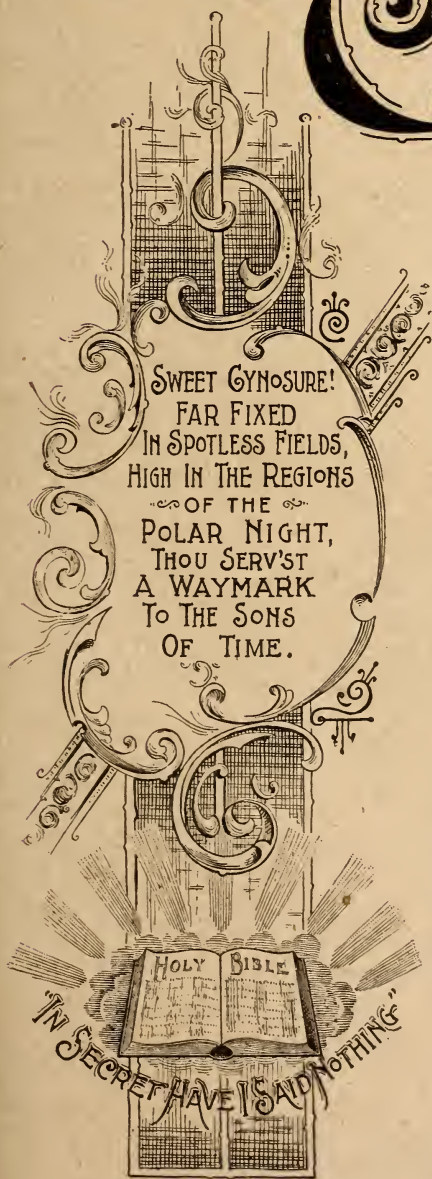
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Christian

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIV.

CHICAGO, NOVEMBER, 1901.

NUMBER 7.

The Christian Cynosure.

Official Organ of the National
Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second
class matter.

KEYS OF THE CITY.

The Friend and Guide, reporting the first State convention of the E. F. U., which was held at Fond du Lac, Wisconsin, says: "In the absence of the Mayor, City Attorney Ecke made a brief and witty address of welcome, tendering the delegates 'the keys of the city,' and stating that the police would be indulgent to such of the distinguished visitors as might be unable to 'find the keyhole.'"

Such visitors would surely need a "Friend and Guide," but might be suspected of having found a false one in the membership of the E. F. U.

The city attorney may have made a "witty" address, yet the sample lacks flavor when one remembers that he represented law, and spoke in place of the mayor. Wit is like salt that has lost its savor when it lacks appropriateness and good taste.

THE INCONSISTENT NOT WANTED.

The Grand Master of Kentucky has ruled as follows: "The religious belief of a candidate for Masonry is not a subject for inquiry, touching his fitness to become a Mason." It is a well-known fact that some sects have a hatred for Masonry. It is, therefore, well to know wheth-

er a man is doing violence to his professed religion, or not, when he seeks to join a lodge. He cannot serve two masters. He cannot be a good and true Mason and a good and true churchman, if his church denounces Masonry. There may be bad results to the lodge. The man cannot be true to the church that forbids him to join a Masonic lodge, and true also to that Masonic lodge.

—New York Dispatch.

IGNORANCE.

A large number of the members of fraternal organizations are grossly ignorant of what is going on in the order in which they hold membership. They may regularly attend the conventions of the lodge and be conversant with what is being done therein, but of the transactions of the order throughout its jurisdiction they know exceedingly little. A few read a fraternal paper published in the interest of the order and know somewhat of what is being done; but it is of the mass we speak—they read not, they know not, and can tell but little of what the order is and is doing. The Christian reads his Bible; the Mohammedan reads his Khoran, the Hindoo reads his Veda, but the members of the great orders read nothing connected therewith and can give no "reason for the faith that is within them." This should not be so. Every member should be interested in his order to the extent of reading some of its literature, and this is furnished him so cheap nowadays that he cannot afford to be without it. Brother, subscribe for some good paper of the order and read it and be posted.—Masonic Chronicle, May, 1901.

Where ignorance is bliss 'tis folly to be wise.

Timid Lady—Are people ever lost in this river?

Boatman—No, ma'am, we always find them in a day or two.

Seceders' Testimonies.

THE FOUNDATIONS.

Abstract of an address delivered at the annual meeting of the New England Christian Association, held in Park Street Church, Boston, Mass., December 19, 1900, by Rev. E. G. Wellesley-Wesley, pastor Park Street Free Baptist Church, Providence, R. I.

Mr. Wesley was at one time an active supporter and zealous defender of seven different lodges.

Mr. President and Friends.

A few words seem called for by way of introduction. It is thirty-two years since I joined the first secret society, six years since I joined the last of seven, and three years since, as the result of a mighty spiritual conviction which came to me at Northfield, Mass., in 1897, I left them all. Nothing less than such a spiritual conviction would ever have had power to force me out. I believe there are thousands of professing Christians who will never be called out in any other way; it is to such I would especially speak.

Some weeks since I purchased a book written by a well known Boston pastor. In one part of this book the author professes to name the chief dangers threatening the church. To my great surprise I found not one word with regard to the lodge system. As every pastor of experience ought to know that secret societies rob the church of much time, effort, thought, wealth and interest I could not help asking: Why is it that this eloquent and cultured man says nothing about this danger? My question is answered when I learn that this pastor is a well known and most popular secret society man. The conclusion is inevitable—the lodge binds, gags, deafens, deceives and fetters all who belong to it.

A Personal Experience.

During the first six or seven years of my present pastorate I was frequently asked to speak to different secret orders, both in my church and elsewhere. This I was willing to do under the erroneous idea that I might thus induce some of the members to attend my church. It took some years to teach the truth, that these orders asked an address simply and only to advertise themselves. In every case I never failed to receive a cordial vote of thanks. At length I resolved to try an experiment. It was twice tried and with the same results. The experiment was

this: On two occasions in succession I preached a Gospel sermon, with no lodge advertising of any kind, to lodges which visited my church. The consequence was much dissatisfaction and no vote of thanks. * * * Though not, at that time, in any sense opposed to the lodge system my eyes were widely opened and I was able to see that the church of Christ was prostituted whenever a pastor turned aside from the Gospel of Christ to the advertising of a lodge.

Lodge Members as Church Members.

During over thirty years in the ministry, both in the United States and in foreign countries, my experience has been this with regard to secret society members and the church: The great majority of lodge members will frequently desert the weekly meeting for their lodge, especially on evenings of importance, such as reception to grand officers, installations, etc. I have also found that the most faithful lodge members are, usually, the poorest church members. Indeed, my experience has never yet introduced me to a good lodge man who was also a man of any depth of spiritual life. There may be exceptions, but I have yet, whether in my own experience or that of other pastors with whom I have spoken on this subject, to find or to hear of one Christian of any real spiritual knowledge and depth who is a faithful attendant on his lodge. The exceptions, should there be any, will be found among those who have never given the subject much thought.

Without further introduction let us now consider some of the foundations upon which the whole system seems to be built.

Love of Display.

Most men and women, whether negroes of Central Africa, or citizens of classic Boston, like more or less show, pomp, adornment, outside distinction. Uniforms, medals, decorations, gaudy scarfs, regalias, etc., undoubtedly attract hundreds into secret orders who, but for these would never think of joining. If this statement is questioned why is the "uniformed rank," in some shape or another, so generally adopted by the most popular organizations? And yet, if any sensible man will give five minutes' thought to all this trumpery how childish will it appear.

Ambition and Love of Titles.

Whether we are imperialists or anti-imperialists there are very few of us who do not like just a little honor, all the better if the little lifts us just a little above our fellows. We may not be conscious of this weakness, yet it is hidden in the hearts of most of us. It will not be difficult to find, even among clergymen and other professional men, those who bear many titles, giving nominal right to place various letters after the name, to which titles the bearers have no real claim. The same desire to be distinguished above their fellows prevails elsewhere. This childishness in seeking to possess some empty but hugely named bauble in the shape of a title (the very name of which is an insult to the most ordinary intelligence) is, without doubt, one of the foundations upon which the lodge stands, and this, in spite of the fact that nothing can be well imagined more absurd than the immense majority of the lodge titles so jealously guarded and so rigorously insisted upon. It seems to me that every intelligent man and woman ought to regard such titles as the very height of peacock vanity and foolishness. Without question all such meaningless titles are utterly opposed to the spirit of Christianity as well as the foundation principles of republican institutions.

Selfishness.

To a pure, manly, womanly heart and mind the extravagant display of lodge emblems so often seen is and must be disgusting as well as childish, a mark of bondage rather than of honor. The wearing of such emblems was ever, to the writer, even when most in favor of secret societies, repulsive. No honest man will ever seek advancement except on the ground of actual merit. To seek or to expect preference only on the ground of lodge membership is unmanly and dishonorable. We should pause to see how far this unmanliness and dishonor have gone. How it may be in Boston I do not know, but, if I am rightly informed, to secure very much of a position in your city government's employ it is almost essential that one should belong to the Knights of Columbus or some kindred organization. How it is in my own city, Providence, I do know, and with us it is well nigh impossible to obtain a posi-

tion worth having unless one belongs to the Masons, the Oddfellows, the Pythians or some secret order having the requisite pull. Investigation will, I believe, show this to be generally true. To say the least it is very strange that all the "worthy and well qualified" to draw a salary from the cities of our land are found among the members of secret orders. The fact is this: Ninety-five per cent of the average class of lodge members join the lodge for what they can get out of it in the way of what should be esteemed dishonest preferment. Were it not that people expect to receive favors on the ground of some secret brotherhood, not on the ground of merit, the number of initiations would drop to much below the average. All such lodge membership is unmitigated selfishness, dishonesty and underhandedness.

A Substitute for Religion.

This is true in thousands of cases—an unbeliever will use his lodge membership as an excuse for not becoming a Christian. This is frequently done. It is also true that thousands, because of ignorance or obstinacy, will and do find in their lodge membership, through the deception of Satan and sin, a deafness and blindness which prevents them from seeing their need of Christ. It is true that thousands will turn from the Christian religion with the remark, "Well, if I live up to what my lodge teaches I'll be willing to risk things with any Christian I know." These forget the fact that Christless morality is worthless as a means of salvation. It is also true that the burial ritual of every secret order teaches a lie in this: it teaches that all its members will meet in a future life and thus lays the foundation for false hopes. It is also true that every secret order which attempts to teach salvation through a morality which does not rely upon Jesus Christ is a deceiver and a liar before God and man. It is also true that many will seek to satisfy themselves with the husks of a moral life which they, themselves, do not live even though they know what they eat is husks, this and nothing more. In these ways all secret orders offer a substitute for Christianity whether the majority of their membership believes in the teaching or not.

Love of Secrecy.

Well do I remember some years ago, while being initiated into a certain political order, as I walked forward to the altar with a companion, he whispered to me "Que tontería es todo esto." "What foolishness is all this," to which with a shrug I responded, "Usted dice la verdad, amigo mio." "You tell the truth, my friend." Yet in spite of the "foolishness" we went through the long, tedious and senseless ceremony chiefly in order to possess some signs of secret recognition and to work in secret for the attainment of objects in themselves most worthy. Secrecy covered the foolishness with what we flattered ourselves was pure gold. Without question the minds of most of us are flattered by thinking we know what some one else is not supposed to know. We are proud to possess signs, grips, tokens, pass-words, a cabalistic language, cipher methods of writing, etc., which are known only to the initiated. That secrecy is one of the foundations of secret orders is a fact which no one can deny. It is a poor foundation on which to build a house "eternal in the heavens." The many secret, benevolent and insurance orders would not secure half their membership were it not for the secrecy which surrounds them.

Back-Door Influence.

Personally I much question whether the average member of most secret societies would attempt to screen a fellow member (all oaths, etc., to the contrary) if the member in question was thought to be guilty of crime. Tens of thousands of lodge members would take this stand. But, the chief danger is to be looked for deeper down than a desire or intention to shield the guilty; * * * the fact an accused man belongs to one's fraternal brotherhood is very likely to exert a most powerful influence upon the mind in favor of the accused not being guilty. It is here the danger lies. On the other hand that there are tens of thousands who are secret lodge members with ideas of justice far below par who would, if they could, acquit one of their number in any possible case if this could be done, is not to be questioned for a moment. Especially is this true in all truly political orders which are organized for this very purpose.

There is, however, another aspect of this question far more real than the one just considered. What I refer to is the universally prevailing idea (and intention) that membership in a secret order gives a member prior right to my influence apart from his actual merit and fitness for the place. Lodge membership can give neither character nor fitness. These are the only qualifications. The position that membership in an order, apart from qualification, places the least obligation upon a fellow member to help another member to a position is utterly indefensible, glaringly unjust, and to be under all circumstances most strongly condemned. Just as soon as any man seeks to gain any advantage over a fellow man on the sole ground of membership in the same order he commits a crime against all true ethics, * * * against God who made the law and against man who suffers through his unfairness and selfishness and injustice.

To argue, as most do: "Our lodge is a family which each member is bound to protect," is absurd; the family is of God, the lodge is not of God. Neither can the plea be advanced: "As we more readily help our friends so do we our fellow members," this is no less absurd; a member of our order in Calcutta is no more "our friend" than would be any other native of Calcutta who is a "fellow man." It should ever be remembered that no lodge membership is or can be any certificate of character or of qualification.

Thoughtlessness.

As a general thing very few who connect themselves with secret orders ever think of bringing their intended act before the bar of "IS IT RIGHT?" My experience abundantly shows that not 10 per cent ever asked any such question. That a man may say, that many do say, before joining a secret order, "there's no harm in it that I am able to see," I admit, but between saying this, yes, and believing this, and coming to this conclusion as the result of serious thought there lies an immense chasm which few face before they plunge into it. If honest and God-fearing men and women would do a little more thinking for themselves before joining, the many would not join. Intended victims are not expected to think along this line. Many and many a professed Christian pays out much more to his

lodge than he does to the cause of that Blessed One who purchased him with His own blood. Many and many a professed believer in Christ spends much more time in lodge business (especially so if a State or national officer) than he thinks of giving to the church. How many think of all this before they join? How many think of the indecent jokes, the vulgar songs, the spicy anecdotes, the amount of questionable conversation they will have to hear during recess and intermission? How many think of the associations into which lodge membership will bring them? My first watching, as a lodge member, was by the side of a liquor dealer dying of delirium tremens (this was right), but when I was asked to attend his funeral and listen to the religious (?) services of the lodge ritual over such a man in which the chaplain expressed the hope of "meeting our dear brother in the Holy Temple above," this I refused to have anything to do with. On another occasion the order of which I was a member voted to admit one of the most disreputable men in the city to membership; from that hour I withdrew from the order. No matter what may be the character of the member, every other member must hail and greet him as a "brother," "Sir Knight," "Comrade," etc. * * * How many think of these things?

The Good Times Promised.

With but few exceptions I have never known of anything but immoral influences in orders from which the wife, the daughter, the sister, the woman friend of the member is excluded. Very seldom is it possible to attend many such lodge meetings without seeing and hearing something to offend a morally decent and clean thinking man. The "good times" enjoyed in an order which shall be nameless sometimes degenerate into what are little better than drunken carousals followed by "good times" which frequently sink into deeper abomination, especially when there has been a long travel over the parched deserts. Too often the "good times" from which the ladies are excluded by their husbands and brothers consist of conversation, jokes, stories, songs, etc., which no decent man can listen to without disgust (until used to them, then he has ceased to be decent) and from which

he would most zealously exclude every lady for whom he had the least respect. In over a quarter of a century's connection with secret orders I have never seen a single "good time" which was due to the lodge in any possible way.

The Pecuniary Benefits.

We have now reached the only pretence to a "rock foundation" for the existence of secret orders. Careful examination will show this seeming rock to be made of moistened sand, incapable of bearing the weight of the investigation. The pecuniary benefits arising from even these orders which make insurance, etc., a specialty, are largely fictitious.

It is to be borne in mind that pecuniary benefits do not belong to all secret orders. Some are not benevolent in their aims. Some never vote money for the support of the widowed and orphaned unless asked to do so. It is also to be borne in mind, as is evidenced by the within history of many insurance orders as well as by constantly occurring trials in our courts, that most benefit orders will readily avail themselves of any possible technicality or loophole by which to escape payment. Times without number does it happen that those who most need assistance are left to struggle without it. I refer to the hundreds of persons, once members of an order, who through poverty, sickness, hard times, neglect or some other almost unavoidable cause have been compelled to fall behind in dues. Death has come to the wage-earner and the hundreds of dollars paid in and so hardly spared, have been sunk beyond sight or recovery. The fact of the matter is this: The wealthier members who least need pecuniary help, being able to keep up their payments, receive benefits while the poorer, unable to keep up their dues, receive nothing and lose all which has been put in. The history of numbers of "Mutual Benefit Orders" has been a history of thousands of dollars paid out by the older members and not one dollar ever received, for example: the Iron Hall, Chosen Friends, United Friends and many more. What has happened to many must sooner or later happen to all.

It is also to be remembered that these most benevolent orders, at the beginning of their most unselfish benevolence care-fully exclude all who are likely to need

help. The very ones most in need are shut out and the ones least expected to need help are "taken in."

It may not be forgotten that a very large percentage of the moneys received is expended, of course, for the "good of the order" in the salaries of paid officials, office rents, banquets to the supreme officers, railroad fares, hotel bills, etc. Could some of the lower grade members see the luxurious "bills of fare" placed before these self-sacrificing officials at such banquets their faith in benevolent orders would be tremendously discounted.

All these facts help to exhaust the treasury, making constantly increasing assessments necessary and contributing evidence upon evidence to show the fiction of much of this benevolence. Turn now from these few "holes in the lodge pocket-book" through which so much money passes, to the actual profit and loss account of the individual member and it will be at once seen that lodge benevolence, at best, is little better than a humbug. Let any man who has been a member of a secret benevolent order for 25 years (few are as long lived) add up all he has paid for amusement, dues, chip-pings in, spreads, excursions, special collections, railroad and other expenses and he will find he has been paying a very large price for "his whistle." It is also to be remembered that there is not the least need for secrecy in any benevolent order. All the advantages claimed for so-called benevolent orders, possible and impossible, could be provided just as well without the secrecy as with it. It is not the insurance I oppose, but the unnecessary secrecy and nonsense connected with the whole thing.

Fraternal Benefits.

Were it true that every member of fraternal orders was worthy of help as the average man or woman—were it true that any possible initiatory ceremony could better qualify a man to expect help or to merit it—were it true that ability to prove one's self in "good and regular standing" was proof positive of actual membership—were it true that this claimed fraternity actually existed there might be something to be said in favor of secret orders. But as matters stand, none of these supposed facts are true.

Many years ago I landed in New York from a far distant southern land. The morning I landed I knew but one person in the United States and he in Illinois; within a few hours I found a number of good friends who received me into their families and into their homes. No mystic grip, no password, no token of any secret brotherhood was asked or given. The brotherhood of Jesus Christ, this only, was the tie which introduced me to friends.

I believe it is very much easier to sham membership (unless in the higher degrees, taken one or few at a time) in a secret order than to very long sustain the appearance of Christian life. Ability to prove one's self a member is no guarantee, nowadays, of one's ever having been initiated. Very few members are posted in the lodge work. I have, myself, visited lodges, been examined and rejected by the lodge officials (because they did not know the unwritten work of the order as well as I did), and, at the same time been examined by members of higher rank who happened to be present and more than welcomed as befitted my rank, after they reported me. In these cases the trouble was ignorance. In other cases I have been admitted into lodges with no examination whatever, simply my own word. In the first case ignorance denied me the privileges of fraternity to which I was entitled; in those of the second case anyone who had glanced over any of the so-called manuals could have passed in without question. Membership in the secret lodge (of course there are exceptions but not more than in the case of the exposure of frauds in religious life) does not prevent imposture; the many manuals published will post anyone sufficiently to enable him to enter almost any ordinary lodge.

Conclusion.

The statement will be made by some: "I am a Christian, perhaps a minister of the Gospel, yet I have never seen any harm in the secret orders of which I am a member." Will you, my dear brother or sister in Christ, bear with me as I suggest the possible reason? You have never made that complete surrender which makes it possible for the Holy One to reveal his will. But you reply: "I am sure I have, as far as I know, surrendered

myself to his will." Suffer one more word: If you do not see any harm in belonging to secret societies which do not allow the recognition of that Holy Name by which you are called, it is not possible that you have made that surrender which must be made if you would be led by the Spirit in all things. It is impossible for any man to be in fellowship with Jesus Christ, and at the same time, in fellowship with any order which requires unchristian oaths and, as in some instances, recognition of the Koran as equal with the Bible, also what is virtually non-recognition of Jesus Christ.

In the deeper depths of Christian experience, and here only, are to be found answers to many questions pertaining to scores of practices too generally sanctioned by those who profess to be followers of the Lord Christ. As long as you stay outside the sphere of such life you will not be likely to know that measure of TRUTH which will set you free. Do not understand me to say that all who come out of secret orders possess this deeper life, the contrary is too true. Among those who have come out (unless as the result of obedience to Christ), are to be found as many wholly destitute of this life as in the outside world. What I do say is this: Possession of the deeper life will necessitate "coming out and being separate" not only from secret orders but also from many other things, such as tobacco, intoxicants, card playing, dancing, theater going, narcotics of all kinds, slander, unforgiveness, unclean thoughts, etc.

Ignorance of evil is often due to unwillingness to have the truth revealed. The Holy Spirit will not, because He cannot, make known the deeper things of God to those who will not will to receive and profit by them. He sees that such unwillingness wills NOT to be taught. Had I read the words herein written Aug. 1, 1897, I am sure I should have said what it is possible you are saying: "Here's another lot of nonsense written by one of those stupid anti-secret society cranks." I thought just as you do. I was as you are. I was as much opposed to anti-secret society men and women (some of them could tell how courteously (?) I had received them in days gone past) as are any who read these pages. For many,

many years my heart earnestly longed for a deeper life, but, it was not until I told the Lord that I would come out and leave these orders forever that any measure of unusual blessing ever found its way to enter my soul.

If you resolve to remain unwilling to leave secret orders which are, as you know if you will but think for yourself, built upon the foundations just named, you make it impossible for God to reveal himself to you as he would do. Do you think it worth while to lose a single Divine revelation for the sake of all the secret orders in existence? Let your answer to this question be the revelation to you of your duty.

KANSAS MASONIC CORRESPONDENCE

An advance copy of Brother John G. Postlethwaite's report on correspondence to the Grand Lodge of Freemasons in Kansas, for 1898, is at hand, and thanks for same are here expressed. He explains that in preparing the report it was his desire "to submit such information as would be most desirable to the craft."

He suggests that "Masonry might be honored by not only dispensing with Masonic emblems on hall tickets but by discarding tickets, ball and all. Entertainments outside the lodge room should not be styled 'Masonic.' If Masonic in character they should not indulge in anything 'offensive' to any member. The same in regard to Masonic banquets."

He infers that some of the California brethren are in the habit of going to church as a lodge, and he says: "If they can agree as to the particular church, this is good practice, and will be conducive to their moral and spiritual welfare. If they go for the express purpose of worship, regalia will not be needed."

—Voice of Masonry.

Aren't suggestions to dispense with regalia and balls rather un-Masonic?

"Do you know your orders, sentry?" a not over-bright Irish soldier on guard duty was asked. "Yes, sir," was the reply. "Know the points of the compass?" continued the officer. "Yes, sir." "If you face the rising sun, your left hand would be on the north of you and your right hand to the south of you. What would be behind you?" "Me knapsack, sir."

Contributions.

REPLY TO DR. FOSTER.

Northwood, Iowa, Oct. 4, 1901.
Editor Cynosure:

I have no desire to enter into any dispute with any of your correspondents, but the October number of Cynosure contains some statements that I cannot endorse, and I ask for a few lines to make corrections.

In the article of Rev. J. M. Foster we read: "We must incorporate Christian instruction in our public school system." This statement is just as unbiblical as it is un-American.

Church and state are two distinct kingdoms, and must not in any way be mixed together. The church takes care of my spiritual welfare, and the state takes care of my temporal welfare. The church is guided by the word of God, while the state is guided by reason.

It is wrong when the church tries to meddle with the affairs of the state, and it is also wrong when the state tries to meddle with the affairs of the church.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," is the divine injunction.

Incorporating Christian instruction in the public school would be to mix up two institutions which God wants to be separate.

We are grateful to the fathers of this republic that they wisely left out religious instruction in the public school. It is the only way in which the public school system could be carried out. Christian instruction incorporated in the public school would bring confusion immediately. Every denomination would demand that their creed and confession be taught. The Catholic would not want anything else but Catholic doctrine propagated. The Lutherans would demand that their faith be recognized. And so on. Every denomination would demand recognition. Some one might say: Let the majority take charge of the religious instruction. This would be the Catholic Church. This church would gladly take charge of all the public schools in the

land. But Protestants would not send their children to such a school. It is evident that it is impossible to incorporate Christian instruction in the public school.

But it is possible for the church of God to take hold of this matter, and educate the young people in the fear of the Lord. In order to do this, the church ought not to be satisfied with Sunday schools, but the church ought to establish parochial schools where the children could be taught "that right is right because God commands it and that wrong is wrong because God forbids it." This is done by many of the Lutheran congregations. Religious and Christian instruction is incorporated in the school nine or ten months of the year, and it works like a charm.

Let the public school belong to the state without any religion, but let the church conduct the religious schools. This is biblical and American.

O. T. Lee.

A SON IMPEACHES HIS FATHER'S VERACITY.

A recent issue of the Tyler contains a creditable statement of the murder of Capt. William Morgan in 1826, written by William L. Stone of Mt. Vernon. Most of the statements in this article can readily be substantiated, but the writer has fallen into one important error. When he says, "It would be in the highest degree unfair to ascribe to the Masonic fraternity, as a body, any complicity in this deed," etc., he departs from the truth as it was thoroughly established by a most thorough investigation by his honored father and published in his letters addressed to President J. Q. Adams.

After presenting the evidence in a volume of 160 pages, he summarizes the case in thirteen brief statements. I quote from number 3 of this epitome. "The garments of Masonry are stained with blood. An American citizen has been sacrificed upon its altar for no breach of the civil laws of the land, but only for the violation of his Masonic obligation." No. 6, "The Institution cannot vindicate itself from the stigma of this outrage. On the contrary, by the course they have taken since it was perpetrated, both the Grand Lodge and the Grand Chapter

have, in fact, assumed the responsibility of the transaction."

Before writing further on this subject Mr. Stone would do well to consult the record made by his father, who was a member of the Grand Lodge and Grand Chapter of New York. In his twenty-first letter he records an appropriation of \$1,000 by the Grand Chapter to aid in protecting those engaged in kidnapping and murdering Capt. Morgan. In the twenty-fifth letter he writes his surprise at what he witnessed in the Grand Lodge: "I was not even yet prepared to witness an open and unblushing grant of money by the Grand Lodge to one of the most active conspirators." He concludes, "Under these circumstances, when I saw the appropriation made, my course was taken. I have never crossed the threshold of a lodge-room since." Is it "Honoring thy father" thus to impeach his solemn testimony by publishing as a fact what, if true, would brand him as a liar, when he is not here to vindicate his honor?

"Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."—Ex. 20: 12. James P. Stoddard.

ADDRESS AT HARRISBURG, PA.

Do We Need Education Regarding the Lodge?

BY REV. J. R. WYLIE, COLLEGE SPRINGS, IOWA.

We might ask: Do we need education with regard to anything? All must answer, Yes.

Is there anything that concerns our race that is not a matter of education to someone? All must answer, No. All lodges, especially Masonry, profess to be educational institutions.

Who should be educated with regard to the lodge? Now we reach a difference of opinion. Some say: "Only those who are in the lodge or who have at least given their word of honor that they intend to join." Others say: "All education is a matter for everyone, or at least for everyone who is likely to be affected by it."

All know that the effect of the lodge is not and cannot be confined with-

in the lodge. All know again that the American idea of education is that everyone should gain all the knowledge he can about everything, especially about those things that affect his interests. All know again that we live in an age when men are pushing their investigations boldly into every sphere of knowledge. There is nothing too sacred for them, neither mystery, religion, the church, the Word of God, or even God Himself; and these investigators are applauded especially by lodge men. Yet these same lodge men say: "You must not investigate the lodge, it is too sacred a thing." Is it possible that this institution of man, or it may be of the gods—the old pagan gods—is more sacred than the infinite Jehovah, the maker of heaven and earth? The man who talks thus is hundreds of years behind the times. He is the true old foggy, or, rather, the old foggy-groggy of the musty, misty(ic) tie.

All must agree that the knowledge of the lodge is a matter that concerns all those who are affected by it, and hence it cannot be withheld from them.

Who Shall Educate With Regard to the Lodge?

Some say: "The lodge only." Others say: "No, the lodge is blind to its own character." Let us take this stand, where we all ought to agree; let the man teach who knows the truth, and is willing to tell it. This is the stand we take in other matters. It is the only common-sense stand. We live in an age of which Christ Himself has said: "There is nothing hidden that shall not be revealed." It is useless for the lodge to play ostrich, and bury its head in the sands of its own imagination, when the whole carcass, both inside and out, is fully seen and known. The spirit of the age is compelling the lodge to take its stand with everything human and divine while the light is turned on.

What do we need to know about the lodge? We need to know many things. Many more things than I will discuss in this brief hour. Many more things than will be discussed during the time of this convention. We will at this hour try to discuss only three of what we consider the most important things connected with the lodge system. They are very simple things, often overlooked, and yet

always settle forever the lodge question in the mind of every thinking Christian man.

We need to know that the lodge does not produce Christian character. We believe that the lodge to-day is dependent for its support almost entirely on professed Christians. Take the professed Christian members, with their character, money and energy out of the lodge, and it will fall. In other words, divorce the church from the lodge, take the padlocks off the Christian minister's mouths, and the days of the lodge are numbered. The church is mainly to blame for this, as for every other evil to-day. But you say: "How is this to be done?" We answer: "By persistent proclamation of a few simple, undeniable facts." And the first is: The lodge does not produce Christian character. We do not wait to argue in favor of this statement, for it is undeniable. We have failed to meet anyone from Kansas to New York who would deny it.

The Lodge Did Not Produce Christian Character.

Did you ever notice how little arguing Christ did, or even His apostles? He simply stated undeniable facts, which neither Pharisee, Sadducee, nor Herodian could answer, and they were vanquished. We want to do the same. All professed Christians profess to believe that what this world needs is Christian character, and all men know that the lodge does not produce Christian character. Notice we do not say there is no Christian character in a lodge man. Christians have permitted themselves to be deceived into lodge membership. What we do say is that the lodge does not produce Christian character, and every man in the lodge and out of it knows this the moment he stops to think. Lodge men have said to me: "Why, we do not pretend to produce Christian character." I simply said: "I know it." Others have said: "We produce as much Christian character as the Democratic or Republican parties." And I said: "Yes." The fact remains, the lodge does not produce Christian character. And another fact is, that the institution that does not produce Christian character has no right to live. God has said that even the nation and kingdom that will not serve the Christian church shall perish (Is. 60: 12).

Christian Relationships Are Not Established.

We need to know that the lodge does not establish Christian relationships among men. This, again, is a simple, undeniable fact. No one denies it. Some who have never thought about it are in doubt at first, but a little thought settles the matter. The fact is, the relationship of the lodge is not Christian relationship in any sense of the term. The founders of lodges have never thought of Christian relationship in founding their lodges. The only question that can arise here is: "Are no other relationships needed or allowed?" The devil and his followers will say, Yes. But our appeal is to Christians. The moment that you admit that the Christian system does not provide for all the needs of the race, you have surrendered your Christianity. "Christ is all in all." I have heard professed Christian ministers plead for the poor man's club. It was done in Baltimore last month. But it was shown most conclusively that what the poor man needed was the improvement of his home. And when the poor man's home is made what it must be made to save our country from destruction, then the poor man's club could not exist. Every thinking Christian knows that Christian relationships cover all our needs, and all know that the lodge relationship is not Christian relationship.

Is Not the Christian Religion.

We need to know that the religion of the lodge is not the Christian religion. Another simple, undeniable fact. I have met no man who was willing to deny this fact. Some lodges claim to practice Christian worship, but it is easily shown that Christian worship is not to be thought of amid such surroundings. All lodges take in men who are not Christians, and all reject men who are Christians. They do not teach Christian life and practice. The center and soul of Christianity is salvation from sin by Jesus Christ, and regeneration by the Holy Spirit. There is no lodge which teaches these truths, and without them Christian worship is a farce. When the lodge quotes from the Bible it is blasphemy, for it is using it in a way and for a purpose which God never designed, and hence in vain. The Bible is not written

for the lodge, but for the church, family and state. But most lodges worship only a deistical god, which is idolatry. The religion of the lodge in its highest form is deism, and in its lowest form paganism. In other words, it is the religion of the heathen. It is idolatry in heart, if not in form. It is that which God hates and the Bible condemns above all. Yet, it is the father of all sins, for all sins that we know or have ever heard of, were once a form of worship of some deistical god. One thing is certain: all departing from the true God, the Christian's God and the true Christian religion, is idolatry, heathenism, paganism, against which the Word of God was written. What is not Christianity is deism, paganism, heathenism. All are agreed that the religion of the lodge is not Christianity. Hence it must be that something else, that which has been a curse in all time to all nations.

We have this strange phenomena to-day. We are spending millions abroad to convert the heathen from their deism and paganism, and we are spending millions at home to establish deism and paganism in our lodges. "What shall the harvest be?" God only knows the doom which awaits us unless we repent. Our crying need to-day is Christian character, Christian relationships and Christian religion. The lodge does not produce them. They are not to be found there. "He that is not for me is against me." That which is not of Christ in character, relationships and religion, is of the devil. "For the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil" (I. John 3. 8).

"How far is it to Clyde?" asked a weary-looking tramp on the towpath of an urchin. "Nine miles," replied the lad.

"Nine miles yet?" exclaimed the footman. "Are you sure?" "Well," said the sympathetic youth, "seeing you are pretty tired, I will call it seven."

Though men be simple, yet the word they deliver is mighty; though they be mortal, the word of the Lord endureth forever.

—Jewet.

GOD'S METHOD.

No argument is needed to prove that lodges worship. The secret order of railroad conductors even have an altar standing in the center of their hall; and altars mean religion.

The methods of opposition to these strange altars vary. The most common method by pulpit and press has been universal silence, the boon which evil spirits asked, but which Christ did not grant. The sage, John Quincy Adams, sixty years ago condemned this method, and the ignorance which it produced, in the sharp words, "An ignorance which they are careful to preserve."

The next method adopted by our clergymen has been to refrain from joining secret lodges, and to condemn them in words while permitting them and so sheltering them in their communions. But this is not God's method. Had he permitted false worship to mingle with the true, the Hebrew polity would have been broken down centuries before the Savior was born—and for this plain reason: that without a mediator and access to God through him, no God is left to mortals but the "god of this world," for the finite cannot apprehend the infinite. Hence, if God had allowed idolatry and tolerated idolaters among his chosen people, they would have had no religion but that of Cain, which had neither Messiah nor "faith."

Look at the fidelity and severity, terrible to the transgressors, with which Moses enforces this one grand, fundamental principle. At Sinai he executed three thousand Israelites at one time, for adding a heathen ritual to an orthodox creed, attempting to worship the God who brought them from Egypt, by a calf, the symbol of the Egyptian religion; and he enacted this terrible necessity into a law (Deut. 13: 6-9).

But Christ has come. And we are not now "under law, but under grace," though our weapons are mighty through God. We are to conquer, not by bloody executions, but "by the blood of the Lamb and the word of our testimony."

This we cannot do if we are silent, or if we compromise our principles by receiving to our Christian fellowship those who practice these iniquities. We must

have no fellowship with the unfruitful works of darkness. False worship is as fatal now as it was then.

WHEREIN MASONRY IS ANTI-CHRISTIAN.

BY HON. J. J. BRUCE.

Masonry, in a spirit of accommodation to Jew and Mohammedan, admits to its fold on the declaration of the candidate that he believes in God. The question asked the candidate on this matter is: "Do you believe in a Supreme Being, the Creator and Governor of the universe?" The answer, "I do," is all that is required in this line. James 2: 19 reads: "Thou believest that there is one God; thou doest well; the devils also believe and tremble." It requires more than a belief, or faith in one God, to save the sinner. The mere neglect to confess Christ constitutes the one guilty of neglect, anti-Christ. In the rule given for trying or testing the spirit which would impress us, we have these words: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ whereof ye have heard that it should come; and even now is already in the world" (I. John 4: part of 3-4.) II. John reads: "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ." It is plain that it is not a want of belief in Christ which makes a person anti-Christ, but a failure to confess him. Paul emphasizes this more fully in Romans 10: 8, 9, 10:

8. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

This we find was the method of making the Ethiopian eunuch a church member. Philip preaches Christ and the eunuch desires baptism. "Philip said:

'If thou believest with all thine heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.'" Acts 8 gives the circumstances. The answer of the eunuch was a good confession.

Many a pretended Christian rests satisfied with the devils' belief in one God, but fails to confess Christ before men; hence, such Christ will not confess before the angels of God (Luke 12: 8). To say that a man can be joined to a wife and take a notion to be joined to some other man's wife on or before a certain stage of the union would be virtuous, would be no more absurdly wrong than to say that a believer might confess Christ in the prayer or class meeting, pulpit or pew, and fail to confess him at other changes of the moon. "Ye cannot serve God and mammon" (Luke 21: 13).

CZOLGOSZ'S TRIAL.

THE REV. J. M. FOSTER, BOSTON.

The assassin of President McKinley was put on trial Monday morning, Sept. 23. After a little more than eight hours' judicial procedure he was found guilty of murder in the first degree. On Thursday he was sentenced to be executed one month hence. This is a spectacle to the world and to angels and to men.

The Majesty of the Law Has Been Vindicated.

Our beloved President was struck down by a man belonging to the lowest type of humanity, one who does not believe in God, or civil government, or the church of God, or the marriage relation. And yet he receives a fair trial, defended by able counsel. His attorneys received many letters condemning them for defending such a wretch. But Judge Lewis, in his plea before the jury, properly said: "Those who would take this man out and execute him by mob or lynch law are a greater danger to society than these anarchists whom Czolgosz represents."

That speech was perfectly in place. It will be printed in every daily paper and read by every reader in all the land, and all the world. It pointed out the only ground of perfect safety. As Burke said once in the British Parliament: "Except you guard the rights of the humblest serf

that walks your shores you cannot preserve the rights of England's proudest peer," a sentence that always thrills me when I read it. The handwriting is upon our walls: "Except you guard the rights of our colored citizens in the South you cannot long preserve the rights of our millionaires in the North."

Swift Justice Teaches Anarchists a Needed Lesson.

District Attorney Penney emphasized the fact before the jury that a speedy conviction would awaken awe in the ranks of anarchy. But I wish to say here that as long as secret, oath-bound lodges are chartered by our government, we cannot stamp out anarchism. There is no principle of justice that will justify the government invading and inspecting the lodges of the anarchists that would not require the same invasion and inspection of the Masonic lodge.

Lincoln said in Philadelphia in 1861: "What is wrong in Massachusetts is not right in South Carolina. If slavery is morally wrong in the North, it cannot be right in the South."

If the Anarchist lodges are wrong the Masonic lodge cannot be right. The same justice that sweeps away the former will not allow the latter to escape.

Booker T. Washington asks: "Is it surprising that when 2,516 colored citizens were murdered in the South during the last sixteen years, and no move was made by the government at Washington to protect them, that President McKinley was shot? A postmaster was murdered in the South because he was black, and no protest was made by President McKinley. Will not God do right?"

We Need the Protection of the King of Kings.

No human power can protect a President from the unexpected attack of an assassin. Human life is only safe when the Spirit of the Prince of the Kings of the earth prevails. "He removes kings and sets up kings." We must make a national league with Him. "Kiss the Son, lest He be angry and ye perish from the way when His wrath is kindled but a little." "Serve the Lord in fear." But his favor is conditioned upon righteousness in high places as well as low, and upon defending the poor and fatherless, black or white, as well as the rich and powerful.

Editorial.

CHRISTIAN CYNOSURE.

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IS LIFE INSURANCE INCONSISTENT WITH SCRIPTURAL TEACHINGS?

O. M. Carter discusses the above question in three issues of the Friend and Guide, taking of course the negative position. As a deputy of the E. F. U. he encounters such an objection and believes the objectors honest. Many of them make no provision for their families except during their own lives. Of course, if it is wrong to deposit in savings banks, it is wrong to insure. If a man cannot properly leave a home to his family he cannot properly leave means to provide or support a home. If all provision for others who survive is wrong, and only provision for others during contemporaneous life is allowable, then insurance is included among things that are not to be allowed. We forbear quoting the Bible promises which the objectors twist into prohibitions, and thus make their excuse for neglecting to insure.

The same deputy encounters wives who hinder their husbands from insuring "on the ground that the money so secured would be blood money."

Yet the same women are willing to accept the proceeds of all other investments or deposits made by their husbands.

Life insurance is based on the principle

of holding all in common. A purely business method, it is not to be compared with the holding of all property in common and the distribution to each in the early church, yet the fundamental business principle, regarded merely as such, is much the same.

All give gradually into a common fund, so that when each encounters the emergency that death creates he may be tided over. That is about all there is in life insurance, and when tested by Scripture, it seems not less, but more justified, though as mere business it has clear justification.

Of course we refer only to real insurance, retaining the right to condemn much that assumes the name. The objection that Mr. Carter encounters is not quite new, and seems to be based on faulty reasons. Not the least serious may be a wresting of Scripture, which to us seems apparent. Of course there is no direct reference to modern insurance in the Bible, but if Scripture for or against it in spirit is cited it should be treated reverently and honestly and not twisted out of its meaning.

LIFE INSURANCE AND SCRIPTURE.

The second part of the discussion of the question, "Is Life Insurance Inconsistent with Scriptural Teachings?" occupied more than three columns of the "Friend and Guide" for June, 1900. The paper proposes to use as a Scriptural example "the first life insurance company the world ever saw." This proves to be the Egyptian government about the time of the famine, which Joseph foretold and provided for.

The argument seems far fetched and hardly worth the extended treatment given. In fact, its legitimacy is not clearly assured. A person inclined to answer the question in the affirmative would probably find little to change his mind in the story of Joseph and Pharaoh.

Near the close of the article comes a scant quarter of a column that bears on life insurance. It describes the scheme of extended insurance adapted to the assessment plan. This is an old line scheme and not to be recommended for general use, even under the old line form. Still

more dangerous does it become when transferred and combined with assessment insurance.

As set forth here, the scheme is to pay the insurance as a sort of endowment pension. You insure for \$1,000, and all the way to the age of 70 that is your death claim. At 70 your contract stands at \$700 for a life claim. To this are added all assessments you have paid in. Suppose these bring it up again to \$1,000. Then you receive every six months \$50 until you are 80 years old. The prospect of a pension of \$100 a year for ten years is attractive.

Mr. Carter has carried a \$3,000 policy of the E. F. Union thirty-three months for \$33 dollars. His pension would be \$300 a year for ten years in case his payments made the life rate at 70 just equal to the death rate. It would be \$2,100 with all he had paid added.

Now suppose we drop the death claim, and, retaining the life claim, change this plan from life insurance to savings bank form. You deposit in the savings bank until you are 70 years old. Then the bank takes all you have deposited and adds to the whole amount \$700, bringing \$300, deposited at various times, up to \$1,000.

The interest on \$300 would not be \$700, and, besides, part of the \$300 has been on interest but a short time. Your \$300 and its interest are accounted for, but where does the bank get the rest of the \$1,000 for you?

If the agent smilingly answers that the bank has so many patrons that out of their numerous deposits they can easily pay you, the next question is, out of what will it also pay them? The more patrons the bank has the more it must pay.

The next answer may be that in life insurance it is different. Is the difference such as to enable a concern to hand back all that is handed in, and add \$700 if the one who is paid is 70 years old, and pay just as much at death if one fails to reach 70?

If he dies at 40, forthwith the union pays \$1,000. If he lives till 70 the union pays \$1,000 in six months installments. At 70 he has paid in, say, \$300; at 40 much less. Where does the rest of either thousand come from?

While we do not think that Scripture is against life insurance, we are sure that

this scheme is "inconsistent with Scripture teachings."

COBBLESTONE FOUNDATION.

For the man of 38 or 40 years of age it cost just two dollars to carry a thousand-dollar policy for the last six months in the Equitable Fraternal Union.—The Friend, organ of E. F. U.

It might happen that in a certain half year only two dollars would be paid by each member, but one-half year no more makes an average lifetime than one swallow makes a summer. Life insurance tables cannot be deduced from six months' experience. Business probabilities and life expectation are based on broader foundations.

The fact is that the net cost of insurance is inseparably connected with vital statistics, which are not necessarily associated with insurance. Government reports show the death rate of a population without reference to its being insured or uninsured; and the actual death records of life insurance as a whole, and in all forms, do the same. It is not a matter affected by financial methods and schemes. Even the best sanitary regulations and medical practice affect it only in a limited degree. The question is a simple one, and is merely this: How many people in a thousand, or ten thousand, or a million, die within a given period of sufficient length to show the average death rate? It can be stated the other way. Of each 10,000 people living now, how many can reasonably be expected to be living ten years from now? The point of the question is: At what average rate do people die?

Now it is obvious that the E. F. U. can no more affect the undertakers' records, or the town clerk's than any other mere business association. A life insurance company no more affects the number of deaths than a grocery store.

It is the average death rate that makes the average rate of payment for policies. If ten men die in a year ten policies are settled. Here is the "cost," and here no company can have much advantage of another, for neither can save its patrons from dying. So many men in a thousand will be almost sure to die within a certain extended period, and any company, or-

der or society that has carried them has their insurance to pay. This determines what it "costs to carry" them, and it is of no use to say that somewhere within ten or twenty years there was one half year in which the society sent out only a few calls for money. Nothing can be built in the way of proof or prognostication on so slight a foundation as that. Life insurance is business, and it is foolish to examine it in other than a business way.

FRATERNAL INSURANCE.

The Friend and Guide, official organ of the E. F. U., copies from the Guardian an article which refers to a statement made by an exchange to the effect that, as a factor in life insurance, fraternalism has come to an end. Like both the fraternal organs in which this article has appeared, we believe this assertion is unfounded. Statistics alone would show that thousands of patrons still cling to this comparatively weak support.

It is true that non-fraternal insurance of similar type has largely retired from the market, leaving the field to regular and substantial insurance commonly designated "old line." This is partly due sound legislation. The Guardian offers as one reason why that which is under cover of orders will not soon disappear: "It will never be attacked in our legislative halls with temerity or success." In other words, secret orders can control legislation to such a degree as to prevent sound insurance legislation.

Another reason why fraternal insurance will continue a good while yet, is, perhaps, well urged when the Guardian says: "It is the fashion, we believe, to speak of fraternalism as having nothing behind it but the insurance purpose, and as therefore being ultimately amenable wholly to business laws and business conditions. Herein its opponents reckon wrongly. There are so-called fraternities that are simply business organizations in disguise. In all fraternities there is more of the business spirit than their most ardent admirers are willing to admit; but in fraternalism as a whole there is something that is not cold-blooded business, and that something is, in part at least, the tie of the individual to the individual, the

feeling that each member is a real part of the whole and has a special interest in every other member.

"This is not as strong as many would have us believe, nor, on the other hand, is it as weak as some people flatter themselves that it is. The opponents of fraternalism may laugh at it; but it is real, it is human nature, and it will carry fraternalism a long way."

There is undoubtedly a vast amount of risky and disadvantageous insurance taken which would be avoided if it lacked this intrenchment and agency. Whether the advantages of good business can be judiciously risked or ignored in this way by half the patrons thus secured, is a serious question.

WOODMEN OF THE WORLD.

With the faith of genius and the convictions of a life study of insurance and life-long experience in fraternities, Joseph Cullen Root sought to create a system which should be as enduring as the old English societies and provide a sure, safe protection to the families and dependents of its deceased members at an expense permanently within the minimum cost, as reckoned from accurate mortuary tables and corroborated by reliable actuaries.

Calculating from ripe experience that Woodcraft could be perfected and spread beyond its heretofore contracted limits and become a national blessing, a convention was called by the founder of Woodcraft at Omaha in June, 1890, the general plan formulated and the Sovereign Camp, Woodmen of the World, instituted. The system was relieved of its crudities, equitable laws were adopted and many improvements upon the original craft were made. New features were added, chief of which was that of placing a \$100 monument at every grave, and later on an incontestable certificate was adopted protecting members from unintentional errors in their applications. An emergency fund, to limit the assessment to be called, has been provided for; thus giving the Order distinctively improved features, possessed by no other fraternal beneficiary order. On January 1, 1891, the Sovereign Camp secured its charter under the laws of the State of Nebraska. Which infringes upon the political or religious convictions of any man. The ritual is brief, dignified, impressive and pleasing. It teaches no abstract creed, dogma or philosophy, but exemplifies the beauty and grandeur of the voluntary association of good men for their advantages and improvement.

Only one degree, known as the Protection degree, is obligatory, and business is transacted in this degree. The additional degrees of Morning, Noon and Night are furnished to degree camps, which may be organized by members of the Order for the exemplification of more elaborate ritualism if desired.—From Official Circular, form 30.

It will be noted that the father of this order is the notorious J. C. Root, who is also the founder of the Modern Woodmen of America.

A TYPICAL KNIGHTS TEMPLAR.

A Member of the California Commandery,
No. 1.

The Louisville Courier sketches the life of one of the Sir Knights in attendance upon the twenty-eighth Triennial Conclave held in that city last August.

Col. J. H. Burns, California Commandery No. 1. Born in 1831. Made a Freemason in 1856, Royal Arch Mason in 1862, Knight Templar in 1875, member of the Mystic Shrine in 1896, of the Eastern Star in 1899. He has received special trophies and honors in connection with these orders, and is an enthusiastic member. More than twenty-five years a member of the Christian degree of Freemasonry, the Knights Templar, one may fairly test its pretensions by its earnest votaries. Honest and reliable, if one may judge from his own story, in his business, in personal habits he is loose, convivial, his only aim to eat, drink and be merry while life continues.

He hands out cards containing his name and address to all who allow him to entertain them. These cards are regulation playing cards, and he passes them out with jokes and suggestions as to the importance of having a good time in this present life for, he tells his hearers, the conditions of the next world are uncertain and the day of resurrection very indefinite. How different the advancing life of a real Christian. An horrible pit of miry clay is the natural destination of the average votary of a counterfeit religion.

"O my soul, come not thou into their secret unto their assembly, mine honor be not thou united."

HOW LODGES SUCCEED.

The secret of success is always an interesting object of inquiry, and no answer is more sought after than the inside opinion. One of this kind, relating to Odd Fellow lodges, is given by the Companion. It argues for relatively large attention to the entertainment feature, and declares that "The most successful lodges are those that have during the year a number of social events, beginning with a public installation, to be followed a month or two later by a progressive euchre party, and then a reception, and after that some time during the summer a picnic or excursion, and then, when the weather grows cooler, an entertainment of some sort to be followed by dancing."

It is a fortunate moral institution that can go dancing its way into success, and win by progressive euchre.

News of Our Work.

Notice the great Magazine offer in this number of the Cynosure.

Secretary Phillips' labors for the Association last month led him to make short trips into Illinois, Michigan, Wisconsin and Ohio.

OUR PRESIDENT AT VIOLA.

Viola, Ill., Oct. 11, 1901.

Mr. W. I. Phillips:

Dr. Blanchard gave us four excellent addresses on the lodge system:

- (1) The lodge in relation to the State;
- (2) In relation to the person and work of Jesus Christ;
- (3) In relation to the person and work of the Holy Spirit;
- (4) In relation to the Church.

To many the subject was presented in a way entirely new. The religious teaching of the lodge was to many a surprise. The religious class of people approved of what he said. Some opposition has been awakened. On the whole good has been done. Yours truly,

F. G. Morrow.

Mount Morris.

President Charles A. Blanchard lectured on the evils of secret societies Saturday evening and Sunday morning and afternoon, in Sprecher's Hall, but on Sunday evening in the College Chapel. The Chapel was completely filled. A number of the students attended and gave marked attention, as did the very large audience, to the address. President Blanchard's remarks will doubtless have a good effect on the students.

I think we will have to have such meetings each school year, as the young men are from many places here attending school, and they will carry the truth home with them. They were very much interested in President Blanchard's talks. The local papers gave very fair notices. Yours very truly,

George Windle.

Mt. Morris, Ill., Oct. 14, 1901.

President Blanchard gave three series of addresses in the College Chapel, Wheaton, on Oct. 20th. The last one was on the Modern Woodmen of America, and on the 27th of October he spoke twice in the Congregational Church of Glen Ellyn, Ill.

A NEW BOOK.

In the early part of this year Rev. I. G. Monson, of Kindred, N. D., wrote that while reading the Cynosure the suggestion came to him that we ought to have a hand-book on lodgeism that would, from a Christian standpoint, give a person in a concise manner the various phases of this subject.

President Blanchard has undertaken to write such a work, which is a good guarantee as to its value. It is expected to have it on the market by May 1, 1902. Mr. Horace A. Johnson, of Berkeley, Cal., is the first subscriber for a copy. The price will probably be one dollar.

Pat—If wan of us gets there late, and the other isn't there, how will he know if the other wan has been there and gone or if he didn't come yet? Mike—We'll aisily fix thot. If Oi get there furrust, I'll make a chalk-mark on the sidewalk; and, if you get there furrust, you'll rub it out.
—Exchange.

THE NEBRASKA JOINT DEBATE.

A Joint Debate Between Rev. O. T. Lee of Northwood, Iowa, and Rev. Overman of Kansas, at Goehner, Neb., Oct. 16, 1901, on the Question of Secret Societies.

Seward County, Nebraska, is largely represented by German Lutherans belonging to the Missouri Synod. These Lutherans have clashed with the secret societies that are springing up everywhere. These societies were surprised at this opposition and determined to challenge the churches to defend their position.

The churches gladly accepted the challenge, which resulted in a public debate that took place at Goehner, Neb., on Oct. 16, 1901. The day was an ideal Nebraska day, and a large gathering of people had crowded the M. E. Church.

The theme read: Resolved, That secret societies are detrimental to church, family and state.

The representative of the church opened the argument with a forty-five minutes' talk in which he proved that secret societies are more or less religious organizations; that they pretend to take care of not only the body, but also the soul. He also proved that they try to do this without the Savior, Jesus Christ. He showed that this is misleading the souls of men and leading them away from eternal happiness.

Next followed Rev. Overman, a Woodman and Workman organizer for the State of Kansas. He was to have one hour in which to rebutt the arguments of the affirmative.

The speaker was somewhat perplexed at the mode of procedure from the opposition. There was only one single argument advanced, he thought, and this was of such a character that the speaker concluded not to touch it.

He then went to work to show that business firms, marriages and every society was a secret society. He then asked triumphantly if all business firms and marriages were detrimental to churches. At this point he was cheered by his followers as having made a great hit.

He then went to work with tears in his eyes to picture the hardships of widows and children who were left destitute in

this world, and of course the wash-tub story was not forgotten.

Time was called. The affirmative had fifteen minutes to try and correct statements.

As to the term "secret societies," the affirmative showed that the term had passed in usage with a definite meaning. That the Cyclopedia of Fraternities knows of only 600 such societies, of which 350 still are alive in the United States.

The family question was then considered, the affirmative believing that the secrecy of the husband toward his wife was an injustice and a just source of jealousy.

The affirmative held that the husband had duties to his family in spending the evenings at home rather than in the lodge.

The affirmative also held that it was not an absolute necessity for a husband to prove his love to his family by being away and spending money for goats, sawmills, coffins, human skeletons, skulls and bones, chains, ropes, building costly edifices, renting lodge-rooms, and paying big salaries to officers.

The affirmative admitted that a few widows received large sums of money, for which little or nothing was paid.

But there were many families that had to contribute to these large sums. And many families had to rob themselves of the necessities of life in order to help pay these large sums. There are more women that wash to help pay assessments than those who never have any assessment to pay.

The negative demanded that we should go by the rule: "By the fruits ye shall know them."

The affirmative accepted this, and applied the rule to the "Ancient Order of Chosen Friends." That went bankrupt a year ago and cheated and defrauded 22,000 families of the money they had put into the order.

It was proven that all these fraternal orders are built upon such a foundation that they must all come down.

They are too cheap to last. They all expect to cheat and defraud a large majority of their members.

Time being called, it was decided that the debate be prolonged another half

hour. This time was used by both sides as best they could.

One incident in the debate being that the affirmative received an opportunity to give the M. W. of A. organizer some lessons in Woodmen ceremonies and of describing to him, to the amusement of the audience, the sawmill and goat acts.

A Freemason minister was present and after the debate came up to the table and told those around that they must not believe what was said about Freemasonry.

Mackey's Ritualist was handed him; he looked at it and said that that was not Masonry. Then the Ecce Oriens was handed him with the question if he knew what that was. He opened the book, and he smiled and said he knew that and could read that.

Your correspondent then read to him and the crowd around the Entered Apprentice oath and obligation. The Mason was horrified and cried out: "You have committed yourself," and left the room.

Seventeen ministers of the German Missouri Synod and one minister from the Norwegian Synod were present. We hope that the churches were strengthened in their position as to secret societies.

(Rev.) O. T. Lee.

Omaha, Oct. 18, 1901.

ON AN OHIO TRAIN.

Oct. 18, 1901.

Dear Cynosure: We are glad to report that we have enjoyed many evidences of the Divine favor during the month past.

The larger portion of our time has been given to work in this State. While we have not held the usual convention, we have been able to reach Conferences, Synods and Seminaries and lecture more than at other times. Our visits to Conferences of the Free Methodist Church, held at Alexandria, Va., and New Brighton, Pa., gave opportunity for the circulation of the literature supplied by the National Christian Association, and the accomplishment of much good in ways too numerous to mention here. These Conferences indicated that the churches were awake and pushing along reform as well as other lines.

The Pennsylvania friends seemed to

be making the most progress. The Conference was in one of the largest churches and its capacity was taxed to the utmost. Your agent was honored in giving the opening sermon to the large, attentive audience that gathered. Many were the "amens" and "God bless you's" we heard there. The points at which we touched in Pennsylvania were Scottdale, Greensburg, Altoona, McKee's Gap, Roaring Spring, Martinsburg, Pittsburg and Rochester. We found loving hearts and willing hands who endorsed the work by contribution or subscription as well as prayer and voice.

At Lambertsville, Martinsburg and Piney Point we spoke in the German Baptist Brethren and Mennonite Churches, to appreciative audiences. We were assured that there would be a good attendance from this section if the State Convention is held in Altoona. When passing Pittsburg we had the privilege of running out to Wilkinsburg just long enough to speak to the goodly number of consecrated ones meeting in the Presbyterian Church under the auspices of Hope Mission. In the testimonies that followed our presentation of truth, we observed clear, fervent, intelligent reasons given that carried conviction. Bro. Sandys, superintendent of the Hope Mission work, has recently taken a wife. Some say she is the best of the two. If so, there will be great results indeed in the future work of the Mission.

As the train ran into Columbus, Ohio, it seemed much like going home. It was there wife and I had our first home, and many were the friends we were compelled to leave in passing to the larger Eastern field. We found an enlargement in the attendance of students at the Capitol University. As we are always welcome, we seek to address the young men preparing for the ministry in this institution at least once every three years. There were nearly one hundred who joined our class this time. An hour was very profitably spent. The many questions asked by the young men gave evidence that they were not dull scholars, but thoroughly awake to the fact that one of the greatest of the devil's strongholds is to be found in the lodge system. We spent one Sabbath with our brother-in-law at Grove City, Ohio. Here we re-

sponded to the invitation of the M. E. pastor to preach to his people. We selected our text so we could naturally present truth concerning the lodge. This very naturally was not pleasing to lodge men present.

At Dayton, West Alexandria, Eaton and Springfield, Ohio, we found open doors for lectures which we hope to enter at no distant date. The next Ohio State Convention should probably be in this section. Where? Who gives the invitation?

In Logan County we were disappointed in not finding some of the "old stand-bys" at home. Those who were at home made us feel very welcome. We were glad to greet friends again whom we had not seen for twelve years and to learn that they were still contending for the faith. At Lima College we learned that the year opened with an enlarged attendance of students. President Long has succeeded in securing pledges to pay the \$27,000 indebtedness. Thanksgiving will be a great day there. Bluffton was the place providence indicated we should spend Sabbath. There is a new Mennonite College there, and many of that faith live in this vicinity. We spoke to a church full in the morning. In the afternoon we were taken into the country two miles and spoke to a school of some five hundred. There was a good attendance at the anti-secrecy lecture we delivered here Monday evening.

Some thirty new subscriptions to the Cynosure were taken at this point. At an auction we met quite a company of Odd Fellows. They had evidently been stirred on learning my mission. As I was canvassing a man for the Cynosure they gathered round and began an attack by making remarks intended to annoy. We paid no attention to them until we had secured the subscription desired. As we were leaving one of the number asked a question to which we replied. He made the common, foolish declaration that we did not know what we were talking about. Upon questioning him, he took the position that one could not know a thing unless he had seen it. But he did not know there was such a city as London, as he had never seen it, nor did he know that he had any brains, as he had never seen them. There was a general

fusillade of questions, declarations, denunciations, etc., mixed with profanity. We found it impossible to reason and, not wishing to waste our strength talking against windmills, we sought the next man to canvass. While thus engaged, an excited man came and interrupted, advising that we leave the place at once, as it was not safe to remain, he said. We saw no occasion for alarm and continued work as usual. Our reform is not new to Mennonite friends in this section. They have heard President Blanchard and my honored father lecture in other years.

The English district of the Joint Synod of Ohio Lutherans are in session at Fremont. We have been with them for the two past days. The secrecy question is before them. Synod has been asked to more clearly define its position on this question. A committee appointed by the Synod has prepared a paper, which it presents for adoption. From our observation of the paper and the discussion as it has proceeded thus far, we fail to see how it will give any special light. This paper states that all societies, whether secret or open, outside the jurisdiction of the church, that make religion an object, encroach upon the work the Lord has committed to His church, deny or compromise in whole or in part the truth revealed by God, and are under the ban of the church. As all secret societies do this, I suggested that the old form would be clearer and simpler. Just declare, "We are opposed to all secret societies." The chairman of the committee who prepared this paper said that the church must take up each lodge and decide whether it was sinful and its degree of sinfulness before excluding the members from the church. We should not wish to undertake such a task unless we had nothing else to do for a hundred years or so.

This church, as every other church declaring God's truth in opposition to the lodge, feels a tremendous pressure as its membership increases and God blesses its efforts. Its ministry does not want to compromise with the lodge evil, and if it does, it will be at first through a misunderstanding.

NO FINITE COURT CAN ABSOLUTELY DETERMINE THE RELATIVE SINFULNESS OF THE

THOUSAND AND ONE LODGES PRESENTING THEMSELVES FOR PUBLIC PATRONAGE. EVERY CHURCH THAT ATTEMPTS THIS IS IN DANGER OF BEING WRECKED ON LODGE ROCKS.

Contrary to the usual custom, your agent was voted five minutes to address the Synod during this discussion. Missionary and other discussions showed much progress and zeal. Our visit with the Ohio friends was, as always, pleasant and helpful.

Next month, D. V., we take up the New York State work. Shall the convention be in Brooklyn? Will friends who have requested me to lecture in their churches in New York and Jersey City, write me at once, addressing 910 Pennsylvania Avenue N. W., Washington, D. C., indicating the date after the middle of November that will suit them best. We will seek to accommodate ourselves to your pleasure. Shall there not be an advance all along the line?

W. B. Stoddard.

MATTOON BAPTIST ASSOCIATION.

It Decides to Investigate Secret Societies.

Strasburg, Ill., Oct. 18, 1901.

Mr. W. I. Phillips:

Dear Bro.: I was permitted to be at the Mattoon Baptist Association at Charleston, Ill. I was appointed a year ago to present the work of the National Christian Association, and as a result the following resolution was passed by the assembly:

"Whereas, Secret societies are a power for good or evil; therefore, be it

"Resolved, That we, as intelligent Christians and members of Mattoon Baptist Association, will carefully and prayerfully investigate secret societies, and see if they are worthy or not of our support."

I met quite a number of people who were opposed to secret societies, among whom were S. T. Reynolds, Arthur, Ill.; our moderator, Eld. T. D. Davis, Marshall, Ill.; our former Association Missionary, Deacon Herrin, Arthur, Ill.; S. C. Fulmer, of Indianapolis, Ind., District Missionary for Indiana and Southern Illinois, Home Mission department.

We had with us three prominent lodge men: Eld. G. D. Kent, Chaplain of the Odd Fellows' Old Folks' Home, Mattoon, Ill.; Eld. T. M. Griffith, ex-chaplain of Southern State Prison, Chester, Ill., present address Windsor, Ill.; Eld. Morgan Hand, Trilla, Ill., Lecturer for M. W. of A.

I find that most of our preachers are waking up, and I think it is time to "awake out of sleep," and serve God with the whole heart.

(Eld.) Thomas Inman.

NATIONAL CONGREGATION COUNCIL.

Dear Bro. Phillips:

A word respecting the National Council of Congregational Churches, now nearing its close in this city, may be of interest. It is, of course, a large and representative body, in which modern progressive ideas step boldly to the front. The trend of the movement seems strongly towards centralization, though the necessity or desire to recognize the local churches is yet quite apparent.

I made no attempt to bring our anti-secrecy work officially before the Council, knowing from past experience that such an attempt would be useless. Having ascertained what privileges I might exercise, I began my work, with Prize Essays, Danger Signals, Secret Disloyal Oaths, and a variety of tracts, which gave frequent opportunity for personal conference. Without exception I received courteous treatment from each of the leading members of the Council whom I approached, and in many instances most hearty approval and encouragement. There were some, of course, among the more youthful members, who pitied me for my gross ignorance as a "Cowan," and stoutly asserted their superior knowledge and wisdom. I have learned that when meeting a conceited specimen, of whom it is written, "There is more hope of a fool than of him," it is only profitable to spend time with him when you can give to "lookers on" an object lesson of his marvelous attainments in the astonishing lore and profound mysticism of his beloved courtesan and "Ape of the Bride of Christ."

The Secretary of the Y. M. C. A., though much occupied as chairman of an

important Council committee, gave time for a brief statement of our work, which he approves, and I left Joseph Cook's pamphlet in numbers to tell the story of "Disloyal Secret Oaths" to those who frequent the well-equipped apartments of the Portland Y. M. C. A. I had hoped, but failed, to meet Sheriff Pierson, but found at his mission a leader who deplores the great and growing evil of the lodge, and accepted literature for himself and Dr. Pierson, which he assured me would be carefully read and prized by the sheriff of Cumberland County.

To me it is still a mystery why so many good and able ministers, who see the evil and deplore the desolation wrought in our churches by the secret empire, but who nevertheless withhold their public testimony and virtually "put their light under a bushel," when they are directly enjoined to let it "shine," and so strenuously commanded to give the alarm when they see the enemy coming, under penalty of blood-guiltiness. Shall not God require this at the hand of his ministers!

James P. Stoddard.

Portland, Maine, Oct. 17, 1901.

THE CRAFT IN THE "STRIP."

Billings, O. T., Sept. 19, 1901.

Dear Editor:

The 16th day of September is a notable day with us here in the Strip, from the fact that the race for this new country was made on Sept. 16, 1893. This day is celebrated each returning year with appropriate exercises.

The Masons, Odd Fellows and K. of P. are jointly putting up a new building called "The Fraternal Home." They got things in shape for laying the corner-stone on Sept. 16th, and hence they took the matter in hand and proposed that there should be a joint celebration of the opening and of the laying of the corner-stone of the new building. I predicted that it would be 75 per cent secret society and 25 per cent for the opening; but I was disappointed in that the secret brethren took 95 per cent. In the four or five speeches made very slight mention was made of the opening, but much in glorification of "Fraternity." It was a plain steal.

Of course Masonry was to the front, as they were laying the corner-stone.

Reference was made to "Masonry being for the intellectual and moral advancement of this community, and the sacredness of the ceremonies of the laying of the corner-stone." The speaker said that "Masonry inspires men's hearts, enlightens men's minds and leads them to abhor vice. It is the immutable religion that God has implanted in the bosom of humanity. The Holy Scriptures is the great light in Masonry. It loosens bands and breaks oppression, a beacon light." How emphatically each one of these propositions can be negatived.

The Grand Master, who led in the exercises incident to the laying of the corner-stone, made a short address at the opening, in which he regaled us with those hoary fabrications concerning the origin of Freemasonry.

He spoke of Solomon as "our first Grand Master, and Masonry originating at the building of the temple." It is a wonder it does not burn a man's tongue to tell such falsehoods.

At the proper time they scattered corn (wheat), wine and oil on the stone, and then had a little gymnastic exercise, as other sun-worshippers.

This dish was set before us: "We have secrets which have never been found out, but these secrets are proper and are not repugnant to the laws of God or man. Illustrious men in all ages belong to us."

The stone has engraved on the side of it:

"Sept. 16, 1901.

A. F. A. M. A. L. 5901.

I. O. O. F. 1819.

K. P. P. P. 38."

Thus we, the dear people, were stuffed with secretism on our day. Truly and fraternally yours, Wm. C. Paden.

Excited Lady (at a seaside resort): "Why isn't something done for that ship in distress? Why don't some of you——" Lifesaver (hurriedly): "We've sent the crew a line to come ashore, mum." Excited lady: "Of all things! Were they waiting for a formal invitation?"

Hell is paved with good intentions.
—Luther.

Table Talk.

The "Pilgrim's Progress" has been translated for the benefit of the Esquimos, and the printers of the Oxford University Press have asked for higher rates. The following samples have been culled from the new volume: "Rauvengitisarmaritsainarnngnangigalloaruptalonet. Kujalijutiksakatsainaralloarpoguelle." And this is the book of which Macaulay said: "We have observed several pages that do not contain a single word of more than two syllables."

THE COMMERCIAL SCORED.

Disagreeable Passenger (to commercial traveler sitting by open window)—Excuse me, sir, but that open window is very annoying.

C. T. (pleasantly)—I'm sorry, but I'm afraid you'll have to grin and bear it.

D. P.—I wish you would close it, sir.

C. T.—Would like to accommodate you, but I can't.

D. P.—Do you refuse to close that window, sir?

C. T.—I certainly do.

D. P.—If you don't close it I will.

C. T.—I'll bet you won't.

D. P.—If I go over there I will.

C. T.—I'll give you odds you won't.

D. P.—I'll ask you once more, sir, will you close that window?

C. T.—No, sir; I will not.

D. P. (getting on his feet)—Then I will, sir.

C. T.—I would like to see you do it.

D. P. (placing his hands on the objectionable window)—I'll show you whether I will or not, sir.

C. T. (as disagreeable passenger tugs at window)—Why don't you close it?

D. P. (getting red in the face)—It appears to be stuck.

C. T.—Of course it is. I tried to close it before you came in.

And then the disagreeable passenger felt foolish and the other passengers chuckled audibly.

—Tit-Bits.

"MAMMA WILL."

When the new minister made his first pastoral call at the Fosdicks', he took little Anna up in his arms and tried to kiss her. But the child refused to be kissed; she struggled loose and ran off into the next room, where her mother was putting a few finishing touches to her adornment before going into the parlor to greet the clergyman. "Mamma," the little girl whispered, "the man in the parlor wanted me to kiss him." "Well," replied mamma, "why didn't you let him? I would if I were you." Thereupon little Anna ran back into the parlor, and the minister asked: "Well, little lady, won't you kiss me now?" "No, I won't," replied Anna promptly, "but mamma says she will."

—Harper's Bazaar.

It is reported that three newspaper men were initiated into Alma Lodge, in New York, on December 27. The membership of this lodge is largely made up of newspaper workers and the degree was conferred entirely by members of the staff of the New York Journal.

"Did you do nothing to resuscitate the body?" was recently asked of a witness at a coroner's inquest.

"Yes, sir; we searched the pockets," was the reply.

A wag who thought to have a joke at the expense of an Irish provision dealer said, "Can you supply me with a yard of pork?"

"Pat," said the dealer to his assistant, "give this gentleman three pig's feet."

A commercial traveler entered the hall of a hotel and, picking up a pen, proceeded to make several perpendicular lines upon the register, like capital I's with the shoulders cut off.

By this time the clerk was angry, and informed the stranger that the register was intended for signatures and must not be defaced in that manner.

"Oh, don't get angry about it," said the man with the pen.

He made a few horizontal dashes, and giving the register a twirl, showed the angry clerk that he had only been writing his name, which was H. H. HILL.

The devil came to search Christ; what will he do to us?

Crows are wise birds—they never do things without caws.

Guide (referring to Egyptian pyramids)—It took hundreds of years to build them.

O'Brien (the wealthy contractor)—Thin it wor a Gover'mint job—eh?

PROMISES SHOULD BE KEPT.

When Blucher, with his gallant Prussians, whose timely arrival at Waterloo prevented Napoleon from employing his reserves against Wellington's troops, had been for hours toiling across wet and spongy valleys toward the scene of action, the patient and weary troops became nearly exhausted. "We can go no farther," they frequently exclaimed. "We must," was Blucher's reply. "I have given Wellington my word, and you won't make me break it!"

—The Quiver.

A funny old man told this to me
(Tis a puzzle in punctuation, you see).
"I fell in a snowdrift in June," said he,
"I went to a ball game out in the sea
I saw a jellyfish float on a tree
I found some gum in a cup of tea
I stirred the milk with a big brass key
I opened the door on my bended knee,
I ask your pardon for this," said he,
"But 'tis true—when told as it ought to be."
—Selected.

A clergyman was dining in a hotel with some commercial travelers, who made jokes about him. He moved not a muscle of his face, and after dinner one of them approached him saying:

"How can you sit quietly and hear all that has been said, without uttering a rebuke?"

My dear sir," said the cleric, "I am chaplain to a lunatic asylum."
—Selected.

"But, father," remonstrated his daughter, "we must say something."

"If you can do nothing better," retorted Mr. Haynes, dryly, "get a pumpkin and roll it about. That will be at least an innocent diversion."

Not long afterward a conference of ministers met at his house. During the evening an earnest discussion on certain points of doctrine arose, and from the lofty pitch of some of the voices it seemed as if part of the disputants, at least, were in danger of losing their temper.

At that juncture Mr. Haynes' daughter quietly entered the room bearing a huge pumpkin. She put it down in front of her father, and said: "There, father, roll it about; roll it about."

Mr. Haynes was called upon for an explanation, and good humor was restored.

Youth's Companion.

Voices from the Lodge.

TWO-FOLD PROFICIENCY ESSENTIAL.

It is unquestionable that proficiency in each Masonic degree should be required of each advancing candidate, and, consequently, the brethren who advocate the thorough posting of all the craft should be encouraged and upheld.

Not only should the ritualistic questions and answers be taught, but their moral, religious and philosophical significance should be imparted. This is so because there is a why and wherefore for everything in Masonry, and because it is both a royal art and a profound science of symbolism and philosophy.

To merely memorize the questions and answers, known as the lectures, and recite them in open lodge, is not sufficient. They must be studied in the light of the past and the present, and in their moral, religious and philosophical significance, as only thus can their real meaning—their wisdom and beauty—be discerned, and then applied in the Master's service and work.

It is true that the ritualistic questions and answers, called the lectures and the catechism, are a part of the means of Masonic recognition, but their great use is that of marking and pointing the way of the search for greater light; that of revealing the wise and serious truths that make the craft better and happier, and that of aiding in fitting each of them for a place in the Celestial Lodge above, where the Grand Architect of the Universe forever presides.

It follows that Masonic proficiency is two-fold, namely, first, thorough knowledge of the Masonic lectures, and, second, mastery of the Masonic ethics.

These ethics embrace "all that virtue, honor and manhood can require;" also "all that ancient and modern wisdom can impart in regard to the great mysteries of God and immortality," and, therefore, they are an infallible guide to Masonic faith and practice.

Recognizing this fact, Brother Mackey says: "The symbolism of Masonry inculcates all

the duties which we owe to God as being His children, and to men as being their brethren."

Likewise seeing, Dr. Oliver says: "There is scarcely a point of duty or morality which man has been presumed to owe to God, his neighbor or himself, under the Patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untouched." He adds that, unitedly, the symbols form "a code of moral and theological philosophy," but Brother Mackey declares that the better expression would be, "a code of philosophical and theological ethics."

The above is from the Masonic Voice-Review, "the oldest Masonic publication in the world," and is worthy of attention. The claim is a large one, and we fail to see that it can be substantiated. Hence it seems to us that any man accepting it would be deceived.

It suggests that the charge that Freemasonry is an idolatrous religion may be substantiated.

HORSE PLAY.

Initiations that are accompanied by "horse play" may afford the spectators amusement, but they certainly are detrimental to the best interests of any organization. No candidate with a particle of self-respect will ever forget or forgive rough usage, and a majority of them will never again be seen at the meetings. But this is not all. It has happened more than once that men have been seriously injured by being handled roughly during an initiation ceremony in some organizations, and the lodge and the order have obtained unenviable notoriety by being called upon to defend suits for damages. It is time that all buffoonery was stopped. It detracts from the dignity of any ceremony, is childish and attended with danger, for the players of pranks upon candidates feel little or no personal responsibility and are inclined to become reckless.

It should be remembered that a candidate is powerless to defend himself, and that if he attempts to do so there is added danger that he may break an arm, or a leg, or injure himself seriously in some other way. Moreover, some men have weak hearts that are apt to fail them under a great nervous strain, and it is not improbable that a death might occur during an initiation ceremony that is not conducted according to the ritual.

Who has not seen candidates dripping with perspiration and trembling from head to foot when no liberties whatever were taken with them? Suppose these men were roughly han-

dled, what would be the result? Complete nervous prostration, undoubtedly, from which they might never entirely recover.

Degrees are intended to convey lessons and the makers of rituals have taken particular pains to exclude from them anything that might savor of the performance of the circus ring, yet the clown is often in evidence during an initiation ceremony.

Let us by all means respect the feelings of candidates and have a decent regard for our obligation to take part in no ceremony that is not sanctioned by the ritual.—Lodge organ.

But horse play is not the only dangerous thing in lodge initiations. "A death might occur" when the ritual was followed, and lodge accidents, fatal or otherwise, can be but doubtfully credited to variation from ritual.

TALK, BUT KEEP STILL (?)

By all means talk about the lodge and the advantage of joining it; write about it and send your effusions to the newspapers, concealing nothing that strangers might properly be told. Common sense will, of course, dictate that some things should not be made public, and what they are need puzzle no intelligent brother to determine. No one, for instance, will talk about the ritual, because, in the first place, it is manifestly improper to even hint anything about the initiation ceremonies, and secondly, very few persons would care especially to know anything about such matters. Neither would it be good policy to be too frank in speaking of the lodge, particularly if matters are not entirely harmonious, if the meetings are a little dull and not so well attended as you think they ought to be, if there is any past, present or prospective scandal—withhold from strangers a knowledge of all these matters, for it is no concern of theirs.

—Lodge Organ.

THE FREEMASON'S SEVEN BIBLES.

The seven "Bibles" of the world are, the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitaka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta and the Scriptures of the Christians.

The Koran is the most recent of the seven Bibles and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testament, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitaka of the Buddhist contain sublime moral and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth, or the warp which keeps the threads in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings cannot be traced to a period higher than the eleventh century B. C. The three Vedas are the most ancient books of the Hindus, and it is the opinion of Max Mueller, Wilson Johnson and Whitney that they are not older than eleven centuries B. C. The Zendavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C. and, therefore, has a clear margin of 300 years older than the most ancient of the other sacred writings.

—Selected.

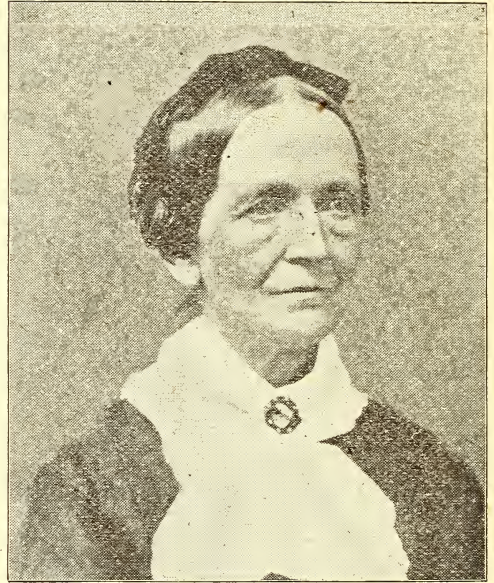
The "Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and the Turkish Masons may use the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man."

—Mackey's Encyclopaedia of Freemasonry, page 114.

Your neighbor is any one for whom you can do a good turn.

I have a silent sorrow here,
A grief I'll ne'er impart;
It breathes no sigh, it sheds no tear,
Yet it consumes my heart.

Obituary.



LETITIA HUTCHINGS FAUROT.

Letitia Hutchings was born in Virgil, Cortland County, New York, Nov. 29, 1819.

Her father and mother, Jacob and Rhoda Hutchings, were early settlers in Western New York, and through their energy, pluck, economy and persistent labor drew to themselves, for those early days, an unusual amount of this world's goods.

Letitia was one of the fifteen children born to these earnest, zealous Methodist parents.

In this home they had daily family prayers and Bible reading.

Letitia united with the church at an early age. In 1840, a favorite sister, a few months younger than Letitia, married and journeyed to the heavily timbered wilds of Northern Indiana, a pioneer settler. She felt that she must accompany this sister, for they could not bear to be separated. Here in this new country Letitia taught district school and

was sought in marriage, in those few years, by very many suitors. Her heart was won by a young Disciple preacher, Randal Faurot.

This order of faith was in its infancy and held and taught as it does now, that immersion is the only true Christian baptism. Letitia, naturally exceedingly conscientious, wanted the truth. She had been sprinkled as a Methodist, but she heard so much of the teachings of these new Baptists that it stirred her thoughts to great activity and made her pray with great sincerity to be led to the truth of the matter. Meanwhile the young preacher was pressing his suit and when his "fair lady" was on the verge of accepting him he remarked "that his life partner in his Christian work must be buried with her Lord in baptism."

This caused a pause of weeks and months in the courtship, while she halted to give herself a closer introspection and weigh her evidences. In the autumn of 1846 she was immersed in the St. Joseph River, near Newville, but she still acknowledged her Methodist allegiance and returned to her parents' home in the State of New York. This much I know, but how it came about that the Disciple preacher again visited her in her girlhood's home and married her in May, 1847, I never learned. The bride and groom returned to Indiana, where I think both engaged in teaching district schools. Later she concluded to have her name stand beside that of her husband on the church roll.

It seemed always that the one supreme thought of her life, and her greatest desire, was to help others. All through their lives they both did a great deal of work in educational lines. They were well agreed in the thought of giving their lives to bless humanity.

In 1854 they had succeeded in raising money enough among the people to build an academy at Newville, Indiana, and they both taught there for several years, as well as holding the pastorate of the Disciple Church at that place.

When the War of the Rebellion made it necessary for some to go to nurse our suffering soldiers, Brother and Sister Faurot became hospital nurses. After the war closed their sympathies were keenly alive to the needs of the ignorant

freedmen, but the time was not yet ripe when they could work there to advantage. They came home and he was again a pastor.

I think in 1867 they came to the new region, St. Louis, in Michigan. There he repeated his successful work, such as he had done in Newville, and St. Louis had an academy building, and both of them taught in the academy.

Later their sympathies for the down-trodden, ignorant and oppressed of the South led them to go and teach the negroes. Brother Faurot helped solicit through the States for funds to build an institute of learning where the colored people could be educated. The building is situated at Edwards, Miss. Here they both again taught. He died of fever there in 1882, willing all his earthly possessions to that institution. Sister Faurot was obliged to seek the North on account of her health.

They never had any children of their own, but nearly always had one or more in their household that they were trying to educate in what they thought was the right way, and many have "come up to call her blessed."

She was never possessed of a strong physique, and I think she seldom if ever knew an hour of health in her life. She was almost never free from pain and an exceeding weariness, yet I doubt if I ever met one who daily spent so many hours of toil.

She taught school for fifty years of her life, and very many are the people of varying ages who have expressed to her their thanks for her patient and clear explanations to them of their text-books, and for the wisdom of her advice to them, and for the courage her words of commendation inspired in them, making them feel that they, too, had it in them to make their lives successful.

She practiced the strictest economy, so that she might bless those less fortunate, with her purse. Many a one owes his or her education at school to little helps of money from her. Everybody was always so glad to have a visit, the longer the better, from Sister Faurot; and she was always a great help and support to any church with which she was associated.

In her 75th year she fell down an embankment when returning from some visit of mercy, and broke her hip, so that for the remainder of her life she was lame, and found it very difficult to move out of her room. Still she sometimes visited friends many miles away and often went to church. Her father usually closed his morning prayer with, "Lord, may we so live that our last days be our best days." She said his prayer was answered in her case.

She had her home during her widowhood with her niece, Mrs. W. P. Andrews, in St. Louis, Michigan. This niece Sister Faurot reared from four years of age, and Mrs. Andrews nurtured and watched over her these later years with the care of a devoted daughter, and provided for her every necessity, and gave her every luxury that she would accept.

The day she died she said to Mrs. Andrews: "Tell the friends that I have not longed for nor desired this change. I am very happy to live, or equally willing to go." She kept her strong mind clear as long as she breathed regularly, which was almost eighty-two years.

I think she expressed less selfishness in her life than any other person I ever saw. She was human and must needs have some fault. Hers was injustice in her treatment of herself—her self-denial.

She fell asleep Aug. 17, 1901, and the funeral services occurred on the following Tuesday, Aug. 20. Two ministers of her faith, Elders Silas and Allen, conducted the services. The address was from the text: "Blessed are the dead who die in the Lord * * * that they may rest from their labors, and their works do follow them" (Rev. 14: 13).

Her body rests in the cemetery at St. Louis, Mich., and her name and date of death are also cut upon the monument over her husband's grave at Edwards, Miss.

Her life was so emphatically lived for others that I think she will never enjoy Heaven only as she can be a ministering angel to bring good to others.

Many friends conscious of their great bereavement followed her casket to its last resting place.

Hortense Thomas Hale.

Newspapers and Reform.

An account of Bishop Welldon's speech in favor of Freemasonry, lately made at Simla, has been anonymously sent us. It is to be regretted that the nominal head of the Anglican Church in India should so identify himself with one of the worst of secret societies. Throughout the discourse, reported as his speech, there is no mention made of Jesus the Savior, but Bishop Welldon is addressed as the "Worshipful," etc. God has not made us reformers, but he has taught that the crooked ways and dangerous paths should be pointed out by his ministers, that the innocent be not ensnared. In secret Jesus did and said nothing. Open, free and clear is the Gospel of Jesus Christ, and it saves the heart from all darkness, for in Him is light and no darkness at all. Secretism and all its phases are not of God.

—India Watchman.

MASONIC FUNERAL SERVICES.

REV. J. B. GALLOWAY.

What should be the attitude of the ambassador of Christ to these services? This is a question which no doubt has troubled many pastors. I, for one, would like to have some of them give their experience along this line. Should we quietly submit to these double services or should a protest be entered?

We recently had here in Poynette a Masonic funeral pure and simple, no minister of the gospel being called. This is not so objectionable, especially when the man, as in this case, professes no other religion than that of Masonry. We had another in which the man was a member of the Presbyterian Church. The pastor conducted the service at the house, after which he retired to another room. The Masons then came forward—the day being stormy—and held their Christless service in the same place. The officiating priest was called from Madison. He conducted the services with covered head, and the usual display of white aprons was in evidence—and the pastor was relieved entirely from going to the grave.

The following remarks are suggested:

1. It has always seemed to us that these Masonic services were more for advertisement than anything else; but it is a strange time and place to advertise.

2. Two services are not only unnecessary, but they imply that the one Christian service is not sufficient, or that the Masons, who must needs wear a hat, cannot join in it. It looks very much like plowing with an ox and an ass. (Deut. 22: 10.)

3. The Masonic service is either Christian or it is not Christian. If it is Christian, why two services of the same kind? Why cannot Masons join in humble worship of the one God, through the one and only Mediator? If it is not Christian, but simply religious, what place has it in connection with a Christian man's funeral? "If the Lord be God, follow him; but if Baal, then follow him" (I. Kings 18: 21).

—The Midland.

MINISTER, MEMBER OF POLICE BOARD, SALOON.

In the city where the writer lives a determined effort has recently been made by ministers of the city to secure the removal from the fire and police board of a member who has been closely identified with the saloon element. As we sat in the chair of a barber recently he asked if a certain well-known minister had taken part in the effort for the removal of the officer in question. The answer was in the negative, as far as was known. "Well," said the questioner, "I did not think the minister would antagonize the officer, for I have seen them on the most jovial terms in the lodge." It was a most striking testimony to the fact that a man, and even the minister, may close his mouth by such evil alliances as that of secret orders.

What is a minority? The chosen heroes of the earth. Such have always been in a minority. It is the minority that have vindicated humanity in every struggle, stood in the van of every moral conflict and achieved everything noble in the history of the world. Although sneered at by the men of their own gen-

eration and called cranks and fanatics, those of succeeding generations vie with one another in doing them honor.

—From editorial in Reformed Presbyterian Standard.

PRAYER MEETING AND THE LODGE.

"There are those, who, when it comes to making a choice between the lodge and the church, will choose the lodge. I was pastor at one time of a church, the Masonic members of which had the night of the prayer meeting changed because that was the lodge night. Within a few days the local lodge had some kind of a public meeting, and it was held upon the same night that the regular prayer meeting was held. Passing along the street I heard a prominent church member who is a Mason urging another church member who was not a Mason to attend the public meeting, and the latter said he would. Of course I cannot prove that either of them went. I went to the prayer meeting, and they were not there. Other members of the church who also belonged to the lodge were absent from the prayer meeting."

—Rev. J. F. Packard, in the Wesleyan Methodist.

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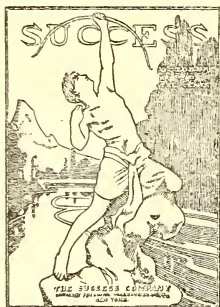
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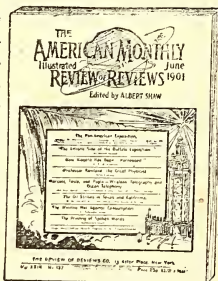
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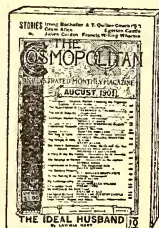
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How to invest your "Magazine Money." See pages 254 and 255.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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class matter.

It is our pleasure this month to introduce to the readers of the Cynosure one of our earnest friends of the Holland Christian Reformed Church — Rev. J. Groen—whose portrait looks out upon us from the first page of the Cynosure. He has attended at least one of our annual meetings and gave his hearty assistance at the late Michigan State Convention.

It means much for a busy city pastor to give time and thought to a meeting outside of his own church. Take for example the amount of time which Rev. Mr. Groen must give to his own church. There are nearly 1,800 souls in his congregation and a regular attendance of 1,000 to 1,300. He has nine catechetical classes every week, and personally instructs in religion during the week days 600. In addition he leads his teachers' meetings, and preaches three sermons every Sabbath. He is also president of the Board of Foreign Missions of his Denomination, and a member of the Committee of the American and Canadian Churches for the revision of the Psalms. We have already called attention to the fact that his denomination has appointed him as delegate to our next annual meeting. He was also on the committee appointed by his denomination to formulate the views of the church on secret societies for general dis-

tribution and for the information of their own members. An abstract of that report has been published in various papers and is also found in the last July number of the Cynosure.

It is a cheering fact that there are so many busy ministers in the different denominations that bid the work of the National Christian Association God-speed. This is our excuse to Bro. Groen for publishing a few facts about himself.

CHRISTIAN EDUCATION IN OUR PUBLIC SCHOOLS.

REV. J. M. FOSTER, BOSTON.

In the Christian Cynosure for November, 1901, there is a brief article by O. T. Lee, of Northwood, Iowa, in which he questions the right of the State to educate its citizens in Christianity. He quotes this statement from our article in the previous number. "We must incorporate Christian instruction in our public school system," and follows it with his demur. His objection seems to be that the church is the custodian of religion and the State deals solely with temporalities, and that the church alone has a right to educate religiously and the State can only educate in secular affairs, and that we have a union of church and State when the State attempts to teach Christianity.

I wish to say here, that I do not think Bro. Lee and I differ at all, if we understood each other's definition of terms.

Christianity in the narrower sense signifies the pardon of sin through the blood of Christ and the renewal of the soul by the grace of the Holy Ghost. To preach this is the special mission of the church. But in the larger sense Christianity is Christ's universal kingdom. This truth touches the man and he is re-

newed. It enters the home and it is purified and made a Christian home. It touches politics and they are cleansed and we have a Christian State. It touches business and it is transformed and we have Christian commerce and trade. It touches our public schools and they are brought into harmony with truth and righteousness. It touches the lodge, the saloon and the gambling den and they vanish into thin air and the time and place that now know them shall know them again no more. I am sure Bro. Lee and I agree on all this.

There is Church and State. They are two mutually separate and independent institutions, each free from the other in its own sphere, but both ordained of God and responsible to Christ the King for their character and conduct. The Church deals specially with matters of faith, the State with outward conduct. Now consider the State for a moment. It is ordained of God. It is clothed with authority and powers which come from God. It is the divinely appointed agent to administer the law of God. It is ordained to punish vice and crime and to encourage and promote obedience. And since all power and authority has been given into the hands of Jesus Christ, the State is under law to Christ in its sphere. In 1863, the U. S. Senate voted unanimously to petition President Lincoln to proclaim a fast, "encouraged," as they expressed it, "in this day of trouble by the assurances of His word to seek Him for succor according to His appointed way through Jesus Christ." President Lincoln issued his Fast Day proclamation, a distinctively Christian document.

Now it seems inevitable that if the State educate at all, it must instruct its youth in these great fundamental principles. Otherwise the instruction fails to fit them for their duties as Christian citizens. This was the view of the Puritan and Pilgrim fathers of New England, of the Huguenots in New York, the Quakers in Pennsylvania and the Scotch Covenanters in North Carolina. The famous ordinance of 1787 contains this statement: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall

forever be encouraged." Daniel Webster, the great constitution expounder, said: "The right of the State to punish crime involves the State's duty to teach morals." The Catholic World for 1896, contains a scene in a court room in France. The culprit is a youth of 17; the lawyer, pleading in extenuation of the crime, speaking of the absence of religious training in the school-room, says:

"Who told him there was a God, a future justice? Who spoke to him of his soul, of the respect due his neighbor, of the love of his fellow men? When did we teach him the law of God, 'Thou shalt not kill?' We left that soul to its soil instincts; that child grew like a young beast of the desert alone, in that society which is now ready to strike the tiger, when at the proper time it should have clipped his talons and calmed his ferocity. It is you, gentlemen, whom I accuse; you, civilized and refined, who are not barbarians; you moralists, who lead the full orchestra of atheism, and are not surprised that you are answered by crime and loss. Condemn my client, it is your right; but I accuse you, it is my duty." That speech might have been repeated by Czolgosz's counsel at his trial. He was not alone responsible.

In a pamphlet of 64 pages by Rev. Dr. R. C. Wylie, entitled, "Our Educational System—Is it Christian or Secular?" there are important facts brought out.

1. There are nine States, Georgia, Indiana, Iowa, Kansas, Massachusetts, Mississippi, New Jersey, North Dakota, South Dakota, in which the reading of the Bible in the schools rests securely on a legal basis, plainly written either in State constitution or in the school law.

2. There is a list of States, twelve in number, in which, while there is no specific mention of the Bible in the constitution or law, there are decisions of courts and State school superintendents, of an authoritative character, which give to the custom of Bible reading quite a secure legal status. These decisions and opinions, however, in many cases rest upon legal provisions for instruction in morals. The States here included are Arkansas, Idaho, Illinois, Maine, Michigan, Nebraska, New York, Pennsylvania, Rhode Island, Utah, Vermont and West Virginia.

3. There is a list of States in which there are none of the legal safeguards mentioned above, but in which the custom of Bible reading prevails, being supported by long established usage and public sentiment. Clauses from the constitutions and school laws of these States are quoted. The States here included are Alabama, Colorado, Connecticut, Delaware, Florida, Kentucky, Maryland, New Hampshire, North Carolina, Ohio, Oregon, South Carolina, Tennessee, Texas, Virginia, Wyoming, besides the territory of Oklahoma.

5. There is a class in which the decisions of courts, attorneys general and school superintendents are adverse to the reading of the Bible. In most of these moral instruction is required by law. In none of them, with one possible exception, is the Bible specifically excluded by law. Its exclusion in every other case rests on an interpretation of law. In this class are the territory of Arizona, and the States of Missouri, Minnesota, Montana, Washington and Wisconsin.

Now, in conclusion, permit me to express the conviction that Bro. Lee and I stand together. We are for keeping the Bible in our public schools, where it is there, and for putting it back where it has been thrust out. We are for training our children in our public schools for Christian citizenship. "The State rests upon a tripod—a free school, a free church, a free State." When one leg is broken the whole structure comes tumbling down.

Man is a moral and religious being. The State is a moral and religious being. The State must educate its youth so that they can take their places in the State, enjoy their rights and perform their duties. The State must have Christian education.

Reply by Rev. O. T. Lee.

Rev. J. M. Foster wrote in October number of Christian Cynosure these words: "We must incorporate Christian instruction in our public school system." It seemed to me that this must have been a slip of the pen and that when attention was called to it all discussion would cease. I was therefore surprised to receive a long response to my brief article which appeared in the November Cy-

nosure and to find that the same principles are again asserted. Rev. Foster seems to think that we will agree when we understand each other. Would that this were the case. But I fear that our opinions are radically at variance on this subject.

The question at issue involves great principles which are essential to both church and State. But as I know that this discussion is really outside of the scope of the Christian Cynosure, I shall be very brief.

When Christ said (John 18:36), "My kingdom is not of this world," he drew a distinct line between church and State, which we must not lose sight of. The church deals, not "specially," but entirely with matters of faith. The State with outward conduct. See Rom. 13:1-7, I. Tim., 2:2, and I. Peter 13:14.

It is true that the Pilgrim Fathers, Huguenots and Quakers incorporated church into the State and would to-day have had a State-church in the United States if the allwise God had not seen fit to "come down" and change their plan. When our constitution was written the true principles for church and State were laid down. And those who come from countries where they have State-church to-day can appreciate this liberty.

I still hold that the State can not have anything to do with religion. The State must leave this to the church. The church must produce the Christians. And, of course, the Christians are the best citizens. The State conducts secular schools where secular branches are taught, and the church conducts Christian schools where religion is taught. If Rev. Foster's theories concerning the incorporation of Christian instruction in the public schools should be put in practice I should have to take my children out of such schools and I know that I voice the sentiments of thousands.

The immortal souls of those children that are intrusted to my care cannot be left to anyone that the State may see fit to hire. It is because of the absence of all religious instruction in the public school that I can send my children to the public school. And I must try to teach them religion at home and in the parochial school.

Space forbids me to discuss all the

points touched upon in this question. I shall close by citing a passage from Thomas Jefferson, found in his "Writings," 1853, VIII., 113:

"Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their Legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and State."

I think Thomas Jefferson sounds the true key-note in these lines. It is biblical and the only thing practical.

Northwood, Nov. 13th, 1901.

THE STORY.

Three Scenes in the Life of a Secret Society Man.

BY PRUDENCE.

"May I go out and play with the boys this evening," said George after dinner.

"Yes, dear, until half past eight," replied his mother.

"I would not more than get interested by that time," growled the boy. "I won't go at all if I cannot stay longer than that." And he threw himself upon the sofa with the air of injured innocence.

The words stung deeper because a cherished guest witnessed the selfish roughness of the boy for whom the mother planned, spent and toiled and from whom she expected respect, obedience and thoughtful love.

* * * * *

The social was brilliant and exhilarating and on returning the young people merrily chatted and chewed toasted marshmallows.

One after another dropped off for the night.

Addison Goodsense was quoted as saying that a well-bred young man should excuse himself from company at ten o'clock. It was eleven already.

But George did not go. The boys sat upstairs a while wishing the walls were deadened, but they were not, so they re-

tired and tried to sleep; but distinctly the words of George's new essay on Social Settlements, as he read it to their fair cousin Constantia, came to their unwilling, weary nerves of hearing.

His voice was deep and musical and his paper was original and the very fact that it interested them was an unwelcome tax at that late hour. Oblivious of the pleasure of all except his own, for Constantia had an hour to study before retiring, George read on:

"If there were no ocean to drain the lakes and rivers, how full and happy I would be," said the flattered, lovely inland lake to the breezes, which responded:

"If there were no trade winds or simoons, whirlwinds or cyclones; if there were no snow-capped mountains to send the rushing winds down into thousands of valleys as the night closes in; if we all were uniform temperate, orderly breezes, blowing a mile an hour, day and night, always the same, how superior I would be in the thought of humanity; and as the wavelets of the lake caressed the gentle slope of its banks, the murmuring wind and water awoke a responsive groan from the shore, which said:

"If all the world were on a level, a rich harvest I would annually yield, what popularity I would enjoy. No distorted foothills, ranges and mountains to impede commerce, travel and agriculture and to win the admiring gaze of hunters and tourists. Upon the great leveled plains life, unimpeded, might develop itself indefinitely."

Just at this point, in desperation, one of the boys, shouted down the stairway:

"Good-night, George."

And the selfish young man was offended. Had he not, because of his own superiority won the fairest, most intelligent and accomplished young lady in Pomponstown was his thought, uninterpreted to himself, even, and others must not have any wish but his pleasure. How dare they.

* * * * *

Ten years later he entered his home long after the evening dinner hour. The table looked inviting, the bright range in the kitchen was keeping his food warm, the patient cook waiting to serve him had lost the opportunity of doing an errand for herself and had retired to her room, and his wife, whose plans and hours were never considered of any value

in comparison with his, welcomed him with a bright smile.

She brought his slippers and his dinner and looked for a compliment, on her good management, excellent variety of wholesome, well-cooked food, a grateful remark about God's goodness or a bit of interesting anecdote; she had no reason to expect this, but she believed that his sleeping nobleness would sometime rise to meet her own, why not to-night? She soon found that her perseverance must not forsake her yet, for winds sweeping down over—

"Snows five thousand summers old."

could not have been more chilling than his presence.

"Why do you keep me on this everlasting steak, mashed potatoes, cabbage and corn-starch pudding," was his first greeting to the talented little lady who had for years, out of her small allowance, doled out by her grand, elect, perfectly selfish fraternity master (whose funds had liberally decorated their fine new lodge room) provided a choice variety of wholesome, carefully prepared food, the memory of which would have stirred an unselfish heart to grateful words of appreciation.

He had been reviewing his lodge ritual for the next evening's work and had been repeating:

"Young men in their nonage, old men in their dotage, a woman, a madman or a fool," and the selfishness of his childhood, which had strengthened in early manhood and later led him into the lodge, made him say with Nebuchadnezzar as he looked abroad out of the darkened windows of his soul:

Is not this the great George, who is to be credited with all the good deeds of his business and family, all mistakes are due to my wife; I alone deserve reverence.

From the closet that night arose the whispered prayer: Dear Father in heaven, I thank Thee for withholding my husband's thoughtful companionship and considerate love that I might more closely walk with Thee. Give me grace, dear Lord, to reverence my husband and to keep as unto Thee, my marriage vows.

Wilt thou touch my dear companion's soul, may he be regenerated and observe

his vows also. May he turn to Christ, renouncing the hidden things of dishonesty, and abide with Thee in whom there is no difference, neither male nor female, bond nor free. Grant that we may be one in Christ Jesus, with no lodge vows to divide us.

Thy kingdom come, Thy will be done, for Jesus' sake. Amen.

With peace and faith in her heart she retired to rest, for He giveth His beloved sleep.

SECRET SOCIETIES AND THE POST APOSTOLIC FATHERS.

REV. H. H. HINMAN.

The Masonic Voice Review of August, 1901, contains the following article taken from the Masonic Sun:

Secret Societies.

Benevolent secret societies have existed from time immemorial, which no intelligent man can gainsay. In this short article we intend to answer some of the objections urged against secret societies in general and ours in particular. No matter how grand the principles sought to be taught by a society, there are always those who are ready to oppose them, some through honest conviction, some through ignorance, others through innate meanness. Much has been said against our secrecy. We answer, all ranks, conditions and departments of life have their secrets: we, as a fraternity, have ours. You, who urge the objection, have you no secrets? then keep them: they are your property and to them the world has no claim. How long would the sacred family relation exist if father, mother, sister and brother exposed its affairs to the world? Our fraternity has its secret, but it is no secret society in the sense our opponents would have people understand. Our time and place of meeting are known. Our institution and by-laws are published and you may read them. Our principles are proclaimed to the world. The only secrets we have are the personal affairs of our members. We have no right to expose the affairs of our members. We have no right to expose the affairs of others, neither have we the right to injure the characters of others. Our manner of initiation, signs, grips and passwords are kept secret for our own security. In the early days of the Christian Church we find that secret societies were upheld by the thoughtful men of that period. In the Apostolic constitutions, said to have been written by Clement, we read

with regard to the secrets and mysteries of societies—"These regulations must on no account be communicated to all sorts of persons because of the mysteries contained in them." Tertullian, of the second century, in defending secret societies, says: "If we do all in private, how came you to know what is done? Not from one of ourselves, for none are admitted to religious mysteries without an oath of secrecy." Minereius Felix, in the first part of the third century, writing in defense of the Christian religion, says: "The Christians know one another by secret signs and love one another almost before they are acquainted." St. Ambrose, Archbishop of Milan, in the fourth century, says: "All the mysteries should be concealed, guarded by a faithful silence, lest they should be inconsiderably divulged to the ears of the profane. He sings against God who divulges to the unworthy the mysteries confided to him." St. Chrysostom, Bishop of Constantinople, at the close of the fourth century, says: "I wish to speak openly, but I dare not, on account of those who are not initiated. These persons render explanations more difficult for us by obliging us to speak in obscure terms, or to unveil the things which are secret. When the holy mysteries are celebrated we drive away all uninitiated persons and then shut the doors." Then we find Tertullian again saying: "Because they know little or nothing of our principles they despise and condemn them, and endeavor to blacken that virtue and goodness which is so conspicuous in us, with imagined vices and impurities, whereas it would be more just to judge of our secret actions by those that appear, than to condemn what is evidently praiseworthy upon suspicion of private faults." From what we have quoted it will be seen that the early Christian churches recognized secrecy as being in harmony with their work for the welfare of mankind, just the same as the Masonic fraternity does to-day. Those who condemn secret societies from an honest conviction we would advise them to carefully study the history of the past before doing so.

The first statement, that "benevolent secret societies have existed from time immemorial," is very questionable. But whether true or false has no relevance to Freemasonry, which the writer says, is "no secret society," and surely is not a benevolent one. Because (1st) it promises benefits only to those who, by due initiation and the payment of dues have established a claim for help in time of need. This is no more benevolence than the work of an insurance company. 2d. It excludes from its membership all who

are real objects of charity—all youth, all aged, all cripples, all imbecile and all women. 3d. By the civil courts of the State of Maine, it has been judicially decided that it is not a benevolent institution.

Again, he says "all ranks, conditions and departments of life have their secrets." This is not true. The family has its privacies, but ordinarily no secrets. These privacies are common to all families and secret to no one. A family with a secret or with a door guarded by a tyler, would be an abnormal family and an object of suspicion.

Again he says "our fraternity has its secrets—its only secrets are the personal affairs of its members. We have no right to expose the affairs of others." That depends entirely upon what constitutes their "affairs." Legally and morally we have no right to conceal crime and yet the Master Mason's oath binds him "to conceal the secrets of a brother Master Mason when communicated to me (him) as such, murder and treason excepted." That this Masonic oath is held to require the concealment of crime was clearly shown in the case of one Jackson who, a few years since, was tried and expelled from a Masonic lodge in Hartford, Conn., for "unmasonic conduct" in testifying to the court of justice that a brother Mason had been guilty of arson. It was held by the lodge, that he had no right to communicate the secrets of a brother, even when under oath to tell "the whole truth."

Again the writer says "our manner of initiation, signs, grips and passwords are kept secret for the security of the fraternity." I can hardly suppose that the writer did not know this to be false. "The manner of initiation, signs, grips and passwords" have been published to the world many years ago. They have been proved in courts of justice and State Legislatures—notably those of Pennsylvania and Rhode Island—and can be just as truly learned on the outside as inside the lodge. It is one of the queerest of our charges against the Masonic fraternity, that in view of these well ascertained facts, it keeps up the lying pretension that its ceremonies and covenants have never been revealed. Surely an institution that

teaches and practices dissimulation has no claim to be the patron of virtue.

Now what the Post-Apostolic fathers thought or did about secret societies has very little relevance to the duty of Christians of the present day. Our circumstances are widely different. The early Christians lived under a despotism, were regarded as enemies of the State, persistently traduced by the heathen and persecuted unto death by those in authority. It is not strange that they should have held secret meetings, when open meetings were impossible. Such a condition of things would excuse if it did not justify a secret organization. To us, living under a free government, that grants the amplest protection to every good work, there is not even the occasion for organized secrecy. Only for evil purposes is it necessary. "Every one that doeth evil, hateth the light, neither cometh to the light lest his deeds should be reprov'd." John 3:19.

We are also to remember, 1st, that the example and teachings of these Christian fathers are of no authority except as they accord with that of Christ and His Apostles. That there were early and many departures from "the faith once delivered unto the saints" is abundantly evident. Such departures were predicted by Our Lord and His Apostles.

I quote two out of many such predictions. Paul in his address to the elders of the church in Ephesus says: "For I know this, that after my departure shall grievous wolves enter in, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts 20:29, 30. Peter wrote to the churches, "There were false prophets among the people, even as there shall be false teachers among you, who shall finally bring in damnable heresies—and many shall follow their pernicious ways by reason of which the way of truth shall be evil spoken of." II. Pet. 2:1, 2.

This prophecy of Peter had a fulfillment in the secrecy practiced by some early Christians and which, according to Gibbon (A. D. 98-117) was made the occasion of the severest persecutions. It was held that whatever was carefully concealed must be evil. (2d) Notwithstanding the fact that Our Lord and the Apostles

were confronted with the same tremendous obstacles, they gave no warrant to any form of organized secrecy, but condemn it, alike by their example and teachings. The following are a few of many passages: "Let your light shine before men," "He that doeth truth cometh to the light," "There is nothing hidden that shall not be revealed," "I ever spake openly among you; in secret have I said nothing," "Have no fellowship with the unfruitful works of darkness, but rather reprove them." This is an allusion to the Eleusinian Mysteries. (3d) The only "mysteries of these early Christians were simply the rites of baptism, the Lord's Supper, etc. They were falsely accused of imitating the Eleusinian Mysteries (the Freemasonry of the period), and it was the denial of these cruel aspersions that led to some of the remarks that are quoted.

The religious orders in the Romish Church which have been, to some extent, secret organizations have been no credit to Christianity. Jesuitism has been a constant source of alarm and a menace to good government.

There is a world-wide contrast between these Christian mysteries and those of the heathen worship which have served as copies for Freemasonry and other secret societies. The former were especially in honor of the Lord Jesus. The mysteries of Freemasonry are by the testimony of its most distinguished writers, copied from the secret worship of the Pagan gods."

Much as we may deplore the inconsistencies of some of the earlier Christians they (the Christian societies) were infinitely superior to any Pagan institution, either ancient or modern. The church has outgrown all occasion for secret organizations, and they exist in our midst as the relics of the old heathenism which was and is the enemy of Christ and as such excludes his name from their rituals.

Oberlin, O.

I'd rather sit in my old chair,

And see the coals glow in the grate,
And chat with one I think is fair,

Than sit upon a throne of state.

SECRET ASSOCIATIONS IN THE EARLY CHURCH.

REV. H. H. HINMAN.

It is quite obvious that during the days of the apostles and in the churches that they planted there were not only no secret associations, but that simplicity and openness were a marked characteristic.

The following from Paul's second letter to the Corinthians makes this quite clear. "Therefore, seeing we have this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty (or shame), not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God." (II. Cor. 4:1, 2.)

That in the centuries subsequent to the time of the apostles there was a departure from this openness and simplicity and that the meetings of Christians were sometimes secret is admitted; but that Christians had secret orders, comparable to either the ancient or modern secret societies, is denied. Their secrets were the rites of the church and sometimes the teachings of its leaders. The reasons for such secret meetings were: (1st) The opposition of the Pagan world much of the time and in many parts of the Roman empire Christianity was proscribed; its meetings were illegal and its profession was punished with death; there meetings must, of necessity, be secret. (2d) Through a mistaken interpretation of the teachings of Paul and the other apostles, doctrines were taught that were held to be subversive of the imperial authority. Thus it was held that there was to be a personal Anti-Christ that should soon appear, that Nero was this Anti-Christ and after his death he was to be raised with great and demoniacal power but only to be destroyed by the personal coming of our Lord from heaven.

The second chapter of Paul's second letter to the Thessalonians, gave countenance to such a belief. Their mistake was like that of some modern Adventists, in fixing the time, which God has hidden in the councils of His will. But such a doctrine could but be distasteful to Roman emperors and magistrates and it is

not strange that it should have been communicated under the seal of secrecy.

That such a departure from the openness and simplicity of the teachings of Our Lord was utterly unauthorized and a most mistaken policy is seen in the following extract from Gibbon.

"The precautions with which the disciples of Christ performed the offices of religion were at first dictated by fear and necessity, but they were continued from choice. By initiating the awful secrecy that reigned in the Eleusinian mysteries the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the Pagan world. But the event, as it often happens to subtle policy, deceived their wishes and their expectations. It was concluded that they only concealed what they would have blushed to disclose. Their mistaken prudence afforded an opportunity for malice to invent and for suspicious credulity to believe the horrid tales which described Christians as the most wicked of mankind, who practiced in their dark recesses every abomination that a depraved fancy could suggest, and who solicited the favor of their unknown God by the sacrifice of every moral virtue."—Milman's Gibbon, Vol. 2, p. 79.

Oberlin, Ohio.

GRIMM BROTHERS ARE WITNESSES.

The system of Freemasonry had its birth during the Medieval ages, when Christianity spread over Europe. During that period cathedrals rose all over the land. They were surrounded by lodges of operative Masons, who collected together, and there dwelt for generations, for you know some of these churches, which to-day are things of beauty and strength, were hundreds of years in building.

Much of the ceremonial in our lodges is a repetition of that of those old lodges of operative Masons, although modern Masons have lost this knowledge from vicious, not to say false, explanations which are in vogue. Of the truth of what we have said, the Grimm brothers, who have investigated these matters, are witnesses.

Address of N. D. Kinsman at the corner-stone laying for a Masonic temple at Columbus, O.

ANARCHISM.

An Outgrowth, Not an Accident in America

BY REV. JAMES P. STODDARD.

President McKinley and Assassin Czolgosz have drained life's cup to its dregs.

Their records are written and the book sealed.

Our concern is with the living not with the dead, however honored or despised.

From whence came the sudden shock that appalled our Nation, and how may its repetition be avoided?

Was There Not a Cause?

Deposit an acorn, and under favorable conditions it becomes a sturdy oak. Plant a principle in organic human society, and a harvest is sure to follow. Sowing to the wind is succeeded by the whirlwind.

The Plymouth Pilgrims have been credited with "planting a nation wholly of a right seed." Whether true or false, tares have been widely sown by an enemy, and the people are reaping the harvest in bitterness and blood.

Nothing has come by chance, and no event has been without its legitimate cause.

The assassination of President McKinley was not merely a fiery meteor shooting out of calm and tranquil repose. Like comets in the solar system, such startling episodes are not vague wanderers in unlicensed lawlessness. They are, rather, predetermined and fixed results foreshadowed by the unerring law of God in his sovereign decree, that, "Whatsoever a man (or a nation) soweth, that shall he also reap." This is the third, and God grant that it may be the last, in the series of such brutal and horrid crimes in the annals of our Republic.

One hand fired the shot, but how many have been particeps criminis in the villainous assault is not yet revealed. The act was execrable, but the treachery and training by which it was made possible is far more significant and alarming than the deed itself. Czolgosz has been electrocuted, but the nests in which such vipers hatch are not consumed. While schools of anarchy continue, their pupils will practice what they are taught. The perils of a repetition will only be averted

when the schools are abolished and secret conspiracies are accounted felonies, and treated as constructive treason against the State and its constitutional rulers.

Let the governments of the world hang or electrocute all the avowed anarchists in existence, and they will not have destroyed, but only postponed, the day of vengeance. Physical forces are regulated by physical facts, but the ethics of social, political and religious systems are not fixed by electric currents or the hangman's rope.

The electric machine may destroy its victim, but it can never burn anarchy out of a body politic. Force neither generates nor germinates sound principles, or establishes a correct standard of private or public morals. National or individual character is not determined by a spasmodic exhibition of patriotism or a sudden outburst of crime, but by a long and tireless process of education.

The nation that encourages or even tolerates schools where mock murder is taught in secret, may know that just as sure as effect follows cause, just so sure will the curtailed drama be translated into a ghastly reality.

Men who dig pits along the highway of nations, or store dynamite under its sacred altars, may know that others less scrupulous will follow their example. "He that leadeth into captivity shall go into captivity," is not obsolete, and those who give their presence and influence in support of secret associations which are neither American nor Christian, foster the vital principles of anarchy and give strength to the arm that strikes at the Nation's heart.

Abound in Europe and America.

That such societies abound in Europe and America is beyond question. That their principles are anarchistic is proven by their oaths, their rituals and their fruits. With the skill of expert diplomats some seek to conceal their real purpose under specious protestations of charity and fellowship, but others, more honest, boldly avow the penalty of death as the award for unfaithfulness to their secret vows. The rankest anarchist is bound to his confederates by a tie no stronger than the oath which links every Freemason to his brothers of the order, and neither human nor diabolical in-

genuity can devise more revolting mutilations or horrible executions than Masonry prescribes for every offender against its relentless mandates. The cardinal ceremony in Blue Lodge Masonry is a mock murder, in which death by violence and resurrection by "The Lion's Paw, or string grip of a Master Mason," are perpetrated on the candidate. In the ninth degree, or Elect of Nine in the Scotch Rite, the initiate is required to strike a supposed traitor to Masonry, with a poniard, first on the head, and then in the heart. Then, to deepen the impression of the villain's guilt, he is required to sever the head from the body, and lay it at the "Thrice Most Sovereign's" feet. A similar lesson is taught in many of the Masonic degrees, and from center to circumference, the whole system is rank with treason against liberty, and dripping with human blood.

Oddfellowship teaches the same lesson by threats of assassination, and a coffined skeleton, symbolizing the fate of that presumptuous member who dares to divulge the secrets or defy the mandates of the order. The aspirant to membership in a lodge of "Red Men" is assailed by savages armed with tomahawks and scalping knives, who threaten him with instant death.

Knights of Pythias and Mystic Shriners are drilled in tragedy until, like veteran warriors, they become hardened and indifferent to suffering and danger. The juvenile orders in secrecy are crude imitations of others further advanced. They all partake of the same nature and teach the same lessons. Egotism, secretiveness, suspicion, deception, jealousy, emulation, partiality, envyings and class hostility are generated in these hot-beds of spiritual impurity and slowly but surely crystallize into the ranker species of anarchism.

The secret societies of America are anarchizing the people, and menacing not the magistracy of our country only, but the government itself, by undermining its foundation of democratic equality before the law, and creating grave suspicions and an intelligent distrust in the hearts of thoughtful citizens. If the bold and malignant act by which our nation has been so suddenly deprived of its honored President shall awaken the people to the

danger that lurks in the increasing hordes of secretism, it will be some compensation, however inadequate, for the awful crime.

When, in 1826, the Freemasons in Western New York abducted William Morgan from his home in Batavia, and sunk his weighted body in the Niagara River, and then protected the instigators and perpetrators of this foul deed "by getting witnesses out of the way, and by every device to which human ingenuity can resort," and when private contributions to meet expenses were supplemented by liberal donations from the Grand Lodge of New York and the General Grand Chapter, the people learned the anarchistic character of the Ancient Order of Freemasonry and demanded its suppression.

Whether or not there is virtue remaining sufficient to make a like demand in presence of the openly avowed attempt to assassinate the Nation in the person of its Chief Magistrate, is a question for the future to determine. One thing is sure, attention has been called to the danger from secret societies as it has not been before, and it is the solemn duty of every loyal citizen to do his utmost to warn the people and bring these hidden schemes of dishonesty out from their hiding places.

The Important Question.

The vital question is not McKinley's statesmanship or zeal for the fraternal orders, or Czolgosz as an individual or confederate conspirator; but how best to incite, promote and unify a law-respecting, patriotic and righteous sentiment among the people, that will not brook the presence of a secret empire set up in the bosom of our Republic.

The deplorable tragedy at Buffalo recalls the occurrence of a shocking barbarity perpetrated upon a less conspicuous, but loyal citizen, who was deliberately murdered in cold blood for exercising his constitutional right to expose what he sincerely believed to be "the bane of our civil institutions," and there are men living who justify that perfidious crime. They are rare exceptions, but the race is not extinct.

This high-grade university is running night schools in closely guarded halls in

every considerable city or town in America. It dubs its dean "The Most Puissant Sovereign Grand Commander," and styles its professors "Worshipful Masters, Priests, Kings, and Generalissimos." Its trained experts are Jubulas, Jubulos, and Jubulums, and its rank and file are "Free and Accepted Masons."

When the true sources of anarchism and assassination in America are uncovered it will be found that a vast net-work of night schools spread over our country, where men are trained and drilled in mock murders and real tortures, until conscience is benumbed and the sacredness of law, liberty and human rights are trampled under foot, plays no inconsiderable part. Until secret lodges are outlawed and suppressed, they will continue to yield a legitimate harvest of anarchy and assassination as they have in France, and every country where they have become strong and popular.

They are a burrowing octopus in our body politic and in the Church of Jesus Christ; a cancer at the heart and a worm at the root of twentieth century civilization and progress.

How Shall They Be Removed.

Cut off the root and the oak dies. It ceases at once to produce acorns, and decay follows. Nature itself teaches the lesson of destruction. Sever the root from the trunk and the branches wither. Lay the ax at the root of this death-distilling upas and the field will soon be adorned with trees of God's own planting. The State and its magistrates will abide in security, and the Home will become the cradle of a much greater and more prosperous Nation. The number of barren ministers will diminish, multitudes will flock to the Church "as doves to their windows," and the honest and upright "sit under his own vine and fig tree with none to molest or make him afraid." Let the stern hand of the Law be laid upon every one of these "wolves in sheep's clothing" and the "sword of the Spirit" flash out from every Church and pulpit against such un-American and anti-Christian night schools, and the questions of anarchism and assassination will solve themselves as surely as the plant cut from its root withers and dies.

Boston, Oct. 31, 1901.

Editorial.

TESTIFYING CHURCHES.

Every true minister, like every true Christian, seeks to win souls and then to build them up in the most holy faith upon the foundation, Christ Jesus.

With fasting and prayer spiritual conquests were made in the early days of the church, and the same methods are successful now.

In testifying against the deeds of the secret orders a grand stand for Christian manliness was made. In endeavoring to persuade men to prefer honesty to guile, temperance to intemperance, justice to craftiness, light to darkness, your companions are a noble army of prophets and martyrs, with Christ as leader.

Helps many and valuable have been provided chiefly in God's word. He tells of his open methods in all his work and by searching, rich treasures of wisdom will be found, thoroughly furnishing the winner of souls.

It is sometimes said by a member of a testifying church that a certain Freemason is such a good, rich, great and wise man, they ought to take him into the church. Another is only a member of a few secret orders for the insurance; he does not care for the lodges, but a proper regard for his family compels him to insure his life and ought a testifying church to reject such an one? Such and similar remarks are often made by Christians who disapprove of the secret methods of the lodges; but they have a man-fearing spirit, or their love for their neighbor waxes cold, or they are weak for want of waiting upon God. Why do they not, in a spirit of meekness and intelligence restore the secret society brother?

"Up, oh up, thou drowsy soldier."

Strong men retain riches, strong churches retain power, faith, love, works. In finding yourself in a church testifying against the lodge evil, you find yourself possessed of a great and rich inheritance. Will you allow it to slip away from you? Whole ecclesiastical bodies have done so, individual churches have done so. You are in danger lest at any time you let these things

slip. Lift up the feeble knees, the hands that hang down. Save them with fear. Raise the alarm and in prayerful love say, Thou art the man.

Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. See II. Cor. 14:18.

A commercial traveler once said:

"When preparing to compete in a race I would feel disgraced to have it said you may have fifty feet the start. If I cannot hold my own and take a chance of winning with an even start with my competitors, leave me out." Love to fellow-man forbids an undue advantage. Honorable thought resents it. Equal opportunity for all, honestly maintained, rouses beneficent competition, noble aspiration. In its wholesome atmosphere, latent powers develop, talents are put out to the exchangers and materialize in most valuable results. Fair-minded, noble souls will spurn offers of preferment from lodges not based on merit, but on secret intrigue.

"I wish I could tell my departed friend, Jonathan Blanchard," said a Christian who recently severed completely his connection with the lodge, "that I was now entirely free from the Masonic order. I would have been worth \$2,000 more to-day if I had left it when he besought me to do so."

Work on, friends, results may be found after many days. But put the \$2,000, more or less, into some Christian work before it is lost, or, worse than lost, a positive aid to an evil organization.

"When I learned that the young man who was to become my husband was a Freemason it nearly broke my heart," said a clear-minded, noble young woman, "but I want to tell you that he never attends the lodge, although often urged to do so by persons whose importunity is not easily resisted." A wife, in communion with God has and ought to have a better opportunity than the most influential outsider to influence her husband. Inform yourself, then.

Let your light shine.

CHARITY IN FRATERNALISM A MIS-USED TERM.

Under the above heading the organ of the E. F. U. has, in its issue for June, 1900, an editorial remarkable as appearing not in an opposition organ like the Cynosure, but in the paper which advocates the order. The editor says: "We often hear, in fraternal gatherings, addresses in which much stress is laid on the word 'charity' as a principal characteristic of fraternal organizations. In the generally accepted definition of charity this is a misapplication.

Charity implies a free gift; not for value received, but a donation from wealth to poverty for the purpose of relieving present distress.

How can this apply to fraternity? It is true that the payment of insurance claims to the beneficiaries of deceased members often relieves present distress and drives poverty from the door, but it is, not charity—it is the payment of an honest debt. It is the fulfillment of a contract made by the fraternal society whereby the payment of such sum was guaranteed to the beneficiaries of the deceased member on the condition of certain payments during his life.

Should he fail in making these payments the payment to his beneficiaries would fail, for it is purely a business arrangement, and no fraternal society can base its action on charitable sentiment, or pay out money, except as a contract obligation."

The above is part of the editorial, which as a whole is a clear rebuke of the borrowers of a word that merits the possession of its proper meaning.

In connection with this one might consider Jesus' words in Luke 6: 33, 34, 35.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

The editorial also claims that "fraternity is better than charity." This is say-

ing that to get returns from an investment is better than to be helped; which is in one sense true. But there is yet a place in the world for real charity.

A WAR INCIDENT.

During the unhappy struggle between the North and the South many things occurred which have not found a place in history, but they are vividly remembered by the immediate actors. On one occasion a Federal lieutenant was ordered to destroy the property and burn the dwellings of a certain small village, and with a detail of men he at once engaged in executing the order. It was a very dark night, but the flames from burning buildings soon made it almost as light as day. But one house remained and there was a light inside. The officer entered and a woman met him on the threshold. She implored him to spare her home. He was a kind-hearted and a noble fellow, but he explained that he was a soldier and an officer, and could not refuse to carry out the orders of his superior. He made ready to apply the torch, but in doing so a wardrobe door by some means was thrown open and a Past Grand's regalia hung upon a hook inside, now in plain view.

"Lady, whose regalia is that," he asked.

"My husband's," was the reply.

"Was he entitled to wear it?"

"Yes," she answered, "up to the hour of his leaving home."

"Where is he now?" was asked.

"In the Confederate army," she replied, "trying to do his duty."

"They may court-martial and cashier me; they may send me in disgrace from the army, but this house shall not burn." With this speech the officer bade his men take their positions and protect the premises. He had probably seen or read somewhere, "I will protect his property."

Dawn was approaching. In the distance could be seen a body of Confederate cavalry hurrying forward. The Federal officer and his men retreated in the opposite direction. But one house remained standing. Inside was a happy woman, and the Past Grand's regalia continued to occupy its accustomed place. The writer is in possession of the name of the brother who can vouch for the above being a correct report of an actual occurrence.—Texas Odd Fellow.

The question here is not whether the constitution follows the flag, but whether the O. F. regalia precedes the flag or supplants it.

The sight of a few ribbons or some such stuff made a soldier disobey orders

and disclaim his duty. To this O. F. the lodge appears to have outranked the country. What relation has this incident to anarchy?

"COST OF LIFE INSURANCE."

Page 1 of the Friend and Guide contains some items which we elsewhere criticise, but page 8 has an extended article under the above heading which is full of solid truths. It is refreshing to find such an editorial in a lodge insurance organ, and it strongly reminds a reader of the Fraternal Congress, in whose efforts to reform lodge insurance through the congress of lodges one is half tempted to invest a trembling hope. We copy a few lines from this forcible article.

"The cost of the insurance is not determined by the name of the company nor by the name of the plan upon which the assurance is effected. * * * The one important factor that fixes the real cost of life insurance is the number of deaths per thousand persons insured, in other words, the mortality."

A CRITICISM OF THE CYNOSURE.

By C. E. Bonnell, Supreme Past Archon, of the Supreme Council of the Royal League and Past President National Fraternal Congress.

Chicago, Sept. 11, 1901.

Editor Cynosure.

I wish to thank you for your mention of my recent letter to the Associated Fraternal Press, and at the same time to take issue with a quoted article I find on same page with my letter. I am not surprised when I find such articles in journals published in the interest of old line life insurance, but to find an article so unfair, so untruthful, published in one journal and copied in another, both journals supposed to be published in the interest of truth, is surprising indeed.

In the first place the author of the article mentioned is either ignorant or willfully misrepresents. If the first, he ought not assume the role of teacher; if the latter, he should not be accorded the columns of a religious journal. His first assertion proves my premises, as above stated, when he says the benefit certificates of the fraternal society are "craftily worded" and gives as his reason for so saying the fact that all benefit certificates say the beneficiary is entitled to a sum "not exceeding" a specified amount. If he is post-

ed on the law and the construction placed upon it by insurance commissioners, he would know that in every State, where there is a law governing fraternal insurance it is held a fraternal society must so word its certificates. To state a positive amount would be to bar them from doing business in most States in the Union. Again he by inference at least says, the words "not exceeding" are in smaller type than the balance of the certificate, which is not true. No attempt is made to mislead; who would profit thereby? No one engaged in fraternal work claims our system is perfect, but every step taken by the societies, and especially the fifty-seven enrolled in the National Fraternal Congress, has been to better their financial system, and to make them more stable. And a system, poor as it may be, that has enabled the fifty-seven societies composing the National Fraternal Congress to collect and pay to beneficiaries over \$43,000,000 during the year 1900 is worthy of highest commendation and not biased criticism, especially when this money nearly all goes to the widows and orphans not of monied men, but working men and small wage-earners, who never would have old line protection. And the money paid out in this way by all the societies of the United States, not in the way of humiliating charity, but as a just claim, far exceeds the beneficence of all the churches.

You will please pardon if I seem to defend the societies too warmly, but such a grand work of mutual help should be encouraged; criticised if you please when criticism is needed, and it needs it, but temper criticism with justice. Fraternally yours,

CHAS. E. BONNELL.

Mr. Bonnell's official position in the Supreme Council of a fraternal order gives whatever he may say an authority which is enhanced by his presidency of the National Fraternal Congress.

Repeated reference is made to the congress in an important article on fraternal insurance in the annals of the American Academy of Political and Social Science for March, 1901, an article which Mr. Bonnell is liable to have seen.

A member of the academy who has been credited by good authority with some knowledge of the principles of life insurance, and who sees part of what the Cynosure publishes on the subject—though not all—before it appears in our columns, saw that which went into the August number accredited to Mr. Bonnell.

We found use for this and for the arti-

cle by Mr. Packard. Both gentlemen were introduced to our readers by name on the same page and made responsible for their own words.

It is not customary for editors to endorse in full all they quote; in fact, they copy attacks on opinions they hold, or even attacks on themselves.

The Cynosure was responsible for its own remarks in the same connection on the next page.

That part of Mr. Packard's article which Mr. Bonnell confirms, is of interest to the Cynosure. Granting that the words "not exceeding" appear necessary and honest, and that they are plain enough, printed in any type, the Cynosure yet prefers insurance that does not need them. It prefers assurance of a death benefit not lower than a specified amount, rather than not, higher. It also prefers this in connection with a premium not higher, instead of not lower than the one first demanded. Partly for this reason it turns from assessment to old line. The Cynosure also likes best the flavor of a pudding that proves well in the eating.

Recognizing the payments of large sums, such as that named by Mr. Bonnell, it is unable to forget that these have been somewhat offset by overwhelming disappointments and immense losses. What Mr. Bonnell and his associates in the congress may yet achieve, it waits to see. For the present it stands on records and actual conditions.

In the November number of the Review of Reviews is a remarkably interesting article on the secret lodge rebellion against the United States now going on in the Philippines. We expect to quote from it in the near future for our readers, but the whole article ought to be read, and hence we especially advise the purchase of this number of the Review of Reviews.

Persons interested in the State of Nebraska as to vacant government lands, sale price of farm lands, stock, water, State institutions, etc., etc., will do well to address C. E. Watson, State Deputy Commissioner of Labor, Lincoln, Neb., for the official map of Nebraska, published by the Bureau of Labor and Industrial Statistics.

SECRET FRATERNITIES IN THEOLOGICAL SEMINARIES.

Organized secretism is a contagious epidemic. Fostered and practiced in Colleges, it appears in schools of medicine, law and theology, culminating often in later life in affiliation with the secret orders of Oddfellowship and Freemasonry.

A decent respect for the opinions of mankind leads to the expression of some excuse for such conclaves, but an honest statement of their cause, which in its last analysis is always ungodly selfishness, would bring a pang of repentant sorrow to any Christian soul among its members who is walking in the light of Christ's life.

Students of certain Chicago Theological Seminaries are banded together in secret fraternities. An apologist for them spoke of them as a necessity, a substitute for the delights of home, which so many students while at school are compelled to forego. He mentioned one such theological organization as having invited members of the faculty to come into their meetings, thus reducing the secret feature. But why have it secret in any degree? The answer can only be, For the pleasure of the ruler of the darkness of the world.

Instead of giving a few words of explanation to a roommate or classmate who for some reason is not invited to join, a member goes to his meeting with an air of mystery and returns with the same bearing of unexplained importance, giving no word or token to the uninvited roommate as to where he has been or what he has been doing. To those left out, the air of mystery gives rise to various questions. "Do they not like me?" "Are they conspiring to obtain some unjust advantages over me?" "Have they been engaged in questionable pleasures, or worse still, in things clearly wrong?" What a substitute for the "delights of home" is a theological seminary lodge!

The diffusion of the spirit of Christian courtesy is such that no persons, young or old, at the present time, should thus jeopardize the pleasure of persons outside of their fellowship. Had they said, "I have been to the Good Fellowship Club (or whatever its name might be). We had refreshments and a delightful so-

cial evening. We had stories, conundrums, songs and music. By the way, I'll give you one of the conundrums, 'What book and chapter of the Bible contains the account of the last man who was sold?' Mr. Smith did not remember. A Bible was handed to him and he was asked to turn to the tenth chapter of Hezekiah, thirty-third verse, and read about him. He actually turned over pages in the Bible and looked for the book, but it did not take him long to discover the "sold" man after he remembered that there was no book named "Hezekiah" in the Bible." All would have been courteous.

"Have we not one father? Hath not one God created us? Why do we deal treacherously every man against his brother?" asks the prophet Malachi. Ever since our Father in heaven asked Cain, "Where is thy brother," it has been God-like to inquire, "Where is thy brother?" And only such as love or do evil or are criminals desire to make an honest, satisfactory answer to relative or friend impossible. A secret society for theological students is a suggestion of Satan, the methods of which so far as the secrecy is concerned are unscriptural, a flagrant violation of the spirit and teaching of Christ. Come out from them. "Be ye clean, that bear the vessels of the Lord."

The Kentucky Federation of Labor denounced Col. W. C. P. Breckinridge, its invited guest, for sentiments expressed in his speech before it. It seems to us that Mr. Breckinridge spoke words of wisdom, in harmony with constitutional liberty; for which he ought to have been thanked.

What Breckinridge Said.

Colonel Breckinridge said he was the friend of labor organizations, that he heartily favored the organization of labor, but that he thought that its battles should be fought with reason and not with force, that the day of strikes was over, citing and criticizing the big steel strike. He said further that he did not believe it conducive to the best interests of labor, but unjust and an abrogation of personal liberty for unions to say to the employer, "You must employ only whom we choose, pay them what we demand." and say to the workingman, "Unless you join our union you cannot work."—Chicago Tribune, Nov. 14, 1901.

The following from Rev. William Fenton will correct an impression that has gone abroad and is published at his request. He writes that on the 5th of June, 1898, he was received into the fellowship of the Christian-Catholic Church, but he did not allow himself to be ordained as a minister of that church: and two days afterwards, on the 7th day of June, in a letter to its General Overseer, he formally and actually withdrew himself from its fellowship, and of course is not a member of said church.

UNION, POWER, TOLERATION.

The above words form the title of a circular sent to thirty-two degree Freemasons, asking their attendance upon a reunion of Scottish Rite Masons on the 19th, 20th, and 21st days of November, the past month.

They shall have mysteries—aye precious stuff
For knaves to thrive by—mysteries enough,
Dark tangled doctrines, dark as fraud can
weave,

Which simple votaries on trust receive,
While th' craftier feign belief till they be-
lieve.

—Veiled Prophet of Khorassan.

The substance of the circular we give below and follow it with a brief outline and review of the Scottish rite degrees, giving an opportunity to all to judge whether this meeting has promoted in the world "union" or disunion, "power" or weakness, "toleration" or tyranny.

All Sublime Princes of the Royal Secret, 32d degree, were invited to be present and participate in the ceremonies connected with the celebration of the forty-sixth semi-annual reunion of the bodies composing the Ancient Accepted Scottish Rite in the Valley of Chicago.

During these three days the several degrees, grades and orders of the Rite, from the fourth to the thirty-second, will be conferred on a large class of candidates.

This invitation is sent from Chicago by a "Thrice Potent Grand Master of a lodge of the fourteenth degree, a Sovereign Prince Grand Master of the sixteenth degree, and a Most Wise and Perfect Master of the eighteenth degree, the Commander in Chief of the Oriental Consistory of the thirty-second degree and Grand Secretary and Keeper of the

Seals and Archives of the thirty-third degree. The only Masonic qualification for these degrees (the fourth to the thirty-second) is membership in some lodge recognized by the Grand Lodge of Illinois. The fees for conferring them, from the Fourth to fourteenth, are \$30; fifteenth and sixteenth, \$20; seventeenth and eighteenth, \$15, and Consistory Sublime Prince of the Royal Secret thirty-second degree (nineteenth to thirty-second degrees), \$35. Total cost, \$100. An abatement of ten cents a mile, mileage, one way, is allowed brethren residing at a distance. Annual dues are \$5 per annum within Cook County; \$3 only to others.

Visitors must possess letters of credence or diplomas from the Supreme Council, thirty-third degree, of the Northern Masonic Jurisdiction, or from the Supreme Councils of the Ancient Accepted Scottish Rite, recognized by, and in relations of amity with, the Supreme Councils of the Northern Masonic Jurisdiction, U. S. A., Grand East, Boston, Mass.

As persons holding in trust, the heritage of our fathers, charged with the responsibility of passing it on to the coming generation strengthened and improved, it becomes us to investigate the claims of American citizens to the title of Sublime Princes of the Royal Secret. Are they genuine or counterfeit?

A large class of candidates—citizens and voters of our beloved commonwealth—have had conferred upon them the several degrees, grades and orders of the Scottish Rite. Let us review our two volumes of "Scottish Rite Masonry" and know what these people have been doing in Chicago. If their work is as foreign to the spirit of American institutions as their titles are, the Star of the North, our bright Cynosure may guide them into a better way.

Names of Scotch Rite Degrees.

The titles of the first group—eleven—from the fourth to the fourteenth, are called:

Fourth degree, Secret Master; 5th degree, Perfect Master; 6th degree, Intimate Secretary; 7th degree, Provost and Judge; 8th degree, Intendant of the Building; 9th degree, Elected Knights of Nine; 10th degree, Illustrious Elect of the Fifteen; 11th degree, Sub-

lime Knights Elect of the Twelve; 12th degree, Grand Master Architect; 13th degree, Knights of the Ninth Arch or Royal Arch of Solomon; 14th degree, Grand Elect, Perfect and Sublime Mason.

The second group of two, consists of the 15th degree, Knights of the East or Sword, and the 16th degree, Princes of Jerusalem.

The third group of two consists of the 17th degree, Knights of the East and West, and the 18th degree, Sovereign Princes of Rose Croix D. Herodem and Knight of the Eagle and Pelican.

The fourth group of fourteen degrees consists of the 19th degree, Grand Pontiff; 20th degree, Grand Master of all Symbolic Lodges or Associate Master ad Vitam; 21st degree, Noachite or Prussian Knight; 22d degree, Knight of the Royal Axe or Prince of Libanus; 23d degree, Chief of the Tabernacle; 24th degree, Prince of the Tabernacle; 25th degree, Knights of the Brazen Serpent; 26th degree, Prince of Mercy; 27th degree, Commander of the Temple; 28th degree, Knights of the Sun; 29th degree, Knights of St. Andrew or Patriarch of the Crusades; 30th degree, Grand Elect Knight Kadosh or Knight of the White and Black Eagle; 31st degree, Grand Inspector Inquisitor Commander; 32d degree, Sublime Prince of the Royal Secret.

The object of all the degrees of the Ancient Accepted Scottish Rite is claimed to be the diffusion of

Light, Wisdom, Tolerance, Freedom and Courage.

In the fourth or Secret Master's degree, the candidate enters the lodge (supposedly Solomon's temple) with a square upon his forehead and an apron tied over his eyes. He is conducted seven times around the lodge and then to the altar, where he kneels and takes the

Obligation.

1st. To conceal the mysteries of the Secret Masters. 2d. To seek to know himself and to that end will exert his mind and search his heart to discover his duty to himself, to mankind and to God.

After this, with seven claps of hands of the members present, the candidate is brought to light and permitted to gaze upon the resplendent luminary which is the All Seeing Eye. Although they have seen poor Hiram Abiff killed and raised from the dead in the third degree of the Blue Lodge the candidate, to the music of a dirge, marches about the urn of pure gold containing Hiram's ashes and embalmed heart, and later carries the

urn, while marching around the lodge room and through ante-rooms, and deposits it in a place representing the Holy of Holies of Solomon's temple and then listens to a prayer.

The urn is crowned with laurel and olive leaves and the candidate is rewarded for his service of placing the urn by having conferred upon him the title of Secret Master and member of this secret chamber. He is then invested with ribbon, key and apron and crowned with a wreath of laurels and olive leaves and receives the token, password, sacred word and sign of silence. (First two fingers of right hand on lips.)

The candidate then listens to the Grand Orator, who pronounces words which would do credit to an insane theological professor. In this address he is told that his age, as a Secret Master, is eighty-one years! This degree which opened with the morning's dawn is closed at the end of the day, with seven strokes of the hands from Adoniram, from all, and finally from King Solomon.

The reader, mentally, may have analyzed this degree as the day's work of the candidate has been outlined. The first of the ineffable degrees whose object is to dispense light, wisdom, tolerance, freedom, courage. He must find in it darkness, folly, tyranny, bondage and cowardly methods, so we turn to the fifth or

Perfect Master's Degree.

This grade, like the one preceding, is held in a lodge hung with black, strewn with white tears. The lodge starts its work at four o'clock in the morning, so says its "Thrice Respectable Master." The candidate is led about by a green cord which is put around his neck. The captain of King Solomon's guards secures his admission as one who helped to build a monument to Hiram and he is led up to the altar, where an investigation as to the sanity of his mind and body is made with satisfactory results. At the order of the Thrice Respectable Master a procession is formed, Master and Warden leading. The Captain of the Guard and candidate stand next, with brethren following. Arrived at the Mausoleum, they raise their hands in admiration and exclaim—Jehovah! The Master requires detailed explanations con-

cerning the monument and after expressions of gratitude and approval, the candidate is conducted four times around the lodge. During this traveling, he listens to the recitation of the beautiful Scripture selection.

"Remember now thy Creator."

On the last round the candidate is conducted to the tomb of Hiram, and while viewing it a song of sorrow is sung. Then at the altar he kneels and takes the

Obligation of Perfect Master.

1st. Never to communicate the secrets except under special restrictions; 2d, to defend his rights; 3d, to improve his physical health; 4th, to respect the dead.

The signs of recognition and admiration are then received by the new Perfect Master. The battery, March password, sacred word and an investment of the jewel, is followed by a lecture and historical discourse. Evening having arrived, with the sign of Admiration, the lodge is closed in due form.

A careful examination of this degree shows that it degrades man and dishonors and disobeys Bible teachings.

The next twelve degrees are said to be associated with the twelve signs of the Zodiac.

The sixth degree, entitled Intimate Secretary, consists in the performance of a play, as it might be called, an amateur theatrical, teaching the criminality of eavesdropping. The lodge is supposed to be open from seven to twelve o'clock.

Preparation of Souls.

The object of the assembly is the preparation of souls for immortality and the love of God and man. The Temple is guarded by sentinels whose duty it is to see that none approach without permission and to give warning of all strangers and visitors.

The candidate, dressed as a Perfect Master, is made to open the door and put himself in a listening attitude. King Solomon and King Hiram of Tyre are talking. The latter discovers the listening candidate and drags him into the room and says: We must kill him. Solomon recommends moderation and a questioning of the candidate, who is his friend. The candidate satisfies the two Kings that no idle curiosity has led him to listen, he feared King Hiram might be pre-

paring to assassinate King Solomon, and hence his anxiety and conduct. He was commended by both Kings and rewarded by the appointment as Intimate Secretary. With both hands upon the Bible, kneeling, he pledges himself by oath:

1st, never to reveal to any person what is to be communicated to him; 2d, to attend all summonses of the lodge; 3d, to seek to know the miseries and wrongs of the people and find a remedy; 4th, to disseminate education: all under penalty of having his body delivered to anatomists for dissection and its remnants to be left unburied.

The sign, token, password, sacred word and battery are given him, the Master of Eloquence discourses to him, he receives a lecture upon the degree and then the lodge is formally closed.

The degree, like the others, is such a mixture of frivolity and pretensions to high aims and solemn oaths, that its existence would be impossible but for the greed of man and the malignity of Satan, who seeks his destruction.

(To be continued.)

NEXT TRIENNIAL DEBAUCH.

The plumed Knights have sobered off once more. Three years hence, on the first Tuesday in September, they will afflict San Francisco, as this year they did Louisville, with drunkenness and immorality under a screen of feathers.

One advantage will accrue to California Knights. When, for example, the order infested Boston, the Californians were obliged to bring their carload of wine entirely across the continent. Now they can drink their own wines at home and not feel limited to a carload.

Prostitutes and liquor sellers of the Pacific coast will share with their Atlantic sisters and brethren in the prosperity which attends a Conclave.

HORSE PLAY.

The Odd Fellows' Companion for April commented at some length on "horse play" in lodge initiations, condemning it as offensive and dangerous to the candidates and detrimental to the interests of the organization.

It declares that self-respecting candidates will not forgive rough usage and will not continue to attend meetings. It also complains of the repeated occurrence of serious injury, with the unenviable notoriety of lawsuits for damages.

Even when no unusual roughness is practiced candidates are often seen "dripping with perspiration and trembling from head to foot." The Companion warns its readers that in the case of such candidates heart trouble is liable to cause death.

This is not an unnecessary remonstrance. Deaths from initiation have occurred many times.

A KNOTTY PARAGRAPH.

The Friend and Guide says:

"The members of fraternal societies who die within a short time after becoming members, and who have consequently paid but a small sum in assessments, create the necessity for a reserve fund. Under the plan of the Equitable Fraternal Union those who die early pay the full cost of their protection. This is justice, because it relieves those who live long from paying two prices for their protection, because it furnishes equal benefits to each member at the same cost."

The first sentence states a well-known truth, but the second is a puzzle. If each by himself pays "full cost of protection," then the E. F. U. does something like a simple savings bank business returning dollar for dollar what is deposited.

This cannot be the meaning, yet if the ordinary meaning of the phrase "cost of protection" is retained and it is used in the insurance sense, why is it limited to "those who die early" and referred to the "plan of the Equitable Fraternal Union?" How can any insurance company do business on any other plan? In the insurance sense of the term, all members, whether they die young or not, must pay "full cost of their protection"—except, indeed, as they may draw on dividends or reserves, which in old-line insurance, are payments after all, since, if not thus used, they would increase the death benefit to at least the same amount.

The third sentence is about as hard to understand. How can patrons of frater-

nal insurance be made to "pay two prices for protection" because they live long? Does this refer to a "step rate" or an increased assessment?

It would be interesting to read this paragraph with the plan itself in hand. Even then it is doubtful if excuse could be found for writing such a sentence as that second one. Probably the statement is correct, but the implication incorrect, or else both statement and implication being correct the plan is thus a confessedly fallacious one. We are rather inclined to suspect that this last may come near the true conclusion.

IS LIFE INSURANCE INCONSISTENT WITH SCRIPTURAL TEACHINGS?

The final paper of the series under this heading appeared in the Friend and Guide July, 1900. In this third paper the author proposes to bring out that side of the business which he called "Scriptural ethical." He follows up this peculiar expression with a sentence beginning: "The one great ethic." Apparently he takes "ethics" for a plural. He continues with a rather general essay on love, and claims that carrying life insurance shows that a man is influenced by "the one great ethic." From this he steps into the "practical brotherhood of man," and so into "fraternal associations." The E. F. U. brings all sorts of men together, and thus "we learn to respect men as men who hold different views than ourselves and so broadens our human horizon."

He thinks "objections is just as legitimate" against secret societies as against families, for "every family is a little secret society." We refer him to the prayer book or other manuals for its freely published initiatory ritual. What is the lodge penalty for speaking of the principles or methods of domestic life?

He goes on to claim that brotherly love can be developed by fraternal insurance better than by a "denomination." The insurance society is a great developer of philanthropic virtue: a man could insure his life so as to leave his death benefit to a college or a library or a missionary society.

He at length comes to "another ethic," which is "honesty." Some object that life insurance is not honest but in the E.

F. U. "the element of gambling has been eliminated." The patron of the E. F. U. comes squarely up to the requirements of this second "ethic."

Quoting certain texts he says, "Many have asked the writer, 'How do you explain these verses?' Of course I have invariably answered them as I fully believed in their true sense."

But he finds them susceptible of another explanation provided by the insurance scheme of the E. F. U.

So ends the third and final article of a series having a fair question to work upon. How much more any reader has thought he knew about that question after reading the articles is itself another question.

Koserefsky, Alaska, July 31, 1901.

Editor Cynosure.

Dear Sir—Thanks for the sample Cynosure. I am thoroughly in accord with your campaign against secret societies, but I cannot subscribe to a paper which is so unfair to the Catholic religion. I must say that the Cynosure makes erroneous statements and extravagantly bigoted remarks about the greatest Christian denomination.

Yours truly,

J. V. O'HARE.

We feel the above charge a serious one, and are sorry if in any degree we have been "unfair," or if to any extent we have indulged in statements about Catholics that were "erroneous," or remarks that were "bigoted." We are happy to have numbered Catholics among our personal acquaintances and friends. We cannot deny that some Catholic methods and policies seem to us open to fair and true criticism.

It does not seem to us bigotry to protest against the injury done our public schools by the removal of the Bible. The educational sacrifice, considered alone, seems to us unspeakable.

To recognize the overwhelmingly Catholic officering of the Tammany organization, is not erroneous.

To observe that the liquor forces and criminal classes are largely connected with the Catholic division of our population, does not seem bigoted. However great the denomination may appear, its size should not exempt it from clear recognition.

Catholics cannot blame Protestants for helplessly receiving the impressions that Catholics themselves make upon them. If a Catholic keeps a saloon, or frequents one, he is seen there as plainly as a Protestant. If he is in jail, we cannot be blamed for finding him. If he is active in dangerous politics, we must encounter him. If he disturbs the better arrangements of education and we cannot help seeing him do it, we are not to blame.

And if, after all these things, we deplore their occurrence, it is rather hard, in addition, to be called unfair and bigoted. But perhaps this does not seem to our correspondent to describe just what we have done. He does not specify, but contents himself with sweeping terms. Just what have we said that was erroneous or bigoted?

CHINESE MASON DEAD.

When Worcester Chinamen fall seriously ill they betake themselves to Boston. Only two died in Worcester until in August Kuok Quan died in his laundry alone, while an officer was out to secure a doctor and other help for him. Quan was a Mason, and a letter was found about his clothes which reminded him that he was in arrears twenty dollars. Probably it was not easy to meet these dues. He had borrowed a dollar of Chin Wung only the night before.

S. F. Moy, of Boston, who knew Quan by sight, said he would report his death to the lodge. It was thought that the Masons would bury him, but whether Chinese Masons bury poor men who are alone without relatives in this country, and who are in the n. p. d. condition to the extent of \$20, we cannot tell.

Quan had been trying to break himself of opium smoking, and some of the Chinese thought this killed him. The doctor thought that his heart had been weakened by excesses so that it took little to cause his death. This shows that Chinese Masons are not unlike some other Masons.

He who marks from day to day
By generous deeds his heavenly way,
Treads the same path his Savior trod,
The path to glory and to God.

INDIANA GRAND LODGE REPORT.

Numerous Irregularities.

The annual report of the Indiana Grand Lodge, made at Indianapolis, May, 1901, and reported in the *Masonic Voice-Review*, shows that "More than 2,500 irregularities were discovered and reproofed." This was done through appointing ninety-one special deputies, each of whom was required to obtain answers to ninety prepared questions. The use of these questions once by all the deputies would call for 8,190 answers. How many times on an average they used them is not stated. It was a searching investigation that unearthed these "more than 2,500 irregularities."

Wayne Lodge incurred rebuke for "initiating a candidate not possessing all the necessary qualifications." He may have suffered amputation of a hand.

"Recognition of the Grand Lodge of Western Australia was postponed for further information."

"It was decided that it is not the province of the Grand Lodge to dictate to the lodges the manner in which they make use of such separate apartments as they may prepare for social enjoyment so long as they are not debased by intemperance, immorality or debauchery."

The second of three resolutions was "That no ritual shall be used in any lodge room, nor shall any Entered Apprentice or Fellow Craft be permitted to read any part of one."

It is possible that using rituals to help the work where officers are rusty, and thus forestall awkward scenes in the lodge, can be prevented, though this may not be done easily and at once, but how are Entered Apprentices and Fellow Craft to be hindered from reading what they please?

With so many authorized or unauthorized monitors and exposures in the market, reading the ritual is easy, and it is not in its own nature a Masonic offense. How, then, is coercion to be effected? An Entered Apprentice is not less free and independent than a Master Mason, but more so, and a Master Mason can read the work of any degree, even though no one in chapter, commandery or any degree of either rite can lawfully teach him the ritual. Yet an Entered Appren-

tice, freer yet, is prohibited. How is such a prohibition enforced?

The report on correspondence maintained that a Grand Lodge "has no right to make one qualification for one man and another for another, and that a minister of the gospel is no more entitled to special privileges than an editor, a lawyer, a doctor, or any other man." The author of the report "has never believed in the doctrine of compulsory affiliation." "When he gets tired of his lodge membership let him take his dimit and go in peace," he says.

He "has never favored Orphan Home projects, believing them to be unnecessary in these days of government and public charities;" he declares that it is no part of the duties of a Worshipful Master to collect dues from the members; "and has never been very much in favor of the Masonic fraternity labeling its patriotism, but admits that the American flag is in order at all times."

He does not see that an artificial hand makes a candidate eligible "whose left hand is off at the wrist," for an artificial hand is no part of the original man; and he "does not see why, as the Master wears his hat during the sessions of the lodge as a symbol of royalty or sovereignty, he may not be allowed to provide himself with a crown," so as to resemble Solomon.

He thinks that the Washington edict has conclusively settled the Negro Masonry question, and holds that if members of a lodge wish to wear white aprons to church they should be encouraged.

He claims Masonry as the oldest secret society, and the only one that has a literature of its own, having produced thousands of volumes on the subject of Masonry, many of which are "considered indispensable to every public library," though Masons do not appreciate them.

"It seems to him that schemes to build Homes for aged and indigent Masons are outside of the original plan of Masonry." The *Voice and Review* says that he "rightly declares that there are days in the week for Masonic work without infringing on Sunday, the universal day of rest."

These are some of the points in reports from Indiana annual communication of 1901, and, with others, they may indicate

not only irregularities that have been re-proved, but diversities of custom or opinion that may be eligible to discussion with both support and criticism.

News of Our Work.

It was understood that a Joseph Cook memorial meeting was to be held by the Boston ministers last month. We hope to have a report of it from Secretary J. P. Stoddard for our next number.

A few have taken advantage of our special offer to send the Cynosure to Sunday schools. Others are ordering tracts for free distribution in their schools. Among this number is Bro. Levi Porter, of the U. P. Church. Every Christian reform ought thus to be presented once a year and especially is this true of that of the National Christian Association.

Mr. Robert Jones, of Toronto, Canada, does not seem to grow pessimistic if some do grow cold or lukewarm. He has ordered a large lot of literature and will keep a ringing testimony among his neighbors while he lives.

Indiana friends will make a note of the fact that Rev. S. J. Burger, of Brighton, Indiana, is preparing to give addresses on the relation of secret societies to the home, the state and the church.

The New England Christian Association, co-operating with the National Christian Association, with its office at 218 Columbus avenue, Boston, Mass., has issued a series of anti-secrecy Tracts and Booklets and keeps a small supply of standard anti-secrecy literature for sale. Orders sent to Rev. James P. Stoddard, at above address, will receive prompt attention.

H. M. Jack is an Indian and superintendent of an Indian Sunday School. In sending to this office for tracts for distribution in his school he said: "I want the Indians to 'put on the whole armor of God' and I want to see them on the war-path against secret societies—the wiles of the devil' of the twentieth century. I want the Indians to scalp the

secret orders with 'the sword of the Spirit, which is the word of God' and their most potent weapon against Satan."

The Columbus Ohio "Dispatch" of October 7, 1901, gives an account of the death of Mr. Charles Young, a saloon-keeper of 589 North High street, Columbus. It says that Mr. Young was a member of Fremont Lodge, Knights of Pythias. If the Columbus "Dispatch" is correct, it is not true that Knights of Pythias never permit saloonkeepers to become members of their order.

We called attention to the Nebraska joint debate in the November number of the Cynosure, between Rev. O. T. Lee and Rev. E. N. Overman. After Rev. Lee had left, Rev. Overman said to several gentlemen at the railway depot of Goehner, Nebraska, that Mr. Lee had confessed to him that he was a member of all those secret societies. While this was like a lodge man and a lie, it was at the same time a confession as to the truthfulness of the rituals which the N. C. A. had furnished to Rev. Mr. Lee.

Mrs. Ezra A. Cook, President of the Chicago Woman's Educational Union, and a member of the editorial staff of our magazine, left last month for a trip South. She has been invited to speak at Fisk University, Nashville, Tenn., and Straight University, New Orleans, La. She will also speak at Joppa, Ala., where she has a daughter teaching in one of the schools of the American Missionary Association.

The President of our association, Rev. Charles A. Blanchard, gave an address last month at the National Reform convention, Pittsburg, Pa., which was referred to in a very complimentary way by one of our exchanges, The Christian Statesman. President Blanchard was also among the speakers at our New York State convention. He has been invited to present our reform at the Proseminary at Elmhurst, Ill., and also at Blackburn University, Carlinville, Ill. The former is the Western institution of the Evangelical denomination, and the latter is a Presbyterian institution of learning.

CYNOSURE COMMENDED.

Rev. Fr. Brouse, Fremont, Indiana: "I like the Cynosure better in its present form. It is much better to handle. I read it through about twice and then I lend it or give it to some one that I think leans towards the lodge."

Our New York State convention to discuss secret societies met in the Covenantant Church, Brooklyn, New York, Nov. 25th and 26th, 1901. There were five sessions.

The following named took part in the convention:

Prayer, Rev. G. C. F. Haas, New York.

Welcome, Pastor Wm. M. George.

Response, Secretary W. B. Stoddard, Washington, D. C.

Addresses, Soul Blight, Rev. James Parker, Jersey City; The Club Features of the Lodge, Rev. E. D. Bailey, Brooklyn.

Addresses, Lodge Oaths, Rev. F. M. Foster, New York.

Lodgery and Anarchy, Rev. J. P. Stoddard, Boston.

An address, Christian Prayers vs. Lodge Prayers, Rev. J. A. W. Haas, New York.

Seceder's Testimonies, Rev. Stephen Merritt, ex-Master largest Masonic lodge in New York, Leader.

Pastor's Testimonies, Rev. O. D. Seward, Brooklyn; Rev. Kr. Kummé, New York; Rev. F. Jacobson, Brooklyn, and many others.

Question Box, Rev. J. P. Stoddard.

Address, The Church and the Lodge, Rev. C. A. Blanchard, President National Christian Association, also President College, Wheaton, Ill.

Rev. O. T. Lee recently visited the University Library at Lincoln, Nebraska. He asked the librarian for books treating on secret societies and was told that they did not have anything except one volume, an expose of Oddfellowship, which he had put away in his own office and said that he had done this because they had found out by experience that valuable books were stolen. This shows that at least the librarian regarded the expose as valuable. A gentleman of this State and an

Oddfellow purchased this week our expose of Oddfellowship and said that it was for a friend who wished to post himself as an Oddfellow. We once received an order from the Secretary of an Oddfellows' lodge in Canada, and under its seal, for a dozen copies of Oddfellowship Illustrated. They seemed to consider them valuable! Many Oddfellows who have renounced the order have confessed to the correctness of the exposition. There is another class of Oddfellows represented by the editor of the Oddfellows' Companion, Columbus, Ohio, who said in the August, 1893, number that "all parties claiming to publish the secret work of the order are frauds and their publications are spurious." We are also reminded of another matter by the Lincoln University incident. During the life of Mr. Peter Howe of Winona, Illinois, he was solicited by the President of a Missouri College to give largely to his institution and he claimed to be very much opposed to secret societies. He accepted from Mr. Howe an "anti-secret library" for his College Library. Mr. Howe, the following winter, took steps before contributing to the college, to learn what had become of the library of anti-secrecy books and found that they had been removed to the President's house and put in his private library. Probably he also considered them valuable and was afraid they would be stolen(?).

NEW ENGLAND CHRISTIAN ASSOCIATION.

Whether or not there is virtue remaining sufficient to make a like demand in presence of the openly avowed attempt to assassinate the Nation in the person of the Chief Magistrate, is a question for the future to determine. One thing is sure, attention has been called to the danger from secret societies as it has not been before, and it is the solemn duty of every loyal citizen to do his utmost to warn the people and bring these hidden schemes of dishonesty out from their hiding places.

This is a work undertaken as a specialty by the National Christian Association in the West, and the New England Christian Association in the East. The agen-

cies employed are not unlike to those used by temperance advocates and other reform movements. The rostrum, the printed page, and personal interviews are the chief reliance in promoting the cause. Though exceedingly unpopular with the masses, and objects of hate and detestation by our adversaries, our publications are exempt from mob violence and find friends among the most conscientious citizens. Since our last annual gathering, Oct. 3, 1900, beside miscellaneous distributions by myself and others, I have personally attended and circulated anti-secrecy publications at twenty-four conventions, conferences and camp-meetings; the more largely attended being at Northfield, Mass.; Alton Bay, N. H.; Portsmouth, R. I.; the A. H. A. M. and the Y. M. C. A. jubilees in this city.

There is evidently great timidity on the part of real friends, but not in a single instance have I failed to receive hearty good-speeds at these Christian gatherings. During the same term of twelve months twenty-five thousand copies of the Home Light have been put in circulation, and nearly 100,000 pages of tracts sent or handed out among the people. Opportunities for delivering oral addresses on secrecy have been limited, but I have spoken occasionally on the subject. Have preached more frequently; have read papers on assigned topics at the Presbyterian Ministers' Meetings and other gatherings, and have spoken in missions, referring to my special work where it seemed wise to do so. Three of the able addresses delivered at our convention in Park Street Congregational Church, Dec. 19, 1900, were printed and circulated with good results. The leaven is working in the minds of the people, and a healthy feeling of aversion to societies that work in the dark and strike with a hidden hand, is taking possession of the Christian conscience in many thoughtful citizens.

—Extract from annual address of Secretary James P. Stoddard, Boston, Oct. 2, 1901.

To be a good patriot a man must consider his countrymen as God's creatures and himself as accountable for his actions toward them.

—Bishop Berkeley.

N. E. ANNUAL CONVENTION.

The annual convention of the New England Christian Association is called for Dec. 17th and 18th prox., to meet in Park Street Congregational Church, Boston, Mass.

The program is incomplete, but at this date the following persons have agreed to attend and take parts in the exercises:

Rev. John L. Withrow, D. D., pastor Park Street Church, Boston.

Rev. A. C. Dixon, D. D., pastor Rugles Street Church, Boston.

Rev. Wm. T. McElveen, Ph. D., pastor Shawmut Street Church, Boston.

Rev. James M. Gray, D. D., Bible Instructor, Boston.

Rev. Emery W. Hunt, D. D., pastor Clarendon Street Church, Boston.

Mrs. E. Trask Hill, President Kings Daughters Massachusetts, Boston.

Rev. James H. Earle, evangelist and publisher, Boston.

Mrs. M. E. A. Gleason, W. C. T. U., Boston.

Mrs. Anna E. Stoddard, Secretary Independent Women Voters, Boston.

Rev. W. B. Stoddard, Eastern Secretary N. C. A., Washington, D. C.

And a number of seceders and others equipped with "hand grenades." Short, sharp and to the point.

Let N. E. friends make a note of the date and gird up the loins of their minds, put shoes on their feet, take staves in their hands and unsheath the sword of the spirit, and be ready for the "forward march." "The angel of the covenant" hath spoken good concerning his bride and will surely bring his people out of the bondage of their adversaries. Will not the "godly seed" everywhere join in a concert of prayer, that this Conference may receive power to "cast out devils in His name." James P. Stoddard.

Boston, Nov. 14th, 1901.

After a recent railway collision at Scotsman was extricated from the wreckage by a companion who had escaped unhurt. "Never mind, Sandy," his rescuer remarked—"it's nothing serious, and you'll get damages for it!" "Damages?" roared Sandy. "Hae I no' had enough? Guid sakes, it's repairs I'm seekin' noo!"

NEW YORK STATE CONVENTION.

W. B. STODDARD.

New York City, Nov. 18, 1901.

Dear Cynosure—My work for the past month has been centered in this great metropolis. Here the ends of the earth meet in great convention each day. The ceaseless activity of the rushing millions presents a spectacle to be seen nowhere else. It is into this ocean of humanity that the N. C. A. finds opportunity to drop its pebble of truth from year to year. We are not lonesome here. Fully 75 churches endorse our principles by excluding those who choose lodge fellowship in preference to Christian fellowship.

My thoughts center in the convention which will have met in the Covenanter Church, Brooklyn, ere this reaches Cynosure readers. Evidently the Lord is preparing hearts for this gathering. A warm welcome, a strong program and many evidences of the Divine approval, herald this gathering of the people which is to tell for righteousness. Look for a good report in our next. I have found opportunities to speak, preach or lecture, every Sabbath and at times during the week.

The first Sabbath of November, in Washington, D. C., I participated in the meetings of the Brethren Church, and People's Mission. Sam Small gave the address of the evening. Subject, "The Man That God Made." He spoke of the various ideas of men as to manhood. Some exalted the intellectual, others the physical man and were found tumbling over each other, at newspaper offices, to learn which can punch the hardest, Jake or Mike. The speaker remarked that there were many mules down in Georgia who had more of that kind of manhood in their hind legs than either Jake or Mike ever heard of.

The second Sabbath I divided between the Towamensing Schwenkfelder and the Souderton Mennonite Churches. Bro. Schultz, of Quakertown, was to have spoken in the latter place. As he was not well, I accepted his invitation to address the congregation expecting to listen to him. The day was fine, the congrega-

tions large, the Spirit helped in our weakness and we had an uplifting time. The third Sabbath found me supplying the pulpit of the Brooklyn, N. Y., Free Methodist Church. This was also a day of victory. Pastor and people will help in the convention. I am just from Dr. J. C. K. Milligan's—where I spent yesterday preaching to a good-sized, attentive congregation in the Washington Heights United Presbyterian Church, New York.

Enroute I saw a few friends in Philadelphia and secured the usual number of subscriptions to the Cynosure, and visited the Mt. Airy Lutheran Orphan Home, where I shook hands with a large company of children and learned that opposition to the lodge was included in their instruction. Lectures given in Lutheran Churches of Pastors Merkel, Long Island City, and Lehrs, Jersey City, have been helpful. Seven ministers were among those attending in the latter place. Collections and contributions have thus far kept up the supply of "oil and meal." We visited our Brother Bailey in the Brooklyn City Mission one evening. The theme discussed was, "Why do you spend your money for that which is not bread?" When the chapter was read, beginning, "Ho, every one that thirsteth," the reader had the attention of the audience and Brother Stoddard was asked to speak. Brother Stoddard met several of his audience on the street later, who were "much impressed" and wanted a nickel to supply their desire. They were evidently thirsty, but not willing to "Ho."

Lectures are arranged for the Christian Reformed Church, Paterson, N. J., of which Rev. Westervelt is pastor, and also for the Lutheran Church, 123d street, this city, Rev. Haas, pastor.

Letters coming from different parts of the Empire State indicate that some of our friends are alive and pushing. More should be. We believe the man who is linked to the Divine can not be defeated. Each day will bring its victory. The New England Secretary writes that your agent will be wanted for the Boston convention next month.

Friends in Pennsylvania, keep in line. Your turn comes next. If the convention goes to Altoona let it tell much in that lodge-ridden center of influence.

W. B. Stoddard.

Odds and Ends.

A—Did your watch stop when you dropped it on the floor?

B—Of course it did. Did you think it would go through?

An American orator had promised to make a speech at Vermont, but was unable to reach the place, as heavy rains had destroyed a section of the railroad. Accordingly he wired: "Cannot come; washout on the line." The reply came: "Come anyway. Borrow a shirt."

Delirium Tremens. — Coroner—Was there anything to lead you to believe that the deceased was non compos mentis when he took his life? Witness—Would ye moind axin' me that question in English? Coroner—Well, do you think he was suffering from temporary insanity? Witness—Faith, 'twas jist the opposite av temperance insanity, bein' that crazy wid drink he was.
—Philadelphia Press.

ABSENT TREATMENT.

"No, Jack, I just won't have any of your doctors. I'm going to take that absent treatment. Mrs. Smith took it, and look at her now.

Well, soliloquized the brother, she isn't sick anyway, and absent treatment is absolutely safe, so he said nothing. A week passed, and he noticed great improvement in his wife's condition. She didn't complain of that pain in her side, back, feet or head, and at last she announced that she was fully cured.

"Now then, Jack, I never want to hear you say anything about mind cure being all imagination again. I just know that I'd have been dead before this if I hadn't taken that wonderful treatment, and just to think he never set eyes on me."

"He never what?" said Jack.

"Set eyes on me! I took absent treatment. I sent Professor Fake \$5 to treat me, and you see the result."

"Do you mean to say that you sent five of my good hard-earned plunks to that rank fakir to treat you?"

"That's just what I did, and the most

wonderful thing about it is that I was aware the moment he received my letter and opened it, although he was 1,000 miles away from me. Why, I began gaining at once. It's simply wonderful. You can't deny that I am a well woman now, can you?"

Jack was about to answer, when the door bell rang and the postman handed him his mail, among which was a letter for his wife from the dead letter office. She opened it and out dropped her letter to Professor Fake. She had misdirected it, and the professor had never received the money, she said—but Jack asks us not to tell what she said, and we won't.

"A young woman of Parsons, Kan.," says the Kansas City Journal, "accidentally dropped a dime down the back of a strange young man when she sought to put it in the contribution box in church. She blushed and apologized, an acquaintance was formed, and in two weeks the pair were married. And this proves exactly what we have always said—that a woman will go to any length in order to recover lost money."

REPORTING UP-TO-DATE.

This is how an accomplished society reporter on a Dakota paper gives its readers an idea of a soiree with a description of the costumes worn by the ladies of the party:

"Miss Mary Monroe, red frock, white sack, and hair bunched; Miss Emma Latrobe, yellow dress and high-heeled slippers; Miss Marion Willoughby, some kind of thin stuff, white, and tied up with blue tape, and hair frizzled; Miss Jennie Murchison, black clothes and a feather in her hair; Miss Ella Wexford, red hair and grey suit, flat in front and stuck out behind; Miss Pauline Taeley, bigger'n a tub, and dressed to the top branch—she had a velvet outfit a mile long, and sixteen rows of buttons on her gloves—her hair was a dead yellow, tied up like a bun, and had a lot of vegetables in it; Miss Florence Ross, green dress, flipped with velvet, and hoisted up at the side with a white checkrein; Miss Vinne Hammersley, white network with red streak, walked with a limp, and hair frescoed."

Voices from the Lodge.

"The funds of a lodge cannot be used to defray the expenses of the accused in a Masonic trial, nor to repay money expended for attorney's fees."

—California Grand Lodge Report, Voice of Masonry, February, 1898.

A Mason, oppressed by poverty, may be falsely accused and compelled by the lodge to stand trial, and so have a burden of expense imposed on him by the lodge. Yet the lodge must not lift a finger to lighten that burden. Innocent, poor, and burdened by Masonry itself, he cannot have the aid of his own lodge's funds.

It recognizes that authority must necessarily be lodged in some one to rule and govern its subjects. The power which it confides to its rulers is almost autocratic; yet that power is always subject to control by some higher power. The Worshipful Master is over and above his lodge. His decisions cannot be questioned by them, yet he must answer for his exercise of his power to the Grand Master. The Grand Master is all powerful. His decisions must be respected. Disobedience to his orders may be punished almost by Masonic death.

—From address of Frank T. Lodge, Grand Master of the Grand Lodge of Michigan, made in Detroit Feb. 27, 1899, at a birthday party and reception given to Grand Master Lodge. The address was his response to the toast, "The Grand Lodge."

In Arkansas the Grand Lodge has provided a penalty for non-attendance, and that penalty is the severe one of suspension, time of such suspension to be governed, we presume, by the discretion of the lodge. If a brother should die while under such suspension, his condition is that of one deprived of lodge privileges, and it is left to the decision of the lodge whether it shall bury him with Masonic ceremony or not.

Physical disqualification occurring after initiation does not necessarily bar the member from advancement.—Grand Lodge of Pennsylvania.

Josiah Drummond, of Maine, a distinguished Masonic authority, says, in a recent Grand Lodge report, that a brother receiving assistance is under no obligation to refund the money.

Every Master Mason who has sufficient interest in the order to desire to visit lodges when away from home, should have sufficient pride to post himself so as to stand a fairly creditable examination, and not be obliged to apologize for being "rusty," and impose on the indulgence and good nature of the examining committee. It takes but little effort to retain enough of the lectures to stand a passable examination, and there is rarely a valid excuse for a Master Mason to be so "rusty" as to require an apology.

—Texas Freemason.

Yet would not a census of rusty and bright Masons show a large proportional number of not very careful or studious Masons?

The Missouri Freemason is producing evidence that General La Fayette was a Mason. It has not, however, been able to show that he visited Western Star Lodge, at Kaskaskia, Illinois, in 1825. We think he could not have visited that lodge in that year, as its charter was then suspended or under arrest by the Grand Lodge of Pennsylvania, and was not restored until Nov. 21 of that year, when the lodge was authorized to apply for a new warrant to the Grand Lodge of Illinois. The lodge was in disgrace for non-payment of dues, when it merited lenience and charity, but the Grand Lodge of Pennsylvania misunderstood the case and recalled the charter. There is, however, no question that General La Fayette was a Mason, abundant record evidence so attesting.

—Voice of Masonry, February, 1898.

The above makes it probable that one of the Masonic fish stories had been located at Kaskaskia.

GERMAN MASONRY DIVIDED.

The Grand Lodge of Hamburg is followed in rejecting Christianity by the Grand Lodges of Beyruth and Frankfurt. The three old Prussian Grand Lodges in Berlin have broken all connection with the anti-Christian lodges. This splits in two Grand Lodge Masonry in Germany.

The Prussian Grand Lodges allow no initiates in their jurisdiction except members of some Christian denomination. The Hamburg Grand Lodge and its allies condemn this as intolerant and un-Masonic. It is said that the controversy is the outcome of a large Jewish addition to membership.

While American Grand Lodges tend to the Hamburg position, those members whose sympathies would be more with the Prussian do not, on their part, go to the extreme of advocating an ecclesiastical test. As yet there has been no serious break between American Grand Lodges on account of religion, though Grand Lodges have rebuked subordinate lodges under their own jurisdiction for so-called "sectarian"—which in lodge use means Christian—prayer.

Upon the justice of God there rests with all its incalculable interests, the great plan of redemption, that mighty manifestation of God's love to man in the sufferings and death of His "only begotten son," was brought about entirely through God's justice. The cross of Christ was erected and occupied to satisfy and glorify Divine justice, and to the true believer God's justice is loved equally with His mercy. Such a one loves God's justice, even while it condemns him, for it inspires him to cling closer to Christ's cross, through which alone he can obtain the everlasting salvation prayed for in the second section of the third degree.

—American Tyler, June 1, 1899.

Why not then reform that degree and allow it to give him "the glory due unto his name?" Why not allow the doctrine to affect the prayer, and why not remove the prohibition of even the mention of the Savior's name?

OHIO LODGES.

At the end of 1900 there were 729 Odd Fellow lodges in Ohio, with 66,297 members. The net gain was 2,467. This was the largest gain for twenty years. Initiations were 4,959, losses 3,530. Among the losses were withdrawals 648, expulsions and dropping of members 2,002.

The ratio of relief to current expenses was rather less than 2 to 3.

Ten charters of Rebekah lodges were "reclaimed," but twenty-one new Rebekah lodges were instituted, so that the number rose from 394 to 405. The Rebekah membership was 27,287, composed of 9,414 men and 17,873 women.

The ratio of relief to current expenses was rather less than to 2 to 27.

DRIFTING.

Not only in this country, but in England, Scotland, Australia, and other parts of the world, it is becoming patent that the different Masonic jurisdictions are gradually drifting apart in ritualism and many important administrative points, and the Grand Lodges of Australia have taken the initiative in correcting this dangerous tendency by appointing committees to confer on this important matter. The result of this conference will be closely watched by Masonic jurists and students all over the world. To allow this disintegration to continue will eventually destroy the boasted universality of Freemasonry.

—Texas Freemason.

But why try to preserve Masonry as a fossil? And why resist progress and improvement?

The age demands change, and the demand is coming within the lodge. Masonic old-fogyism must give way or Masonry must be an anachronism—in fact, there may be no complete help for that.

SIDE DEGREES.

An organ of Odd Fellowship taken to task for advertising side degrees, "contrary to the laws of the order," replies that it has no control over the business of its advertising patrons. Besides, they are not real side degrees of Odd Fellowship, Masonry or Pythianism, and the rituals are mere "fun makers." Any lodge or member or organization of members can in its opinion buy and use the rituals without violating obligations.

More than the bare letter of an obligation would be involved in anything sure to create a false impression and burden the order with outside forms and responsibility.

AGAINST JOINT WORSHIP AS A LODGE.

We are as tolerant as any one can be, and for that reason if for no other say, that joint worship as a lodge is not proper. Let the Jew go to his synagogue, the Episcopalian to his church, the Methodist, Baptist and Congregationalist to their respective places

of worship, but do not compel all to go to one place or not participate in the lodge work. Masonry unite men of every country, sect and opinion, but only because the discussion of these matters is tabooed within a lodge. The Christians would not be interested or benefited by attending a synagogue; neither does the Methodist, Baptist or Congregationalist take an interest in the Episcopalian service, much of which is frequently not understood by them.

—Ernest Le Neve Foster.

We hasten to disclaim responsibility for the above heading. We do not think that worship, even when "joint," is a lodge. "Against worshipping jointly as a lodge," would doubtless say what the Masonic Voice Review meant. Mr. Foster refers to attending various churches in a body, but his criticism appears to have some force against the necessary joint worship in a lodge room if it has force anywhere.

The Master's Carpet, by Edmund Ronayne, included in Mah-hah-bone, is strongly suggested by the following book notice taken from the American Tyler, a Masonic organ, of June 15, 1899.

"'Stellar Theology and Masonic Astronomy' is the title of a little work which, though not new as to the time of its publication (1882), is yet novel in the matter which it presents. In its religious bearing it maintains a belief in God and the immortality of man, but claims to find an astronomical origin for the religious forms that are intended to teach and inculcate that belief. It is to the student of Masonry that the work more especially addresses itself. The Masonic ceremonies are referred to a like origin and with analogous objects as the religious forms and ceremonies, and are said to be derived from the ancient mysteries. In the Third Degree, for instance, the Grand Master is identified with the sun-god, as personified by the ancients under various names, being slain by the three months succeeding the autumnal equinox, which from their rough character may be supposed to typify the characteristics of the three actors in the drama, and having a similarity of names.' He is raised by the three months succeeding the winter solstice, when the zodiacal sign, Leo, 'the lion of the tribe of Judah,' is in the ascendant.

To reconcile the ritual with the supposed allegory, we must consider the 'temple' to mean the solar year, the Grand Master, the sun, being slain just before its completion; that is, the sun, passing to the farthest southern declination, became for a season metaphorically dead. This brief exposition of one feature must serve to illustrate the general trend of the work, which is a small quarto of 117 pages, including index. The work goes exhaustively into mythological symbols and correspondences, and is liberally illustrated, showing great care and research in its preparation. It is artistically printed by the Appletons, at the retail price of \$2. The author, Robert H. Brown, was a familiar character in Detroit thirty years ago. The only known copy in the city is held by Bro. S. B. McCracken, of Detroit Lodge, No. 2, through whom copies may be ordered."

Those who prefer similar information in cheaper form, with perhaps more of useful information, can order The Master's Carpet of the National Christian Association for 75 cents.

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Burn, hiss, and bounce, waste paper, ink and die.

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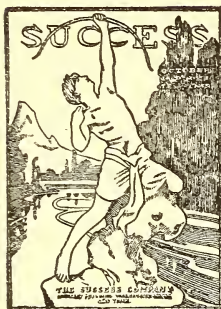
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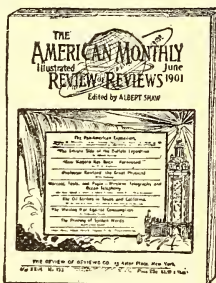
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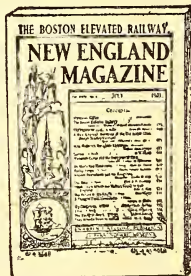
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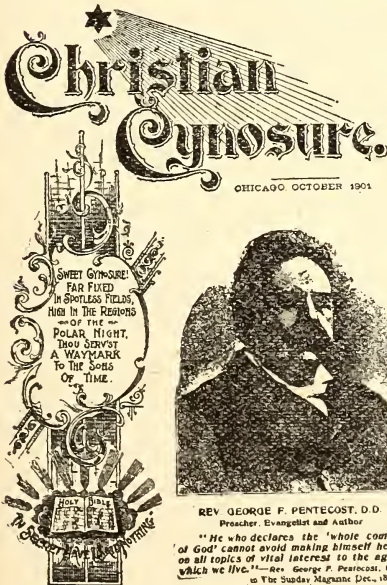
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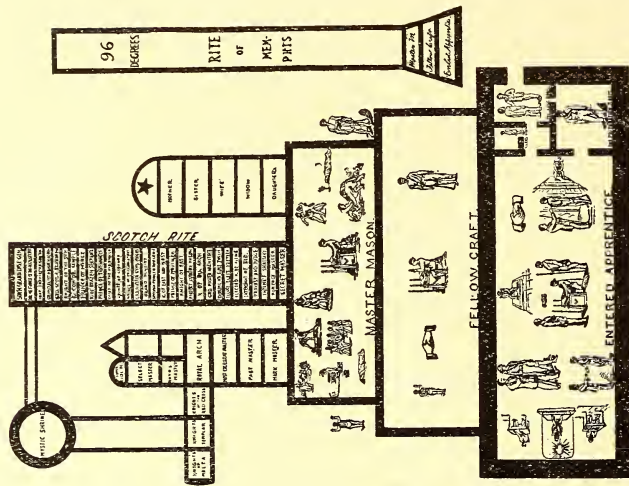
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National Christian Association

221 W. Madison St., CHICAGO, ILL.

Christian Gynosure.

CHICAGO, JANUARY, 1902.

SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



"Young men are constantly worrying lest they be failures and nonentities.

"Every man will count for all he is worth."

"There is as much a science of success as there is a science of hydraulics.

"There is probably such a thing as genius, although ninety-nine hundredths of it is doubtless the name which lazy people give to results which others have earned by hard work in those hours when the lazy people themselves were either sleeping or wishing they could gain it without toiling for it."

"There is faculty enough in almost anybody to become genius if only all that faculty were lumped."

"Sowing still antedates reaping, and the amount sowed determines pretty closely the size of the harvest."

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not figures on a dial.
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts the best!"

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The weekly Inter Ocean, Chicago, of Nov. 19, 1901, has an interesting article on the capture of Miss Stone, the missionary, for whose freedom \$60,000 has been offered. The writer of the article is V. Madoleff, a Macedonian and former pupil of Miss Stone. Madoleff is an organizer of that mysterious secret brotherhood known as the "Macedonian Committee," says the Inter Ocean. He believes that the captors are Macedonians, but does not believe that they are members of the secret Committee." It is declared by others, however, that they are members of the M. C. Committee and have taken this measure to raise money for the secret brotherhood.

Sydney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do at least for the twenty-four hours."

And if you are young, depend upon it it will tell when you are old; and if you are old, rest assured it will send you gently down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-

five in the course of the year. And supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy; at all events, for a time.

A VISIT TO THE SUNNY SOUTH.

Along the Line of the Louisville and Nashville Railroad.

BY MRS. EZRA A. COOK.

I was ready to start at least. Lunch-box, hand-bag, telescope and satchel were safely deposited in the car. My basket of fruit was beside me, and my Mackintosh and shawl, in the rack overhead, made me feel secure against any vagaries of the weather. A pillow guarded against the discomfort of hard seats, and several books assured me against ennui. Decidedly, I was ready to start.

Cold was the air and gray was the sky, as at 10 o'clock Tuesday morning, Dec. 26th, the train for Louisville, Ky., pulled out of the Union Depot, Chicago. A long strong pull brought the train to Louisville by evening. Transferred to the Louisville & Nashville railroad, another great stretch of territory was soon passed in the comfortable and swiftly gliding train; and early on Wednesday morning I alighted in the quiet town of Cullman, Alabama, before many of its one thousand two hundred and fifty-five inhabitants had breakfasted. A cordial welcome from a substantial citizen who managed the transportation between that town and Joppa, the place of my destination, was appreciated, as were his cheery words, "I have been looking for you for several days." Joppa Industrial and Collegiate Institute was the first institution that I was to visit. The survey was soon announced and with a returned soldier from the Philippines as driver.

and two small horses who well knew the hilly road, in the chilly atmosphere of early morning we were soon moving toward Joppa at the rate of seven miles an hour. At frequent intervals farmers with bales of cotton would pass. Sometimes the wives and children formed ornamental additions to the company. Sun-bonnets formed the head covering for the women here and wherever I went in the South.

Long, covered bridges spanned the brooks that ran among the hills. One of the bridges we crossed springing from either side of the wide chasm was supported from the arched top in such a manner that the heavier the weight upon the bridge the stronger it was. God builds many of his children that way, I think. Life supported from above is stronger as its burdens increase in weight. As we pursued our journey up and down the hills, the sun made our surroundings warmer and brighter.

The trees on either side of the road, many of them evergreen pines, gave a grace and added beauty to the picturesque views along the road. One or two comfortable farm houses are all that I remember; the rest were small and unpainted, weatherbeaten buildings with their front doors open and cracks plainly visible from the street.

Some of these houses looked more like forsaken sheds than human habitations.

The ex-soldier expressed his pleasure at having returned from the Philippine Islands and spoke so reverently of Christ and the church that I was thinking him quite noble when he asked:

"Have you any objection to my smoking?"

"Yes," I replied, "I always object to a young man's smoking. Once in a lifetime is once too often. Too many priceless interests hang upon thought and conduct to make one damaging act permissible."

Just then we were compelled to turn out of the road for a load of household goods, conducted by a tall slender man who walked beside his wagon, lines in hand, driving his horses. In front sat his pale-faced wife with a babe in her arms and snuff stick protruding from her mouth.

"Was that a snuff stick?" I asked.

"Yes," said the young man, "if there is anything I despise it is a snuff stick. I am glad to say that not one of my three sisters dip snuff."

"And how glad they would be to say that their brothers neither smoked nor chewed tobacco," I said.

About 11 o'clock we reached the "College," as the people call it for short.

The roaring wood fire in the teachers' home near by was very pleasant, as was also the kindly greeting of Mrs. Clark, the good angel of the fireside.

Joppa occupies a commanding position two thousand feet above the Tennessee River. If a little less rolling, the region would be a plateau. A cotton gin with new improved machinery is one of the interesting features of the place. My visit to the institute classes, with their orderly, responsive pupils, their refined, alert, cultured and tactful teachers and the Christian spirit of the institution was a prophecy of better days for that people. The Thanksgiving exercise, with Roosevelt's proclamation, Mrs. Hemans' hymn and many varied exercises, including an address upon the duties of citizenship was seed sown in good ground.

Among the follies of the farmers was the lawsuit concerning a \$15 cow which cost the contending parties \$400 before it was settled. The place was pointed out where two white men, father and son, disturbers of peace and good order, were hung from the limb of one tree. Thanksgiving day duly honored, another ride over the bright yellow road was enjoyed and after a sumptuous dinner at the hotel I was again traveling southward at the rate of from twenty to thirty miles an hour.

On either side of the train as I passed through this great line belt of Alabama, were woods, templed hills, imposing rocks and lovely streams of water. Bright red or yellow patches of soil here and there vied with the autumnal glory of the varied hues of the forest and the softly fading light of the sunny day. As the twilight deepened, forest fires frequently added a tragic beauty to the scene; and in one place the obtuse angles of a rail fence built up a gradually receding hillside, was

ablaze and for a long distance among the dark trees could be seen leaping, glowing and sparkling this belt of living light. A cultured southern woman enlivened the hour as she sat beside me in the crowded car. Her husband, she said, had a profound respect for religion, accompanied her to her church and was a most devoted husband, but not a professing Christian.

Why does not the God appointed high priest of the household honor his inheritance and lead (rather than follow afar off) in the footsteps of his Savior?

Across the aisle, crowded into two seats facing each other, were a mother and eight children, almost as quiet as so many wax figures. The eldest was less than four months past eleven years of age and the youngest about six months of age, pretty, healthy looking children.

"Your children are very well behaved," said a neighbor.

"Yes," was the reply, "they had the reputation of being the best trained family in Giles County, Tennessee. I am taking them to Texas, Ellis County, where there are good schools, and plenty of fine farming land. My eleven-year-old boy can plow out there. But he could not in Tennessee, where we came from. Back there, where we lived, they only had school during the most disagreeable months of the year when the children could not go. The schools seemed to be kept for the benefit of the teachers only. My husband went on to Texas seven weeks ago, and now he is located and we are going to join him. He is a Campbellite and I am a Methodist. But we both go to the same church, my husband was much interested in the meetings of the 'Saints,' he would not miss a meeting."

"Traveling alone with eight small children is a big undertaking, but everybody is very kind and we've got on well so far. Yes, we are going to Texas for the good of our children. We're going to work them and educate them. Work is good for children."

"Surely we will have family prayer and attend church."

Light ahead for our nation seemed the prophecy that this family brought into the car.

A gentleman traveling with his wife and daughter, both of whom dispensed their gentle ministries to this mother and children, humorously expressed the more serious thought of the surrounding travelers, as he said:

"My wife has been mourning because we did not settle in this region fifteen or twenty years, in view of this display of its products." She reproved him playfully for his misrepresentation.

From 3 o'clock next morning at intervals all the way down the coast to New Orleans silver-like patches of water or broad flowing streams gleamed out with mysterious beauty to reward the gaze of the watchful traveler. Fountainebleau, Ocean Springs, Gulfport, Long Beach, Bay St. Louis, Waveland, Lakeshore, Lake Catherine, names of towns through which the "L. & N. R. R." train smoothly and swiftly glided, are interpreters of the scenery which was at times surpassingly beautiful and at the successive stages of our progress in the early morning the skies waxed brighter and the air more balmy. On the right, miles and miles of trees, many of their branches fringed with the dark Spanish moss, stood like sentinels upon the level, swampy coast; on the left, at oft recurring intervals, the gulf of Mexico or some of its tributary lakes or streams, often stretching southward as far as eye could reach, gleamed out their silvery invitation to lands beyond.

Landed in New Orleans, after a short ride on the street cars along the most important thoroughfare of the city, Canal street, Straight University, with its spacious grounds and fine buildings, met my sight. A cordial welcome and a thoughtful care for my comfort by Miss Fyfe, the principal of the ladies' department, materialized in a bright fire and a dainty breakfast served in the guests' apartment made lovely through the thoughtful generosity of Mrs. Sam'l Swartz. I enjoyed a walk through the lovely gardens, with their velvet-like lawns and beautiful chrysanthemums and roses, which seemed a grateful offering to the Creator of the soft, white, brilliant sunshine. With such an introduction the business of securing and imparting the greatest amount of good possible during a week's

stay in this historic city was fairly inaugurated.

ROOSEVELT'S FAR-REACHING REMEDY

Turn on the Light.

BY REV. H. H. HINMAN.

In his late message to Congress, President Roosevelt dwells at much length on the subject of Trusts, which he says are "real and grave evils." His proposed remedy is not extinction but regulation, much like the proposal to let the liquor traffic go on provided there was no alcohol or other intoxicants in the liquors to be sold. His remedy is publicity, which he says is "the only sure remedy that we can now invoke." He says:

It is no limitation upon property rights or freedom of contract to require that when men receive from government the privilege of doing business under corporate form, which frees them from individual responsibility, and enables them to call into their enterprises the capital of the public, they shall do so upon absolutely truthful representations as to the value of the property in which the capital is to be invested. Corporations engaged in interstate commerce should be regulated if they are found to exercise a license working to the public injury. It should be as much the aim of those who seek for social betterment to rid the business world of crimes of cunning as to rid the entire body politic of crimes of violence. Great corporations exist only because they are created and safeguarded by our institutions; and it is therefore our right and our duty to see that they work in harmony with these institutions.

The first essential in determining how to deal with the great industrial combinations is knowledge of the facts—publicity. In the interest of the public the government should have the right to inspect and examine the workings of the great corporations engaged in interstate business. Publicity is the only sure remedy which we can now invoke. What further remedies are needed in the way of governmental regulation or taxation can only be determined by process of law, and in the course of administration. The first requisite is knowledge, full and complete—knowledge which may be made public to the world.

We quite agree with the President but want to suggest that his remedy is far-reaching in its applications and is adapted to nearly all the evils of society. Turn

on the light, and monster iniquities will fall before aroused public indignation. But there are other combinations that practically are trusts and are open to all and even graver objections than these great corporations.

The secret Trades Unions are simply labor trusts. Together with some incidental benefits to some laborers they have brought great evils upon society, its business interests and often on labor itself. In the supposed interests of labor they have made war, not only on the capital, upon which labor is dependent, but upon all non-union laborers as well. They are secret, powerful and despotic. They often cause not only great business derangements, affecting every class in society, but often vast destructions of property, and even of life. Surely the lawful objects which they have power to attain might have been secured by juster and less costly methods. In the not remote past it has been held that it was the inalienable right of every man to sell his labor to any one doing a legitimate business, and for such a price as he could honorably obtain. But alas, all such talk has come to be regarded as an "iridescent dream," which, like the Golden Rule, is counted a "back number in business affairs." Now, to be "ordered out," means not only that the laborer must not work, but that he must do all that he can to keep his neighbor from earning a living for his dependent family. Surely there is "a more excellent way."

Freemasonry, Oddfellowship, etc., are secret trusts of a different sort and in some respects even more objectionable. They are secret combinations to secure advantages which could not be openly obtained. This is the secret of their existence. First, they are social trusts. It is probable that most people join them from curiosity, for the sake of a spectacular entertainment, to have a good time and to enjoy a supposed social elevation. This might not be wrong if the secrecy was not made the cover for much that is quite out of harmony with Christian principles. Second. Others seek pecuniary advantages, and though it is easy to show that while these orders handle large sums of money, the "gains" of the average Mason or Oddfellow are all on the wrong side of the ledger. Yet the

hope of gain is there, and to the few it is realized. To the rest it is a lottery, fascinating but deceptive. Third. They are political trusts. This may not be the purpose for which they were organized, yet it is doubtless true that, other things being equal, men always vote for the members of their own order, in preference to others. It is for this reason that political aspirants all belong to some leading order and often to many. That these secret orders are often used to secure the protection of the criminal cannot well be denied. Fourth. They are religious trusts. Like the ancient mysteries, after which they are modeled, they are religious but not Christian. They generally teach that he who is true to his order has a just claim to a home with the blest, and this without faith in Christ and with a minimum of morality. They are all violations of the great law of human brotherhood and are practically conspiracies against society. Grand lodges, like banks, are chartered by the State, and ought to be open to State inspection. Turn on the light, and they will sooner or later, perish from the earth.

Oberlin, Ohio.

INVERSION OF CONSCIENCE.

Interestingly Illustrated from Personal Observations.

BY REV. WILLIAM FENTON.

Editor of Christian Cynosure:

The Christian Cynosure for December, 1901, page 245, quotes from the Indiana Grand Lodge Report the resolution: "That no ritual shall be used in any lodge room, nor shall any Entered Apprentice or Fellow Craft be permitted to read any part of one." And then the Cynosure asks the question: "How is such a prohibition enforced?" To which we reply: Every Freemason has an inverted conscience, whereby to him lying is a virtue and veracity a vice. The inversion of conscience is completed and sealed when the Master Mason has personified the father of lies, and, in symbol, been "raised" with the devil whom, under the alias of Osiris, Masonry says, is "the type of beauty, goodness, order and truth."

If the Fellow Craftsman reads the rit-

ual he will discover in the two degrees of Masonry which he has already taken he has been defrauded of his money; and caught in a trap, by being sworn under a death penalty to forever conceal what everybody knows, a discovery which would be unpleasant, to say the least, for the Worshipful lodge to face, provided the Fellow Craftsman should object to taking the third degree on the ground that the Masonic fraternity has no Masonic secrets to impart.

But all such conscientious liars that have the real secret society spirit, whether initiated or uninitiated into any secret society, if loyal to their god—the father of lies—will obey such a resolution as that of the Indiana Grand Lodge. Therefore the Fellow Craftsman, if true to his lodge god—Serapis—will heed and obey the decree of the Grand Lodge of Indiana above quoted.

While in a boarding house in Sioux City offering secret society rituals for sale, one of the boarders declared that, upon grounds of principles of honor, he would not read a ritual of the Knights of Pythias, because he intended to join that Order, and therefore he would not sully his conscience by reading the secrets before receiving them in the lodge and in a lawful way.

Upon another occasion, in a boarding house of this city, in the presence of several school teachers, a doctor of medicine being present, some obligations and penalties of Freemasonry were quoted; the doctor at that time was not a Freemason, but, nevertheless, he became very angry upon hearing Masonic obligations quoted in public; and he denounced the man who quoted them as a liar. Subsequently that doctor joined the Masons, and, of course, became a true Mason; for he was a liar before he joined, and a sworn liar after he had joined. And now he being a Mason, a Knight of Pythias, an Odd Fellow, and a church member, he is a full-fledged ambassador of hell and an enemy of righteousness, ready for any emergency which may arise in the line of his profession as a physician.

Wm. Lawrence, D. D., pastor of the Second Baptist Church of Chicago, Ill., in an interview had with him in his own

parlor, said: "The best working members of my church are Freemasons; I have made out my application to join the Masons, and shall join them as soon as I can spare the time to attend to it." (See *Christian Cynosure* for June, 1897, page 46.) It seemed to be all in vain that he was expostulated with in regard to the wickedness of the course which he intended to pursue. He denied the exposures of Freemasonry made by Morgan and Ronayne. Upon the exhibition to the doctor of a copy of the secret ritual of Masonry printed by the Masonic fraternity for the use of Masonic lodges—*Ecce Orienti*—the doctor, filled with indignation, said: "Where did you get that book from, sir?" I bought it of the Masonic Publishing House, Redding & Co., Broadway, N. Y.," was the reply. The doctor then exclaimed: "You have no right to have that book, sir!" May we not infer from this that if Lawrence had been in the prophet Ezekiel's house at the time that God in a vision told the prophet to look through a hole in the wall of the temple and see the Masonic abomination, which had filled the land with violence and brought about the Babylonian captivity, that Lawrence would have said to the prophet: "You have no business to look through that hole, sir."

Whether Lawrence ever joined the Masons or not, he has the Masonic principle in his heart appealed to by the Grand Lodge resolution above quoted.

A 33d degree Mason complains about the circulation of anti-Masonic literature, because, he says, it excites the mere curiosity of certain people to join the Masons—such as do not regard Masonry in a serious way—and therefore cannot be made Masons. And such persons give the Masonic fraternity a great deal of trouble.

Such persons as Gen. Washington who did not see, or did not say, that Freemasonry is a deep-laid plot to secure and insure the damnation of souls, but who said that Freemasonry is "mere child's play," could not of course be true Masons.

If, however, such as Gen. Washington pretend to keep the Masonic obligations, then the devil has a claim upon

them, and they may, if they have good positions in society, serve the devil as excellent decoys to allure men into the lodge.

The lamentable position of Freemasons is thus stated in the Bible: "All that dwell on the earth shall worship him (the dragon, i. e., the devil) every one whose name hath not been written from the foundation of the world in the book of the Lamb that hath been slain." Rev. 13: 8, Revised Version, American preference, comp. with chapter 17: 8.

And their awful doom is thus foretold: "Idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."—Rev. 21: 8.

And again: "If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name."—Rev. 14: 9-11. Thus by the Freemason's own words shall they be condemned; for thus saith the Bible—the book—which these lying hypocrites call "The Great Light of Masonry."

74 South Robert street, St. Paul, Minn.

THE MASONIC TRUMPET.

BY WILLIAM ADAMS.

(Continued from page 189.)

Now these are our secrets we never unfold,

They have never been yet, and can never be told.

If any one knowing pretends to reveal
He's a vile, perjured liar, deserving cold steel;

And so take our word for it—no, don't
—it won't do,

For the most of the things we have told
you are true,

And we can cut out the stomach, the
tongue and the heart

Of the brother who dares to reveal any part.
 But we can't talk without telling truth or a lie,
 And we cannot help talking if we were to die.
 Besides, how would you know what wise men we are
 If we didn't proclaim it anear and afar?
 Or how could we gather recruits for to win it,
 If we didn't tell some folks about all that's in it?
 So we first tell the truth and then swear 'tis a lie.
 You can't quite understand us, so pass it all by,
 But pray don't believe that 'tis truth we reveal,
 That we've sworn and have mortgaged our souls to conceal.
 But 'tis nonsense, the telling these matters to you,
 For you can't understand them until you've gone through,
 And you cannot know nothing in our mystic fog,
 More than you can know hogs when you've not been a hog.
 As to politics, they are a putrid affair
 Of which every clean-handed man should beware.
 So never you touch them if your hands are clean,
 You just leave that to us, for we know the machine.
 You just mind your own business, we'll take care of you,
 The saloons, the finances, and government, too.
 We'll fix up the tickets, you vote as we say,
 And we'll all have good times, or we will anyway.
 Religion? Well, yes, that is all well enough,
 For without it an oath is but meaningless stuff.
 But then, what religion? Oh, that matters not,
 Those who have any bring along what they've got,
 Mohammedan, Christian, Pagan—all same,
 We can work them all into our nice little game.

The most of our brothers don't make use of any,
 And yet the professors among us are many.
 And it isn't quite settled what grace will be given
 To dwell in the grand lodge and also in heaven.
 As to morals, why, that is a consideration
 Not mentioned at all in our lodge obligation,
 And no morals will jibe with our organization.
 We promise and swear not to wrong our dear brothers,
 Nor dishonor their families—but as to others
 We kame no such promises—what would it mean?
 'Twould reverse the whole business and break the machine.
 Our object, you know, is to help one another,
 My brother assists me and I help my brother.
 But you never can know how it is that we do it
 Till you're blindfolded, stripped, sworn, and bamboozled through it.
 By the time you begin to get over your fright
 You won't know what is wrong nor care much what is right.
 But if you would like to be sure as to this,
 Just attend our grand lodge if you find where it is.
 'Tis our wisest and best who compose that affair,
 You can learn all about our morality there.
 You won't need to climb up to our hole in the wall,
 We should knock you down, sure, and you'd get a bad fall.
 You just quietly wait, and observe around town
 And see where we go when we're coming down,
 It won't seem very like a religious convention,
 Nor a gathering of scientists worthy of mention.

Editorial.

CHRISTIAN CYNOSURE.

TERMS OF SUBSCRIPTION.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

1902.

The New Year is here. Will our friends make special efforts to increase our list of subscribers? We need constant accessions that our number may be kept good and increased. Let each subscriber get another, and we shall have encouragement and prosperity.

Some stop their papers. Some die. Some do not like to read the things we publish. Let others interested do what they can to make up for these losses. Some can get new subscribers. Some can order papers for their friends. Some can pay for papers for ministers and teachers; and some can pray! Let all do what they can.

How many thousands there are who may not be able to preach or to talk as they would like, and who frequently have no time for extended or quiet conversation, who might nevertheless quietly hand a tract to some friend or stranger, or might enclose one in a letter and send it out with a prayer for a blessing upon it, and in this way it is possible they

might accomplish more for God by one such act than they have been able to do in other ways for many years.

We have prepared large quantities of such tracts, and we very much desire to have them scattered on the wings of the wind. If our Christian friends will put forth some effort in this direction they can do much to benefit and save those around them, and can make their influence felt by many whom they have never seen and never will see in this world.

LIFE INSURANCE.

One of the largest and most important financial interests is life insurance. It is guarded and directed by careful legislation and skilled official supervision. This care is doubly required, because the business is itself immense and because it also involves the welfare of thousands of separate families.

Knowledge of the business is in one sense universal, yet in another imperfect, and popular ideas appear to a great extent contradictory, or at least involved in bewildering confusion. Yet at the heart of what seems complicated and manifold lie a few simple principles, and the tests of life insurance schemes are capable of being reduced to a few plain rules. It is our desire to give our readers, in a series of articles published in 1902, that view of the business which seems possible to common men who do not care to devote long study to details, and plainly show how insurance ought to be considered. Certainly, bad mistakes can be made, and business done for one's surviving family ought to be done well. If at all important, life insurance is of the first importance.

We received one order the past month for literature from Marseilles, France.

The struggle in that country between the Roman Catholic Church and the Masonic Lodge for political supremacy, in which Masonry has been largely victorious, is interesting and instructive. The sympathies of the heart will be largely with the Freemasons, notwithstanding their infidelity and atheism, for as to religion there was little choice between

the two, but as to civil liberty-the choice was in favor of the Freemasons. A booklet has recently been issued called "Rome and Washington" (price, 25 cents), that gives a bird's-eye view of the contest between the two, and it makes a strong impression and may be taken as giving a fairly good idea of the struggle, though not accurate in all details.

But now France is a Republic and ought to be educated in the principles which will preserve it and build it up. True democracy courts publicity. It courts public discussion that the people may be intelligent defenders of government and its officials. Freemasonry in its own government has little of democracy about it. It is a despotism. It seeks by extra judicial oaths, to control men, and by secret caucuses to control governments. In the providence of God these two anti-republican and anti-Christian forces, Romanism and Masonry, were pitted against each other in France, but neither of them are democratic in their organization or calculated to perpetuate democratic institutions.

The Lord Jesus Christ was a democrat. "In secret have I said nothing," he declared. The fact is that the perpetuity of the French Republic rests alone upon the spread of the religion of Jesus Christ. It must be taught throughout France, and the further fact must be shown that the religion or irreligion of Freemasonry is as dangerous to the future welfare of that country as ever Roman Catholicism was. Sow France with the N. C. A. literature.

AN INTERESTING QUESTION ANSWERED.

A letter received recently asks why so many good men and women favor secret societies. In answer we have compiled the following:

Few Good Men Favor Lodges.

Nearly all the world renowned evangelists have given their testimony against the secret lodges. The leading bankers, like Henry Clews and the best business men generally, are unfavorable to secret societies. The "good men" who have become entangled in lodge obligations seldom or never make a display of their

connection with these orders. We hear of their membership through others, but seldom hear their own opinion of their membership. President Benjamin Harrison wrote me that he was not a member of any secret society, but added, unless you call the G. A. R. one, which I hope you do not! Whatever else is true, this is evident that he did not wish to be considered as upholding secret societies. Hon. John Sherman, Secretary of State, though once a member of the Odd Fellows, told Rev. J. P. Stoddard that he was opposed to them. Gen. Bidwell, of California, Prohibition nominee for President, wrote me that he had not been in a Masonic lodge for twenty years, and that he was opposed not only to Masonry, but to all the so-called secret benevolent associations. If he had become eminent, as did Washington, would not the Masons show his Masonic apron and locks of his hair, and other sacred relics as evidence of his devotion to Masonry? In late years not a few ministers have said Yes, I am a member of this or that lodge, but I do not attend. The truth is that while some good men, statesmen and ministers, have a nominal connection with secret orders, they shrink from openly avowing such connection and from supporting such organization, and the statement that good and great men are advocates of secret associations is almost always exaggerated and often false.

Gross Ignorance as to Lodge Principles and Their Effects.

The mass of lodge members are ignorant of the history and principles of the lodge and follow the leader without much regard to the principles being inculcated by weekly drills in the lodge and to the teachings of the weekly or monthly publications of the society. They take about as much thought as to the influence of the lodge principle to which they are subscribing in their secret associations, as the lump of dough does to the leaven hidden in its midst. The ignorance of the lump of dough does not prevent the working of the leaven. The "Encyclopaedia of Fraternities," which is a lodge book, says: "Very few among the six million members of nearly three hundred secret fraternities and sisterhoods of the United States are familiar with the origin, history or function of these organiza-

tions. * * * The members of a secret society are rarely conversant with its origin and history. * * * Those who have an intelligent idea of the relationship of the hundreds of secret societies which have left an impress upon American sociological development in the eighteenth and nineteenth centuries may be numbered on the fingers of one's hand, if indeed there are as many as that." The Masonic order was defended by hundreds of ministers who after the Morgan abduction and consequent discussion of Masonic principles, renounced the order. Their ignorance of the true principles of Masonry did not prevent the Masonic principles from having an influence over them and from affecting their conduct. Masonic ministers advocated the taking of Morgan's life if he should break his Masonic oath and divulge its secrets. After the discussion 45,000 Masons had their eyes opened and renounced the order.

Good Men Governed by Feeling.

Consider what a number of good people are governed by their feelings. We account for good men in bad institutions by the fact that feeling and not faith and obedience to God's word governs them. God's word says "obedience," we say, "How do you feel?" The scriptures never ask us how we feel, but teach us what is right. It says, "This do and live." Lodge rituals are purposely calculated to make solemn impressions on the initiated. The night of the initiation of the writer seemed to me one of the most solemnly impressive experiences of my life. The demand at the very beginning of my initiation that I profess my faith in God, together with the prayer of the Chaplain, and the presence of the Bible all had a solemnizing effect on the mind of one who was not a Christian yet had been taught to reverence holy things. Judged by my feelings, I would have declared that the lodge was a very sacred place, notwithstanding the society was made up of worldly people and the Chaplain was a very profane and ungodly man. But if I should judge the institution by the scriptures my conclusions would be very different. God declares the prayers of the wicked an abomination to Him and that His disciples ought not to be unequally yoked together with un-

believers, hence by the standard of God's word I should have declared my lodge anything but a sacred place. That good men are governed by their feelings rather than by the word of God is one reason why they uphold some bad institutions. When they are being initiated they feel scared and awful solemn and think it a sign of holiness. They do not consider that God has said, "Behold, to obey is better than sacrifice and to hearken than the fat of rams." and "Come out from among them and be ye separate."

Imperfect Moral Discernment.

Many good people are exceedingly imperfect in their moral discriminations, they have moral color blindness. Just as some persons who have good eyes are color blind, so that they are not able to distinguish between a blue or a green, a red or a purple, so others have a similar moral blindness. They see those things to be wrong that they are educated to think to be wrong, and those things that the popular verdict for the time being decides to be right, they also call right. Jesus showed the moral color blindness of good people in His day when He said that they will think that they are doing God service when they "kill My disciples." In no other way can we account for the strange perversion of judgment in some good men in reference to slavery and the liquor traffic, and other evils than by moral color blindness. The great railroad corporations have found that from ten to twenty-five per cent of all applicants for such service are color blind; some could not tell red from green, and could not tell whether the signal was a sign of safety or danger; and the probabilities are that an equally large per cent of good men are afflicted with moral color blindness. Religion and righteousness are divorced by some "good men."

"Take heed, therefore, that the light which is in thee be not darkness."—Luke II:35.

Blinded by Their Own Practice and Habits

I wish to call your attention to another reason why institutions cannot be judged by the good men that are in them. Good men in such places are themselves unfitted to judge of the character of their own practices. Connection with an evil practice is not the right position to en-

able one to see the evil of such practice. Persons who use tobacco and intoxicating drinks seldom see anything wrong in such habits so long as they continue in them. If they can be persuaded to give them up they at once become the most earnest in opposing their use. So it was with Christian slaveholders, they were entirely unable to see any wrong in the system until they were persuaded to abandon it, and then they led all others in the earnestness of their denunciations. The eminent John Newton was for a long time engaged in the African slave trade, and saw no evil in it until he gave it up, he then saw it to be a monstrous crime. The same is true of a large number of Christian men who have been Freemasons, Oddfellows, Pythians, and Woodmen. An eminent Christian minister who had been a Mason said that he now looked back on his connection with the lodge with horror and disgust. As long as men are connected with an evil practice their judgments are warped and their minds blinded.

According to the highest Masonic authorities the discussion which followed the abduction and murder of Morgan opened the eyes of multitudes so that 45,000 Masons in the Northern States seceded from the lodge. They were blind to the evil until discussion and agitation opened their eyes. Preceding this secession of 45,000 members, Masonry was defended by multitudes of ministers as the handmaid of everything that was good and great. It is no wonder that the poet exclaims, "Vice is a monster of so frightful mien, as, to be hated, needs but to be seen; yet seen too oft, familiar with her face, we first endure, then pity, then embrace." "If the light that is in thee be darkness, how great is that darkness."

Lack of Ability to See Moral Evils Is No Sign that the Evils Do Not Exist.

While it is conceded that no good man would continue in a practice which he saw to be wrong, it by no means follows that the moral evil, which he did not see, does not really exist! If it can be proven by competent witnesses to be a real evil, and a palpable wrong, then the failure of some good men to see it does not at all affect the fact of its existence, nor should it at all interfere with our verdict. To

illustrate, a man was accused of stealing a watch, three competent witnesses swore they saw him take it from his neighbor's pocket, and that they saw it afterwards in his possession. It seemed a clear case, but the counsel for the defense procured six witnesses who swore that they were in the same crowd at the same time and that they did not see the watch stolen and knew nothing of any theft, and accordingly claimed a verdict of acquittal. This is just as logical as "The Good Man Argument." Many competent witnesses testify of their own personal knowledge of the folly and wickedness of secret societies. They point out specifically the evil things, and they challenge contradiction as to the specific facts. Their testimony cannot be set aside by general denials, and protestations that only prove that the protestants did not perceive what the others saw clearly. Not only were there 45,000 who left the Masonic lodge about the year 1830, but there are hundreds of living witnesses to-day who have left that and many other lodges, and who point out the specific reasons why Christians ought to come out and be separated from such associations. Seventy-five men, among whom were Masons, Odd Fellows, Red Men, Knights of Pythias and from other lodges, gave their testimony before a large congregation in Chicago, May 23d, 1897, and these are only a few of the many witnesses who are now living in all portions of our country, and who have come out from secret societies and testify against them for the sake of their fellowmen and the kingdom of our Lord and Savior Jesus Christ. The fact that some other good men have not done so only emphasizes the fact that connection with an evil unfits one for correct judgment, and in no sense proves that the moral evil which they do not see, does not actually exist. Better take the testimony of the men who have seen the evil and forsaken it, and are walking in the light.

Financial Considerations Blind Good Men

If a man holds a silver dollar close enough to his eyes he can see nothing else. Stephen Merritt, of New York, said that when he notified his lodge that he was going to leave: "I was told that it would ruin my business; that it would hurt me in a thousand ways." "But seek

ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. A carpenter, whose daughter worked in the Cynosure office, could get no work at his trade unless he would join the secret union, which was contrary to his principles. The suffering of his family finally led him to unite with the union and immediately after he was ordered to strike. He refused because of the needs of his family and was murdered, as many others have been, by the union. It would have been better for him and for his family if he had obeyed God and his conscience. One good man fears that he will lose a customer, another a patron, another a friend, and another his lodge insurance; so that "good men" keep their "wedge of gold," Achan-like, in their tents and think that it will make no difference to their souls or to the spiritual welfare of their families, but it does.

Demon Possession.

Suppose a well-known minister, esteemed as good as he is eloquent, avows his connection with secret societies and declares them to be the hand-maid of the church not contrary to Christianity; and suppose that it can be proven that these orders are diametrically opposed in principles to the church, that "they construct society in layers of lower and upper degrees, like paganism, popery, priest-craft and king-craft, and not in an equal brotherhood like our American Republic and a New Testament church. That they claim to teach the whole duty of man without the Bible; to regenerate man without the Holy Spirit, and send him to heaven without the blood of Christ;" how shall we account for such a condition of mind and heart? Our answer would be, and the shortest possible answer is, demon possession. Satan is the god of this world and may transform himself into an angel of light, and undoubtedly possesses more or less eloquent advocates in the pulpit as well as out of it. Of such the Holy Spirit declares: "The god of this world has blinded his mind!" Two eminent Masons and ministers were deposed from the ministry the same year here in Chicago and for the same reason. One of them had been a leader not long before of a holiness camp-meeting, and no one was more

eloquent or believed to be more pure, than he who preached perfect love and entire sanctification, and yet at the same time he was an adulterer. It is not unscriptural to believe that demons possess men to-day and that Masonic ministers may be given over by God to hardness of heart as was Pharaoh. "No truth stands more clear throughout the Bible than that Gentile or Christless sacrifice is paid to demons; that the shrines of idolatry are inhabited; that false worship has supernatural or spirit power; that they are the dram-shops of the soul, where spirits of the wicked dead awaiting the day of judgment, or evil angels fallen, or both, do haunt and hover, as untaken murderers, thieves and rogues of every hue and stripe haunt literal grog-shops."

DANIEL-PETER'S PRINCIPLES.

"Know, O King, that we will not." "We ought to obey God."

It is impossible to prove an institution good because good men are in it. The argument proves too much. As a matter of fact, many who were eminent for piety, patriotism, and good moral discrimination were nevertheless connected with institutions and practices that are now acknowledged to be most notoriously wicked. The "good man" argument would prove that lotteries are right and beneficial though they are now universally condemned and forbidden by general law, yet George Washington favored lotteries and they were established in some cases in order to raise funds for carrying on colleges and helping poor students into the ministry. There are churches in New England to-day that were built from the proceeds of lotteries prayerfully inaugurated by the church.

The Good Man argument would prove slavery and slave trading right for the great and good John Newton, evangelist and author, under whose ministry Scott, the great Bible Commentator, was converted, was a slave trader and a Christian at the same time. George Washington was a slave holder and an habitual wine drinker, and our Christian fathers of seventy years ago were all users of and often dealers in intoxicating drinks. Roman Catholicism would be proven right by the Good Man argument, for where can

we find lovelier characters than those of Father Faber and Archbishop Fenelon?

Abraham and David were men of eminent piety and had excellent minds, but they practiced polygamy and held slaves, neither of which can be defended in the light of Christian civilization. Now it would not do to declare that the above named were not men of God; and it would be still more absurd to defend their conduct as in harmony with the gospel of Christ.

The conclusion of the whole matter is not "good men" for our standard, nor even our fathers or brothers, but God's revelation! "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:9.

Some think that their conscience is the standard, but conscience is a thing of education, it is like a clock that has to be regulated, and God's word is the only standard that can test our consciences and show whether they are up to the standard or not. "There is a way that seems right to a man, but the end thereof are the ways of death." Conscience may tell us that a thing is right and we may be all wrong. The compass is safe to steer by so long as the needle points the way it ought to point, but it may be drawn away from the pole and become untrustworthy. Every day in crossing the Atlantic Oceans calculations have to be made to correct the variations of the compass, not every kind of calculation will do but only one kind, and there is only one thing, the Book of Books that can determine the variations of conscience and whether we are steering safely to the heavenly port.

When your conscience would justify you in getting even with one who has wronged you, you take a fresh look at the Bible injunction, "Avenge not yourselves beloved, but give place unto wrath: for it is written vengeance belongeth unto Me. I will recompense saith the Lord." Ro. 12:19. When your conscience is governed by what good men do, and it declares there is no harm in joining the secret lodge, take another look at God's word and hear Jesus say, "Ye are not of the world though ye are in the world." And again hear God's word speaking to you and saying, "Be ye not unequally

yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? Wherefor come out from among them and be ye separate," saith the Lord, and touch not the unclean and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." II. Cor. 6:14-17, 18.

When your financial interests are threatened, if you declare for separation, listen to your Lord calling you to forsake all and follow Him: that whosoever forsakes lands or houses for his sake shall have a hundredfold and life eternal. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

My Jesus, my King, my Life, my All, I again dedicate myself to Thee.

—David Livingstone.

President Roosevelt has refused a ten million dollar offer of Mr. Carnegie of stock in the great steel corporation because it would not be seemly for the United States to have shares in an institution that it might have to condemn.

A Christian College will decline an endowment of shares in a brewery. The reason is evident.

A Christian will refuse to hold insurance shares in an association that is hostile to the gospel of Jesus Christ.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26.

Why are secret fraternal insurance orders hostile to the gospel of Christ? The reason is that they are formulated by worldly men whose hearts are at enmity with Christ's gospel. "The carnal mind is enmity against God." Rom. 8:7. According to the "Cyclopaedia of Fraternities," these insurance orders are the outgrowth of "Masonic influence" and often are organized by Freemasons. The Holy Spirit says, "the friendship of the world is enmity with God." Jas. 4:4. Take the Modern Woodmen of America as an

illustration, organized by a Freemason, according to its official history, and is planned to bind in one association, "the Jew and the Gentile, the Catholic and the Protestant, the agnostic and atheist." In its initiation ceremonies it has a death scene in which the lodge members sing that most sacred of our gospel hymns:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power.

In its burial service it uses a portion of I. Corinthians, 15th chapter, which is only applicable to Christians and, like Masonry, it shows its contempt for Christ by omitting the line, "the second man is the Lord from heaven" and it finishes out its plan as a rival of the church by declaring that those who die in good standing in the order "shall awake in the eternal glories of their Maker."

Jesus Christ planned to have His gospel carried forward by church organizations. Worldly men, haters of Christ, have organized lodges to take the place of the church, and, like wreckers by the sea, they lure multitudes of souls to destruction by their false lights.

FRATERNAL PROTECTION WITHOUT THE LODGE.

The question has been asked of the editor whether there is any such cheap protection as is furnished by the secret fraternal associations which can be had without joining a lodge.

The Cynosure has occasionally called attention to such, and has recently received a circular from "The New Era Association, exemplifying the ideal American movement and giving to men and women FRATERNAL INSURANCE WITHOUT THE LODGE."

This association is incorporated and has been doing business for several years with its headquarters in Grand Rapids, Michigan, where its circulars can be obtained giving full information. The following is taken from one of the New Era Association folders:

Membership Fee.

including medical examination, is five dollars for \$500, six dollars for \$1,000,

and one dollar additional for each additional \$1,000 insurance.

Maximum amount \$3,000 limited to under 45 years of age; \$2,000 to 50; \$1,000 between ages 17 and 18 and 50 and 55.

Assessment rates do not increase, but remain the same as at time of entrance.

Number of assessments limited by mortality.

Funds.

There will be one monthly assessment, or 12 a year which will be apportioned as follows: 75 per cent in the Benefit Fund; 15 per cent in the Management Fund; and 10 per cent in the Equalizing Fund.

Equalizing Fund accumulated to prevent the necessity of more than 12 assessments per year.

Contingent Co-operation Fee, \$1 a year.

New Era Table of Rates.

	\$500 month.	Each \$1,000 month.	annual.
From 17 to 28 years.	\$.25.	\$.40	\$ 4.80
From 29 to 33 years.	.25.	.45.	5.40
From 34 to 38 years.	.30.	.50.	6.00
From 39 to 41 years.	.30.	.55.	6.60
From 42 to 44 years.	.35.	.60.	7.20
At 45 years.....	.35.	.65.	7.80
At 46 years.....	.40.	.70.	8.40
At 47 years.....	.40.	.75.	9.00
At 48 years.....	.45.	.80.	9.60
At 49 years.....	.45.	.85.	10.20
At 50 years.....	.50.	.90.	10.80
At 51 years.....	.50.	.95.	11.40
At 52 years.....	.55.	1.00.	12.00
At 53 years.....	.55.	1.05.	12.60
At 54 years.....	.60.	1.15.	13.80
At 55 years.....	.65.	1.25.	15.00

MACKEY'S ENCYCLOPEDIA OF FREEMASONRY.

Mackey's Encyclopedia of Freemasonry is the greatest, most interesting and most instructive Masonic work. It treats every Masonic topic and word. The newly revised and enlarged edition contains a large addendum and a pronouncing dictionary. Full sheep binding, 1,080 pages, \$5; half morocco, \$6; full morocco, \$7. This work is first in value and importance as a standard Masonic authority, and indispensable to every Mason

who desires to be thoroughly versed in Masonic literature.—Masonic Voice Review.

A good price, and to many, perhaps, "too dear for the whistle;" yet the Lexicon is truly a storehouse for one who really cares to study Masonry. Whether such matter as this storehouse contains is more grain or chaff, we leave for the time being to the students' judgment.

GENERAL ALLEN C. FULLER.

In the death of General Allen C. Fuller at his home in Belvidere, Illinois, that city and our State lost one of its worthiest citizens.

For more than fifty years General Fuller had been conspicuously identified with the business, political and social life of Belvidere. He started life with small beginnings, coming to this city from New York State, after a thorough law training in the office of United States Senator Doolittle. After his terms as adjutant general during the civil war he returned to Belvidere, and by his indomitable pluck, his conservative and prudent business management and tireless energy amassed a vast fortune. He was largely interested in various church institutions. He was president of the Second National Bank of Belvidere, was a large stockholder in the First National of this city and in banks at Elgin, Ill., and Ashland, Wis. Twelve years ago he founded the Belvidere public library, and was a liberal contributor to various charities. His estate is said to exceed \$2,000,000, and is placed by some as high as \$5,000,000.

In 1862 the present writer and managing editor of the Christian Cynosure was mustered into the 105th Illinois Infantry as a fourteen-year-old drummer-boy. The then Adjutant General Allen C. Fuller mustered the regiment in and the writer has always had a pleasant recollection of the fatherly kindness of Adjutant General Fuller at that time. After the mustering in he placed his hand on the boy's head and urged him if ever anything went wrong, to at once write and advise him.

There is another reason of greater interest to the Cynosure readers in connection with the life of General Fuller. He was a member of the same lodge in Belvidere, Illinois, with Judge Daniel H.

Whitney. Judge Whitney was at that time Worshipful Master of Belvidere Lodge, No. 60, A. F. and A. M., and it was General Fuller who defended Judge Whitney before the Grand Lodge of this State when he was being tried for un-Masonic conduct in his efforts to bring to justice Samuel L. Keith, a brother Mason, for the murder of the beautiful orphan, Ellen Slade. When Judge Whitney found that the Grand Lodge was against him and in league with the criminals, he sent to the Worshipful Grand Master of the Grand Lodge of Illinois his reasons for renouncing Freemasonry.

Renunciation of Masonry.

1. Because I am convinced, from the action of a large majority of the members of Belvidere Lodge, and from the action of the high authorities of the Grand Lodge, that the dark and revolting crimes, of which a large proportion of the members of Belvidere Lodge are guilty, are not considered worthy of notice, nor derogatory to Masonry;

2. Because it is apparent that Masonry does exact from its votaries the violation of the laws of the land to screen a member from punishment due to crime;

3. Because the committee plainly indicated that they would not be influenced by testimony showing that the Sheriff was influenced by Masonry and Oddfellowship in his not arresting Keith, and in his filling the panel of the Grand Jury with five of Keith's warm personal friends, three of whom were Masons, and two Oddfellows (one of these Brother Secretary Rix, being both a Mason and an Oddfellow), and one of whom, in the evening, after the Grand Jury had failed to find a bill against Keith, and before they were discharged, in a drinking "fuddle" in the barroom, drank to Keith, "Here is to the brave and innocent;" and this indication manifested by the committee after being apprised that I could prove by Grand Jurors or the regular panel that they adjourned before the business before them was disposed of and publicly stated that they adjourned because they "would not sit there and be brow-beaten by the talesmen that had been packed upon them;

4. Because the committee did plainly indicate that no justification was admissible on the part of a Mason for asking or receiving aid and protection from "outsiders" when apprised of his meditated assassination by members of his fraternity;

5. Because the whole proceedings of Belvidere Lodge (with the exception of Horace Robinson, A. C. Fuller, Col. Freeman, Rev. M. Decker, Lyman Benson, C. Connell, and

a few others, being some fifteen out of nearly seventy members) together with the Grand Lodge, when assembled in October last, and its constitute authorities since, has established beyond controversy that Masonry regards only as subjects of imperative discipline those who infringe upon the secret usages of the order, or refuse to violate their duty as citizens and public officers to protect a criminal brother, or those who dare expose iniquity and crime among the fraternity;

6. And because, being convinced of the improper interference of Masons, as Masons, in the obstruction of the laws in reference to the murder of Miss Slade, and being, unwillingly, forced to the conviction that the "high authorities" of Masonry demand of her votaries (there are those too honest to yield, but of these but few dare speak out) the violation of the laws of God and of men, to favor, aid, protect and assist a brother Mason without regard to the rights of others, I do solemnly aver that this whole transaction carries conviction to my mind that the occasion was gladly seized upon and prosecuted against me as a fit one to overawe, and deter in the faithful discharge of their duties, public officers (being Masons) judicial, ministerial and executive; and to point a course of conduct for officers and members of Lodges inconsistent with the principles of morality, and in derogation of the laws of the land; a course of conduct jeopardizing the rights, property, lives, liberty and character of those who are not of the fraternity of Free and Accepted Masons;

I do, therefore, hereby certify you and through you the Grand Lodge and through them the entire fraternity of Free and Accepted Masons, that, for the reasons aforesaid, together with others not necessary to name—I renounce forever the Institution of Free and Accepted Masons; and disavow, disclaim and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known, or to be known, communicated or anticipated; and henceforth hold myself amenable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God.

I am respectfully yours, etc.,

D. H. WHITNEY,

Late Worshipful Master of Belvidere Lodge,
No. 60, F. A. M.'s.

Nov. 19, Anno Domini 1851. Anno Lucis, 5851.

To the Most Worshipful Grand Master of
the Grand Lodge of F. A. Masons, Ill.

A GLIMPSE OF SCOTTISH RITE MASONRY.

Provost and Judge.

(Continued from page 242.)

The seventh grade, Provost and Judge, raises the Intimate Secretary to Judgeship in the following manner (The Temple built by King Solomon was completed at the time of the incidents presented in sixth or Intimate Secretaries' degree, but in the seventh degree, it is represented as incomplete):

The candidate is admitted and at the request of the Thrice Illustrious gives the signs, tokens and words of the preceding degrees, defines justice, and tells how it is to be attained, realized, dispensed and established, is conducted seven times around the room, on each round giving sign, token and word of the degree corresponding to the number of the trip; after the seventh round he stops in front of the altar and is rewarded for his zeal in Masonry by being appointed Provost and Judge over all the workmen in the lodge; on condition that he submits to the demand to take the solemn

Obligation.

1st. To keep the secrets of Provost and Judge; 2d, truly, justly and impartially to dispense justice; and, 3d, to bind himself under the penalties of all his former obligations to pay a just and due obedience to the regulations and orders of the Council of Princes of Jerusalem. He then receives pass word, grip, sign, sacred word and grand words; after this he receives the lecture and ascertains that he is to be ready at all hours to administer justice, and the lodge is formally closed.

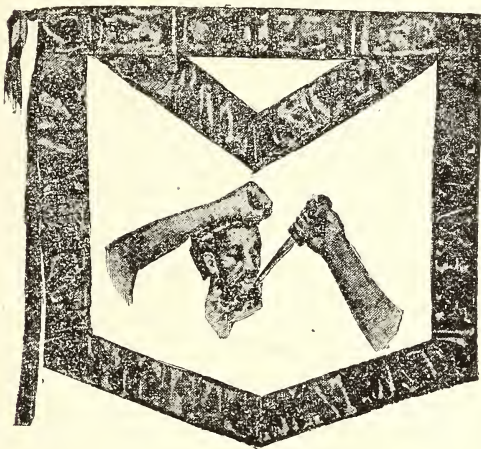
The eighth degree, Intendant (Superintendent) of the Building, introduces the candidate barefooted, causes him to lie down, feigning himself dead, and later causes him to rise and kneel and take the obligation of the degree. 1st, to keep inviolably secret the mysteries which shall be revealed; 2d, to observe all such rules as shall be prescribed, under the penalties of his former obligations, besides that of having his body cut in two and his bowels torn out.

The remainder of the degree is a re-

view of the preceding ones as the candidate, covered with a red veil, which is at length removed, sits upon a stool from which by three different pulls, he is subsequently raised. The candidate is invested with the signs, grips and words, receives the lecture and the lodge is formally closed.

Master Elect of Nine.

In the ninth degree, "Master Elect of Nine," the candidate is admitted and advanced to the altar and asks to be admitted to the degree of Master Elect of Nine because of his zeal, fervor and constancy, which shall be hereafter doubled. He is selected as one of nine to bring a murderer of Hiram Abiff to King Solomon, but instead of doing so, kills the man while asleep and brings his head to the King. For this disobedience of orders the King commands the candidate's



execution. The brethren kneel and beg that he may be pardoned. Their request is granted and the candidate takes the following

Obligation.

1st. Never to reveal the secrets of this degree, but to a brother known to be of this degree; rebinding himself by all his former obligations; 2d, to revenge Masonry in general; 3d, to protect and support the order with all might, credit and power; upon failure to do this he engages to submit to perish by the poniard. Upon rising the candidate is presented with the jewel of the degree—a balance with scroll and dagger on one plate and the decapitated head of ignorance on the other.

Then follows the sign and answer, token, pass word, sacred word.

This degree has been substantially adopted by the Katipunan Order of the Philippines and its methods have caused many a human being to close his eyes forever upon all the possibilities of life. Pres. J. Blanchard, in his analysis of it writes: "No ingenuity of

"Earth and hell confederate"

could have formed and let loose among the people a device better adapted to form fiends to work the guillotine in the horrors of the Revolution which followed its use in France than this ninth degree of the Ancient and Accepted Scottish Rite. Lynch law is fearful, but this ninth degree turns lynch law into religion.* * *

The real purpose and object of this assassination drill is not to give zest to an evening's entertainment. The practical purpose and intent is expressed in the oath in which the candidate is made to swear:

"I likewise promise to revenge Masonry in general."

PLAUSIBLE, BUT SPECIOUS,

"The cost of carrying a thousand dollar contract at age 30 during the last six months, was only \$1.68 in the Equitable Fraternal Union, and only \$2 at age 40."—Friend and Guide.

This is exactly the sort of statement to catch those who do not understand insurance. It is also the kind of statement that a true friend and safe guide would avoid, because persons not versed in such matters would be liable to draw an untrustworthy inference.

The statement itself need not be questioned. Six such months might happen at the time when a small order was commencing business. But to join any kind of organization with the hope that when it got under way with an enlarged membership, as the E. F. U. hoped to, it would continue to carry its constantly aging constituency at such rates, would be ridiculous. About so many people in 10,000 will die somewhere in the course of 10 years whether insured or not. Of the class of selected risks about a certain number will surely die. If each death costs the E. F. U. \$1,000, it

must collect the requisite funds from its patrons.

That he cannot keep his little item set up as a standing notice to appear constantly hereafter, is well known to the editor of the Friend and Guide.

The members of the E. F. U. cannot evade death, and they cannot keep up in the race with death if they try to balance the thousand claim with four dollar rates.

Nobody can do that until 2 and 2 make something more than four.

Obituary.

J. W. MORRISON.

Washington, D. C., Dec. 4, 1901.

Dear Cynosure:

A letter comes bringing the news of the death of another of our good friends—J. W. Morrison, of Reading, Pa.; was born in Nova Scotia, Canada, Oct. 13th, 1860. Thirteen years ago he came to Reading and engaged in the rolling mill business. Before conversion he connected with several secret societies. Being convinced of their evil character he withdrew, and has for years been helping others to the light. His home was the home of your agent when in Reading. He united with the Baptist Church and remained a consistent member until his death. He died in the triumphs of faith, rejoicing in the Savior he loved. He leaves a wife and several children, two having preceded him to the better land.

W. B. Stoddard.

PRECARIOUSNESS OF LIFE.

A parable tells of a man shut up in a fortress and obliged to draw water from a reservoir which he may not see, but into which no fresh stream is ever to be poured. The diminution increases daily—how would he feel each time of drawing water? "Life is a fortress—man is a prisoner. He draws his supply from a fountain fed by invisible pipes, but the reservoir is being exhausted. We had life yesterday, we have it to-day, but we

shall not have it on some day that is to come."

--Sunday School Teacher.

A TREMULOUS CRYSTAL.

A tremulous crystal, waved as water, poured out upon the ground, is your own soul; you may defile it, despise it, pollute it, at your pleasure, and at your peril; for in the peace of those weak waves must all the heaven you shall ever gain be first seen; and through such purity as you can win for those dark waves must all the light of the risen Sun of Righteousness be bent down by faint refraction; cleanse them and calm them, then, as you love your life.

--Ruskin.

Odds and Ends.

A traveling man reports that he had a strange experience at a church supper on a recent evening. He said that he kept crumbling crackers into a bowl of oyster soup, and to his intense surprise, they kept disappearing. He made a hasty examination, and found that by some accident an oyster had gotten into the soup, and, being gaunt and famished, had eaten up the crackers as fast as he crumbled them in.

--Selected.

Dear Girl.—Papa: "There, there! You needn't kiss me any more. Tell me what you want. Out with it."

Daughter: "I don't want anything. I want to give you something."

Papa: "You do? What?"

Daughter: "A son-in-law. Jack asked me to speak to you about it."

--Philadelphia Press.

"I have watched a good many brooding hens, but I never saw one facilitate the hatching process by pecking the shell. The chick on the inside will get out if he is worth it."

Not There.—A farmer once wrote to a distinguished scientific agriculturalist to whom he felt under obligation for introducing a new variety of swine: "Respect-

ed Sir: I went yesterday to the cattle fair; I found several pigs of your species. There was a great variety of beasts, and I was much astonished at not seeing you there."

--Exchange.

The late William M. Evarts, some time leader of the American bar, had a farm in Vermont where swine are bred with especial care. He once sent a barrel of pickled pork to the historian, George Bancroft, with this letter:

"I am glad to send you two products of my pen to-day—a barrel of pickled pork and my eulogy on Chief Justice Chase."

The Sacrifice.—Mamma: "Now, Teddy, we must all try and give up something while times are so hard."

Teddy: "I'm willing."

Mamma: "What will it be, dear?"

Teddy: "Soap."

—Tit-Bits.

"More men are injured by having things made easy for them than by having their path beset with difficulties, for it encourages them to stay themselves on circumstances, whereas their supreme reliance needs to be on their own personal stuff."

"Tammany Hall bears the same relation to a penitentiary as a Sunday school to the church. When Tammany had stolen all the people could pay interest on, they clapped their enormous hands on their spacious pocketbooks and shouted for honesty and reform." Tammany is a secret society and its cry for honesty, reform, friendship, love, truth and charity is as true of it as of other lodges.

She—What's that terrible noise I hear; someone must be getting killed? He—Oh, no; it's only that Improved Order of Red Men receiving a new candidate.

Advance lodge agent with the latest thing out, comes to start business in Buntown. "You see, friends, there is so much trouble and suffering in this country, the rich oppressing the poor until they die with none to bury them, or care

for their loved ones; this society is so organized that by paying a comparatively small sum you will soon find yourselves the possessors of large fortunes, amply able to meet every emergency in life, and your remaining friends will be made supremely happy when you die."

Bumtowners (in-concert): "Go West, young man, we have all been made rich many times by your loving helpers in the past."

Mr. Bigtitle—Why are the Chinese Masons regarded as high roosters?

Mr. Getthere—Guess it's because they always lay in a good supply of poultry when going to the Grand Lodge above.

Mr. Guessright—Have you heard the news?

Mr. Swellmuch—No; what is it?

Mr. Guessright—Our Great, Grand, Noble, Hunky Bunky, Crown Prince is dead.

Mr. Swellmuch—Pray tell what was the matter?

Mr. Guessright—His lodge purposed to give him another title and he couldn't stand it. He exploded.

Street Urchin—Wonder what makes dad buz round so nowadays?

Mother—He joined the Macabees and he must gather honey for the Old Bees. They live in style you know, hence the dues must always be paid.

Mr. Oldmason to Mr. New Junior, who does not like the initiation: "You joined of your own free will and accord: the lodge did not run after you."

Mr. New Junior—The trap did not run after the rat, but they came together just the same!

Mrs. Opposed to Masonry (whose husband has just joined)—Well, John, I see they did take off your shirt just as the anti-Masonic lecturer said they would.

John (in surprise)—How do you know?

"When fixing your collar before you started I sewed the back of your shirt together, and I see the stitches are all pulled out."

Voices from the Lodge.

IT IS A GREAT WINNER.

Classes are being formed in all live lodges. Every lodge, through the liberal channels offered in the class proposition, can have a complete outfit for working the new ritual. Not only can they procure a trick chair, a suit for the now famous Brodericka, but a cash prize for the lodge and gold buttons for all members procuring applicants and for the initiates. In addition to all of this, by initiating a class as outlined in this issue of the Chronicle, the lodge not only takes on new life, but covers itself with glory and reflects honor on the entire order. Study the propositions, take them up in the lodge room, discuss them and devise ways and means for putting them into execution. Members cannot engage in a more honorable or laudable work than in building up the great order. Now is the harvest time and we want every lodge to initiate at least one class during the next four months. Do not permit this favorable opportunity to pass without contributing something to the order's success. Be diligent, be faithful to your trust and give us the happy privilege of recording your lodge among the honorable mentions that will be made of all who do their duty. Information furnished cheerfully on application to L. B. Lockard, S. P.

The Chronicle owes us for a free ad. We can't take it out in gold buttons.

INNOVATION.

Innovation again. We understand that a lodge of Columbus, Ohio, has been working the old form third rank for the edification of the younger members. That's right. Keep it up. The old members are and always were dissatisfied with the new ritual, so work the old and thereby impart the same dissatisfaction to the new members, and it will only be a short time until we will have a new ritual. If the old one was faulty, the new is righteously subject to the same criticism, and possibly by combining the better elements of the two, something might be evolved that would please the membership and awaken the intense interest manifested nine or ten years ago.—Jewel.

No "innovation" about it, Bro. Schism. The exemplification was given solely for the information of the younger members of the order. There is no dissatisfaction here with the new work and none of our members wish to return to the old. Yet, a "combining of

the better elements of the two" might evolve something that would be an improvement, please the membership and awaken interest. However, we now awaken an interest in the work by the excellent manner in which it is done. Good work will always create interest.—Knight.

Why not innovate by dropping both rituals?

A MASONIC EVENT.

The most enjoyable Masonic event for some time, at Bowling Green, Ohio, was the reception tendered the ladies by Wood County Lodge and Crystal Chapter, Wednesday evening, Jan. 30. Over one hundred couples were present. A well-known prestidigitator entertained the crowd for an hour with his art, and an Italian orchestra discoursed sweet and inspiring strains of music. A sumptuous banquet was served in the banquet rooms, which were tastefully decorated for the occasion. The evening's festivities closed with dancing.—Masonic Voice Review.

This was a reception given to the ladies by the "Handmaid of Christianity."

WHAT IS IT ?

Come from your spirit land!
Safar, your natal month in the far east,
Salute we Es-Selamu Aleikum!

We welcome thee to this enchanted spot
So beautiful that none could fair decry,
In thine own land a better place is not
Perched 'tween the sounding sea and azure sky.

If he could see what I have seen to-night,
No doubt to him a most post morten sight.
'Twould make his stagnant blood course
through his veins
And transference flow like summer rains.

Just think of Andrews braving a simoon!
Imagine Julian Carr caged like unto a coon!
See Briggs, a grand high priest, among the
band
Of Arabs dancing, dancing on the burning
sand!

Then we have Dorritee, the deepest blue
Of livid Presbyterianism through and
through;
His feet were washed in ancient Baptist
style,

The task was grewsome, but 'twas worth the while.

There was Munson, old but ever droll,
In whom has transmigrated Bacchus soul,
Cavorting camel back o'er desert reach
And claiming all the pebbles on the beach.

'Squire Maxwell raptured at steep Pisgah's side,
With Farrior clamoring for a chance to slide.
Hal Worth is by with ready rope
To save the victim's life, O Barron hope!

You've heard of Fugle, of funeral fame,
Who thinks that life's a joke and death a game;
Always contented as if just from school
And would enter heaven on a mule.

At last, before the mighty potentate
They kneel, to know at least what is their fate,
And rise immediately they feel
The striking impress of the Shriner's seal.

May all their lives a green oasis be:
May they reach Mecca over land and sea;
When silver crowns the head of thee and thine
The temple door will open to the Shrine.
—American Tyler.

The above is part of something,—whatever it should be called,—read at a meeting of "Oasis Temple" in Asheville, N. C., when a large number of Shriners were present from Alhambra Temple of Chattanooga. Illustrious Potentate J. T. Barron assured the ladies and nobles that "the Shrine fulfills a grand and noble mission." The above illustration obviously proves this resounding statement of the illustrious potentate.

If our readers will excuse our giving it space and circulation, it will help them to see what they lose by not becoming Nobles.

A Welsh clergyman, who preached from the text, "Love one another," gave a national turn to the subject by illustrating it with an anecdote of two goats who met on the middle of the one-plank bridge that crossed the little stream in their parish. "But did they fight and try to push each other in the water? O, no! but the one laid himself down while the other stepped over him. Here was friendship! here was love! O, my brethren, let us all live like goats!"

News of Our Work.

The Luther Seminary is one of the permanent and flourishing institutions of this city. Its doors are always open for a fair hearing upon the subject of secret societies; and, reinforced by the faculty, its students are, from a Biblical standpoint, firmly intrenched against such societies.

On Monday, Dec. 3, your agent had the pleasure of speaking to the students on the Bible and its relation to secret society ritualism. Yours truly,

W. Fenton.

Rev. Samuel F. Porter, well known for several years as the N. C. A. missionary agent in the South, is spending his time this winter in Berea, Kentucky. He has just issued 4,000 copies of a four-page tract, "The Lord's Day." It is a valuable tract for distribution, and it will be sent free to those who send postage to Brother Porter at the above address. He is enjoying fairly good health for a man 88 years old. He commends the December number of the Cynosure as "very interesting and strong; as much so as any that I remember." He sends his kind regards to all the friends.

Mrs. Ezra A. Cook, after an absence of nearly three weeks, returned to Chicago Saturday, December 14. She made eleven addresses during her absence, visited eight schools of learning, Joppa Industrial and Collegiate Institute, Straight, New Orleans, Leland and Tulane Universities, Montgomery Industrial School, Tuskegee Normal and Industrial Institute, and Fisk University. At all of which, except Tulane, she addressed the students. Important interviews with State Governors, State and city superintendents of education, and leading clergymen and educators, in addition to the physical, architectural, commercial, social and religious attractions of our wonderful southland, features which appeal to tourists generally, made the journey one of value and deep interest. Secret societies, she was told, thrive among the people there, but if her message and that of others is heeded, many

trained workers from the institutions of learning there will go forth to teach by example and precept, no fellowship with the unfruitful works of darkness."

Joppa Industrial and Collegiate Institute, under the direction of Professor Clark, assisted by thoroughly trained and cultured teachers, is doing an admirable work among the highlanders who live in that delightful region among the foothills of the Cumberland Mountains. The reputation of the faculty reflects credit upon the American Missionary Association, under whose auspices the school is conducted; and raises the standard of requirements for the teachers of public schools in that region.

Miss Hannah W. Cook, daughter of Ezra A. Cook, a graduate from the classical department of Wheaton College, is doing an important work in connection with Miss Brintnall and Mrs. Mack, as instructors in the school, while the value of Mrs. Clark, the wife of the principal, as the efficient superintendent of the teachers' home, is highly appreciated.

DO NOT MISUNDERSTAND.

1. This paper is one dollar a year in advance.
2. Most of our readers wish their papers continued, a few do not.
3. To please the majority we continue the magazine until notified.
4. We spend many dollars to remind all subscribers of the time when their subscriptions expire.
5. We wish all would renew their subscriptions a month in advance of their expiration, and so save us the printing, postage, and labor needful to notify them.
6. We wish every one who wants the Cynosure stopped would send us a postal card with name, postoffice, county, and State, and "Please discontinue the Christian Cynosure" on it. This would cost them a cent each, and save us many dollars in money, time and labor.
7. If any wish papers continued, but cannot pay to-day, send us a card giving name and address, saying, "Please continue the Cynosure, I will pay shortly," and then we shall know just what to do.

8. As for those who will not tell us to continue their magazines, and will not tell us to stop them; who will not answer our notices, or will not give their names or postoffice addresses when they do answer them; who grumble when we stop their magazines, or grumble when we do not stop them; who think we are afraid to trust them when they have never asked us to do it, or who never pay us when we do trust them; who wonder why we stop the Cynosure when we cannot find out whether they want it or not, or whether they are dead or alive; we shall still look upon them as good subjects for the exercise of Christian faith and patience; and shall pray the Lord to bless them and all the rest of us.

THE GALLING YOKE.

Editor's Note: The Royal Neighbors of America is the female branch of the Modern Woodmen of America.

"Come ye out from among them and be ye separate."

"Be not unequally yoked together with unbelievers."

I suppose that some of our Baptist and Methodist "Sisters" and perhaps some of the "Brethren" of this vicinity are rejoicing (?) over the fact that a ball was given Thursday evening at the Modern Woodmen of America Hall by the Royal Neighbors of America. Some of the religious members protested against the ball, but being in the minority were forced to submit.

We hope that the intelligent, thinking Christian man and woman that belong to the R. N. of A. lodge of this community will be led by this one incident in their lodge experience, to see how unequally they are yoked with men and women who feel under no obligations to serve and worship the Lord Jesus Christ.

The Christian lodge man or woman who protests against giving balls, and who refuses to attend such places of amusements, and yet remains in the lodge and helps to carry on the lodge work with money so raised, ought to feel that they are equally responsible for such amusements with their fellows in the lodge. Come out from among them and be ye separate, saith the Lord." But from a lodge standpoint those Christian people

ought not to object to the ball or refuse to attend it, after a majority of the lodge has decided to give it, for they have taken an obligation to obey all the laws, rules, regulations and requirements of the society faithfully and conscientiously, and to forever hold its interests as sacred as those of their own household, and cheerfully to perform their duties as a "Neighbor." All this they have solemnly promised. If, then, they are under obligation to obey the society in its laws, rules, regulations and requirements, I do not see how they can escape the ball and similar amusements.

The thoughtful man or woman ought to see by this time how they have been led captive by the lodge and made to swear allegiance to its cause and its interests, and also to see that it is their duty to "Come out from among them and be separate," and "be not unequally yoked together with unbelievers." May God's Spirit lead them is my prayer.

(Eld.) Thomas Inman.

The New York State convention was worth to the State all that it cost in dollars and cents, because of the large space given to it by The New York Times, and The Sun, and The Brooklyn Citizen. The National Christian Association acknowledges its indebtedness to these papers for their aid in our educational campaign.

The New York State Convention, noticed in our last number on page 247, elected State officers for the ensuing year as follows:

Rev. G. M. Robb, President.
Rev. F. M. Foster, Vice President.
Rev. W. N. George, Secretary.
Mr. Lucius Woodruff, Treasurer.

The following resolutions were adopted:

Resolutions.

Whereas, Crime seeks concealment, and,

Whereas, Secret societies multiply as crime increases; and,

Whereas, Irreligion, vice and anarchy combine; therefore,

Resolved, That in viewing our present national, political and religious evils we should investigate the character and teachings of secret lodges.

That we find in such lodges doctrines taught, that if carried out would destroy the God-ordained institutions of family, State and church.

That we believe the action of Czolgosz, the assassin of our late beloved President, is explained in the Gospel declaration, "Whatsoever a man soweth that also shall he reap." The principles of lawlessness taught by lodges found expression in his act.

That we believe that in the club features of the lodges there is menace to the home life.

That we find Christ's name excluded from some lodges, and all disobeying many of His clear commands, thus excluding by order and practice the one whom we love, and the only one through whom we may reach God the Father.

That it is our duty by practice and precept to call attention, on all favorable occasions, to the manifold injustice and pernicious character of this entire system.

That we would especially call upon all pastors and Christian teachers to set forth the truth by sermon, address or circulation of literature, that the people may know the evil character of these associations, believing they will not be easily led astray when so informed.

That we recommend to all friends of the cause the Christian Cynosure and other literature of the N. C. A., together with its secretaries and lecturers.

SECRETARY W. B. STODDARD'S REPORT FOR DECEMBER.

Boston, Mass., Dec. 18, 1901.

Dear Cynosure: This is a time of conventions. Our gathering in the Covenanters Church, Brooklyn, was, as predicted, a help to our work there. The attendance, while not large, was representative. There were many pastors of large churches at the different sessions. Some were given their first knowledge of our work, while others were strengthened. The resolutions and discussions in part were reported in some of the papers. This naturally excited some of the lodge adherents, who attacked us bitterly. There was also a discussion in "The Call," a newspaper of Paterson, N.

J., which was called forth by this gathering. As all earnest presentations of truth, it stirred, bringing conviction and conversion.

Brother F. M. Messenger and co-laborers have just held a convention in this city, which was advertised as a convocation to seek the conversion of sinners, the sanctification of believers, the healing of sick, and the publication of a full gospel to all the world. Two Chicago men were especially advertised as leaders, Duke M. Farson, the banker, pastor and evangelist, and E. L. Harvey, the hotel proprietor. The bill telling of their coming states, "These two men have been used of God in the salvation and sanctification of more souls during the last few years than all the rest of the preachers in the great city of Chicago." To make a long story short: The city has been stirred, thousands have attended, and hundreds professed either conversion, healing or sanctification. Unlike former holiness people who have held stirring conventions here, they included the lodge in referring to the sins that must be forsaken. Some holiness leaders here in former years were known members of the Masonic and other lodges. We believe the anti-secrecy work and literature has had something to do in bringing out this clear, united testimony.

We have been privileged to attend sessions of the large, prophetic conference just concluded in the Clarendon Street Baptist Church. In this our love of "the Book" and appreciation of God's wonderful plans for his children have been enlarged and energized. There was much diversity of opinion, but so far as we could judge, a unity of spirit. After all is said and done, we must confess that we know but little of the wonders and blessings God has in store for us. At these gatherings we have met hundreds of kindred minds who have helped and been helped by our work here. Dr. James M. Gray, who speaks to-day at our convention, has a Bible Class, where he meets some 300 of Boston's Sabbath school teachers and reviews the lesson each Saturday p. m. These people were urged to attend the convention. Notwithstanding the storm, Berkley Temple was nearly filled Sabbath afternoon

at what is called a patriotic meeting. Here we found sympathy and support, the convention was cheerfully advertised. We judge that never before has the N. C. A. work been looked upon with more favor by thinking Christian people than now.

The New England Convention opened with a very helpful consecration service last evening. Dr. McElveen took as his theme, "The Single Eye." Man, he said, could not have the single eye to God's glory when trying to take church and lodge at the same time. Thus far I have written before the morning service. Later I conclude this report with reference to the doings of the day.

I have spoken during the month in several prayer and other meetings. Much of my time has been taken with preparation for the Convention.

6:30 p. m. The sessions to-day have been well attended. As details will come from others, I only wait to say that a holy zeal has been manifest throughout. Men have been influenced to give up their lodges, others have been kept from joining. A brother who just discovered that his connection with the I. O. O. F. was the thing which clouded his view of God and hindered in his Christian work, was listened to with unusual interest. A prominent evangelist, after listening to Dr. Dixon's magnificent address, remarked that he had changed his decision to unite with the I. O. O. F. This man is now leader of the noon meetings in the Bromfield M. E. Church. We have seen a larger number than ever before turning to Christ from the lodge during the past year, and are believing for great things for the future. W. B. Stoddard.

SECRET ORDERS RAPPED.

The New England Christian Association convention held its second session in the vestry of Park Street Church recently.

Rev. J. M. Foster presided, and after the devotional services introduced Rev. James P. Stoddard, who read the first paper of the morning, his subject being "Incipient Stages of Anarchy."

The speaker enumerated a number of instances in which civil rulers have been assassinated by anarchists, and added: "Congress must legislate against this peril with courage and firmness, branding it as a crime

against the very existence of government." Mr. Stoddard closed by denouncing secret societies.

Rev. B. E. Bergeson, who followed, rapped Free Masons, Odd Fellows and other secret orders, his reason being that they cause their members to lose their interest in the churches to which they belong. Mr. Bergeson gave a number of reasons why a man should not join these secret societies.

"I believe if we would speak out more plainly against those societies," he declared, "we would be able to do much more than we realize. The position of a Christian toward secret orders should be the same as that toward any sin, but there are more ministers whose mouths are closed by secret societies than any other thing in the world."

He asserted that a Free Mason or an Odd Fellow cannot be a consistent Christian, for as they become interested in their lodges they lose their interest in their church.

Child Secret Societies.

The afternoon session also had a strong flavor of opposition to secret societies, although it did not develop until after the devotional exercises led by Rev. Dr. Emory W. Hunt and an address by Rev. Dr. A. C. Dixon.

The latter took for his subject, "The Blessed Life Unfolded by Christ in the Sermon on the Mount," and his treatment was an exposition of the word "blessed." This meant not merely peace, joy, comfort and prosperity, but it denoted light and life, was aggressive and warm.

Mrs. M. E. A. Gleason spoke on "Secrecy vs. Child Culture and Domestic Economy." She told her hearers they didn't know that there were child secret societies, with children for all the officers, but it was true.

The question was whether it made men and women better to take an oath on the Bible not to reveal the secrets of their order. She believed children should not go anywhere or do anything which they could not tell their mothers about, and she had always told them so. The rule was equally good for adults, but when she spoke of this in a prayer meeting of her own church a man sitting behind her was so mad that he told her he would knock her down if she was a man.

People could not ridicule secret societies, she said, for the question was too serious. There was money made in them, and they controlled our politics and our legislation.

A Vital Point.

James H. Earle said that Mrs. Gleason had touched a vital point, "sometimes so serious that we are tempted to turn our backs and run. God gives us something to do, and it is

our duty to go ahead and bring this movement to success.

"Very often the fault is with the wives. They don't know how to make home attractive, and therefore the husband goes off to the saloon or the lodge or club. If home is pleasant he stays there. So we must come in touch with both men and women.

"But we must have such a character that when we want to lift men up from secret societies we may be able to say 'come,' and not 'go.' We may have something ourselves which we ought to give up.

"We must have hope, the feeling that we are going to win. We should have power, the power of the Holy Ghost. That means partnership with God. It is God and you together who move in all reforms.

"There should be power in prayer, so that when argument, entreaty and fact fail we can get on our knees and tell God we will not let him go until he hears."

Mrs. Gleason was instantly upon her feet, and said she had a question to ask in one word, "Why?" It was as much a man's duty as a woman's to make a home and train children. Women did not go off to saloons because home was unpleasant, and why should men—"why?"

A woman's voice: "Because they are cowards, and have been ever since the garden of Eden."

W. T. Soule, a Christian, and an Odd Fellow, said he had obtained the greatest lesson of his life in the meetings of the day, and was going to withdraw from his lodge at once.

Rev. Mr. Irving, of Manitoba, said that everything of good could bear the test of "come and see," which the secret societies could not.

Mrs. E. Trask Hill related the fact that one of the most noted evangelists of Boston, who had promised last summer that he would join the Odd Fellows, and was about to do so, had been shown his error by the addresses of the convention, and had decided not to go in. The gentleman had been obliged to go away to keep an engagement, and had given her liberty to tell his name, but she preferred that he should make the announcement himself.—Boston Globe.

WILLIAM LLOYD GARRISON.

Testimony of a Worthy Son of an Honored Father.

Boston, Dec. 9, 1901.

Rev. James P. Stoddard.

Dear Sir—As I shall be unable to at-

tend the meetings of the New England Christian Association, I send instead this brief expression of my views of secret societies, which I understand is the subject to be discussed by the convention.

In a true government of the people no room exists for secret organizations. Its safety lies in openness. The machinery should always be in full sight. Under cover of secrecy plots flourish and dangers to good government increase. When facts affecting the commonweal are deliberately delayed or suppressed by those in power despotism is not far off.

What is true of the nation applies equally to the State and City. Municipal corruption burrows in secret organizations like Tammany. The same vicious principle works against society through voluntary organizations like the Freemasons and Oddfellows. Although buttressed by benevolent pretenses and having charitable functions they are powerful for political and social mischief. In university life nothing is more demoralizing than the secret societies that are wrapped in mystery. They are a college scandal and reproach and are often flagrantly lawless.

Secret societies of every kind are difficult to reach and have unsuspected defenders, as he who makes a specific attack on any given one will quickly find. I know of no remedy for the evil except just criticism and unflinching exposure. Freedom can never be secure where secret societies flourish.

Very sincerely yours,

Wm. Lloyd Garrison.

WORLD'S AND NATIONAL W. C. T. U.

Department of Peace and Arbitration. Superintendent, Mrs. H. J. Bailey, Winthrop Center, Me., U. S. A.

Winthrop Centre, Maine, Oct. 28, 1901.
Rev. James P. Stoddard:

Esteemed Friend: Yours of recent date was duly received, but absence from home has prevented me from replying sooner.

I sincerely appreciate the invitation from Mr. McElveen, supplemented by yourself, for me to speak at one of the sessions of the Annual Convention of the

New England Christian Association. I am very sorry that circumstances beyond my control will prevent me from complying with the request. I had previous engagements to be in Philadelphia from December 10 to 20 inclusive.

I hope you will have a very successful convention. I glory in the work that you are doing for humanity. I realize with regret that secret organizations have a strong hold upon society at the present time. It is deplorable that even many church members belong to secret societies. Perhaps this is one of the reasons why there are more women than men in the church.

May God bless every effort to enlighten the masses and to reveal the pernicious secret things which are covered up in the darkness of oath-bound secrecy. Yours for truth searching,

Hannah J. Bailey.

THE PERIL OF SECRECY—REJOICE WITH TREMBLING.

Address by Rev. J. M. Foster, President of the New England Christian Association, in the convention in Park Street Church, Boston, Dec. 17, 1901.

Our Republic is a child of the Reformation. The pilgrims and Puritans came from Old to New England to find room for their civil and religious liberty. The Huguenots, expelled from France by the Roman Catholic hierarchy, came to America, to find a field for their heroic Protestantism. The Covenanters of Scotland fought the battle of civil and religious liberty for all the world in their struggle with the Stuart dynasty.

First Declaration of Independence.

On June 22, 1680, Cameron, Cargill and others rode into the city, nailed the "Sanquhar Declaration" to the market-cross. That was the first declaration of independence. In it they repudiated the authority of the persecuting Charles II. by whose hand, together with James II., 18,000 Covenanters were put to death. A colony of these Covenanters came to North Carolina. In 1774, they issued the Mecklenburg Confession, a declaration of independence from George III. Two years later Thomas Jefferson recast this confession of Mecklenburg and called it "The Declaration of Independence." The

thirteen colonies did in 1776 what the Covenanters had boldly done two years before. We all rejoice in this consummation. In 1783 the treaty was signed in Paris which made these States an independent people. But in 1789, they adopted our present constitution, which ignores the God by whose providence they achieved this victory, and the kingly authority of His Son, by whom peace and prosperity returned, and the Bible which is the fountain of the nation's laws. A secular constitution has gradually secularized our government. It has also been the fatal leaven, secularizing the people. To-day the U. S. mail service and interstate commerce on the Lord's day and the Sunday newspaper are converting our Sabbath into a Continental Sunday. By our divorce legislation 328,000 homes are broken up in twenty years. By our legalized saloons the people are debauched, murdered and our resources turned into channels of vice and crime. "Shall not my soul be avenged on such a nation as this?"

Alexander Hamilton said: "I tremble when I remember that God is just." When we think of the wrath that is due because of national rebellion we tremble. But when we recall the prosperity God's mercy has vouchsafed to us during these 112 years of constitutional history we rejoice. To-night we "rejoice with trembling."

Anarchy Has Been Smitten, but Not Destroyed.

Last September at Buffalo, anarchy lifted its hand and smote our President McKinley, just as slavery arose in 1861 and smote the whole nation, and at last, the nation's head, President Lincoln. The whole nation was bowed in grief. "It was God's way. His will, not ours, be done." We rejoice that the assassin, Czolgosz, was tried and executed according to due process of law. But we know that the great red dragon of anarchy still carries its head high among us. Judge Titus, in his argument before the jury, in the trial of Czolgosz, said, he had received letters from many parts of the country, declaring that the assassin should be taken out by the people and executed without any trial at all. That, he affirmed, is a greater danger than this assassin. And the fact that the sen-

timent is so general is ominous. In our Southern States this spirit overleaps all bounds in their hatred of the colored citizens. In the past sixteen years, 2,576 colored people have been lynched and burned. The nation or the general government do not even protest. Anarchy is a beast. The 250,000 saloons are its teeth. The legal protection of them serves as feet to support it. It breaks in pieces and devours, and stamps the residue with its feet. There are no legal chains strong enough to bind the monster. Only the hand of the King of Kings can overcome this enemy. Shall we appeal to Him?

Thou shalt as with a weighty rod of iron
break them all,

And as a potter's sherd thou shalt them dash
in pieces small.

Now, therefore, kings, be wise, be taught, ye
judges of the earth;

Serve God in fear and see that ye join trem-
bling with your mirth.

But we must probe deeper. "Scratch a Russian and you will find a Tartar," said Napoleon. Scratch an anarchist and you will find a Jesuit under his skin. Czolgosz was born and bred a Roman Catholic. Ever since the organization of the Society of Jesus, Sept. 27, 1540, by Ignatius Loyola, the crowned heads of Europe have been troubled with the Jesuits. That society is the live wire that shocked them to desperation. And as the only remedy, the Jesuits have been expelled from almost every country of the continent. Our insular possessions were the chief feature of McKinley's administration. Almost every month the papers would report: "McKinley saw Archbishop Ireland," or "Cardinal Gibbons." And this is coming to be the case with Roosevelt. What does it mean? Why, the Roman Catholic question came with our Spanish possessions. It is that live wire. It has been shocking Washington ever since the treaty with Spain was concluded at Paris. The administration writhes and twists and squirms and pants from the awful current, but it cannot let go, nor can it stand upright. And that curling, flashing, serpentine wire struck McKinley dead. It may strike President Roosevelt next. A Protestant people cannot take this serpent of Romanism into its bosom without being stung and bitten and poisoned by it. If we will not

recognize and strike down our enemy it will strike us down and cover us with its slime and swallow us up.

Coligny was brutally murdered by the Jesuits on the night of St. Bartholomew, Aug. 24, 1572. William the Silent, Prince of Orange, was struck down by Girard, a Spanish Jesuit, July 10, 1584. A Jesuit assassin, Ravaillic, stabbed Henry IV., May 14, 1610. President Roosevelt is not an immune from them.

But we must probe deeper still. An old order of the craft of Masons, imported from Syria, whence it had come from the East, existed in England. The Jesuits joined this order. They secured the protection of princes for the craft, and hence were called "Free." Charles I., Charles II. and James II. joined the order, with many princes, though they never lifted a mason's tool. Hence the term "Accepted." The banishment of Charles II. from England in 1649 seems to have suggested to these Jesuits the first three degrees of Apprentice, Fellow-craft and Master Mason, as a means of testing the fealty of the initiated to the deposed king. The Grand Lodge was not organized in London until June 24, 1717. But these Jesuits went with the banished Charles II. to France and organized lodges there. From the members of these French lodges who had taken the first three degrees, they organized another order called the Illuminati. This was nothing but a school of atheism and anarchy. It grew with wonderful rapidity. The French nation was honeycombed with it. The whole people were prepared for resisting authority. Mirabeau, the profligate and disappointed politician, and the Duke of Orleans, his silly tool, were at the head of this secret order. They issued the order. The dynamite exploded. France was deluged with blood. The Reign of Terror was enacted. (See "The Conspiracy in Europe against all religions and governments, carried on in the secret meetings of Masons, Illuminati and Reading Societies," by John Robinson, Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh." 1798. 390 pages.) These Jesuits came to America and organized lodges among the colonists. The leaven of French infidelity began to work. They claimed George

Washington, who was initiated. They went into the convention in Philadelphia that framed our national constitution in 1787, and secured the draft of a compact of political atheism. Our enemies thus secretly stole a march upon us. By secret methods these emissaries of French infidelity secured the adoption of that instrument by the States in 1789. The camel's head was then in the tent. But now his whole body is within. We know that Jesuit priests are in 100,000 confessionals in our country, and these are so many telephones, bringing them into speaking communication with our homes, offices, schools, churches, courts, and legislative halls. Many of our great cities are in the hands of the Jesuits. Some of our legislatures are under their power. The Jesuits at Washington have a way of bringing Senators and Representatives to their way of thinking. The daily press of the country is largely under their hand. They are making a deadly assault upon our public schools. All this is done publicly. But what of their secrecy?

In 1826, yonder in a village not far from Buffalo there was a tragedy. Captain William Morgan determined to publish a book exposing the secrets of the Masonic Lodge. He was kidnaped and taken in a closed carriage to Niagara. After confinement on the Canada side he was taken out by night into Niagara River and a stone, shaped like a bell, with a staple and hook, used as a weight on old-fashioned scales and weighing 86 pounds, was fastened to his body. This stone was recovered with his body, and was exhibited by our own Rev. J. P. Stoddard, at a public meeting which he held in Batavia, N. Y. The murderers were never brought to justice because the courts were manipulated. But the indignation was great and 45 out of every 50 members left the lodge. The Masonic order went South and allied itself with slavery and hatched the Rebellion in 1861. The irrepressible conflict between slavery and freedom was on and to settle it cost \$9,000,000,000 and 1,000,000 lives, and a train of misrule and anarchy, the last phase of which is Alabama disfranchising her negro citizens by constitutional provision. And that hand of anarchy, dripping with the blood of 2,516

murdered blacks, struck President McKinley. How long will it take the American people to see where their enemy lurks! There is much said against avowed anarchist orders. Why is there such apathy concerning the Masonic orders? They would outlaw and banish anarchists. But they give charters to Masonic lodges in every State. Why such indignation in striking off the little horn of this beast, while the great horn is made a part of our legal system! As well try to laugh on one side of your face and cry on the other at the same time as to succeed in this contradictory way. As well take the beast by the tail to check him with one hand while you pacify him with food in the other. But the beast will not submit to the tail-twisting. The Psalmist's question is in order, "Fools when wise will ye grow?" But there are deeper depths!

Another Such Victory Our Destruction.

Greater New York has given us an object lesson in the presence of which we hang our heads in shame. Of course we are glad to see Tammany Hall, a political organization more than 70 years old, defeated. But when we remember that Mayor Low and Attorney General Jerome secured their Fusion ticket victory by agreeing to open the saloons on Sabbath day, we cry out against the shameful compromise. It was not a Ten Commandment victory. Bishop Potter, Dr. Parkhurst and Dr. Rainsford have joined hands with Seth Low in betraying the Sabbath. In the old fable the wolves made it an indispensable condition of lasting peace that the sheep kill the dogs. Seth Low has agreed to kill the guards of the Sabbath as a condition of obtaining the saloon vote. Many ministers are now saying with victorious Hannibal, "Another such victory would ruin us." The Fusionists cried all through the campaign that Tammany was a robber. What right has Seth Low to surrender the Fourth Commandment any more than Van Wyck the Eighth Commandment! Mayor Low, with the saloon around his neck will sink to the bottom of the sea, and Tammany's candidate could not have done worse. Mayor-elect Low is now debating whether he will open the saloons on Sabbath from 12 m. to 6 p. m., or from 1 p. m. to 7 p. m.

He ought to compromise and say 12:30 p. m. to 6:30 p. m. That would allow half an hour for the people to get from church to the saloon and an hour to get back from the saloon to church. They would need it.

But how did Bishop Potter and Dr. Parkhurst come to fall so low? I answer: They went down in the Masonic lodge. A man cannot bind his soul in the chains of Masonic obligations and breathe the atmosphere of the lodge room without experiencing spiritual deterioration. His mind is blinded in the fog-bank of superstition and falsehood. His hand is paralyzed so that he cannot lift it. They are the victims of satanic deception. They have been placed voluntarily in the barrel, like Mrs. Taylor, and have gone over Niagara. The city and nation cannot long live under such conditions.

What Have We Done?

Local option has been weighed in the balance and found wanting. The ministers in New York, Dr. McArthur, Dr. Gregg and others, who prayed and cried and preached for the election of Mayor Low, are now asking, What have we done? How can we stand up and face this people, after surrendering the Sabbath to the saloon? And so, to relieve themselves, they propose to go to Albany and secure from the Legislature a referendum, submitting local option to cities and even wards, and knowing that Greater New York will vote for open saloons on Sabbath. But that is only a painful juggling with ethics. It is a disingenuous shuffle. What right have they to submit the Fourth Commandment to the vote of the people! Here in Massachusetts every year the people are called to vote license or no license. But this local option scheme is wrong in principle and pernicious in practice. Why not submit the question of Mormon polygamy? Some wards in New York would vote to have more wives than one. Why not let them have their many wives? Why not submit the question of murder? Some wards would vote to let murderers go unpunished. Why not submit the question of thieving? Some wards would vote to let thieves go free. Why not submit the question of perjury? Some wards would vote to let false witnesses go

unpunished. It is a great public crime to submit the moral standard to the will of the people. Rather let the will of the people be made conformable to God's law. Our city of Boston votes license. Cambridge votes no license. The result is Cambridge sends all its rummies over the river to us. But society is one body. And Cambridge morals is poisoned by our saloon morals. We either rise all together or we perish altogether. Lincoln said: What is wrong in Massachusetts cannot be right in South Carolina. So what is wrong in Cambridge cannot be right in Boston. Gangrene in the finger is the concern of the whole body. The cursed saloon in Boston infects Cambridge and the State. God rebuked this nation in 1861 for trying to limit slavery to the Southern States, and compelled the nation to cast out the system altogether. God will rebuke this nation again for trying to limit the saloon to those districts which choose it, and He will compel the whole people to cast out the saloons by fearful judgments.

But why do good Christian men fall into such an awful pit? One reason is, the saloon is in politics and our politics are not religious. Policy and expediency reign in politics and not God's revealed will. Another reason is, Christian men are in the lodges and their minds are so perverted thereby that they call evil good and good evil, and know not their blindness.

The Chinese Exclusion Act.

Our anti-Chinese legislation again agitates the nation. Through the Burlingame Treaty of 1868 there were 100,000 Chinamen here in 1880. They had reclaimed the swamps of the Pacific Coast. They had made California a garden. They had built the Pacific railroad. But Dennis Kearney and the sandlot orators raised the hoodlum cry, "The Chinese must go," because the 20,000 Irish voters wanted their work. That cry came over the Rocky and Allegheny mountains and struck the capitol at Washington, and both houses responded in the Geary Exclusion law. "No Chinamen shall come to work for twenty years." That law expires next May. And a campaign is already started in California and taken up by labor unions to have the law re-enacted, and our Senator Lodge is the leader.

Think of it! "No Chinaman shall come." Italians, Germans, Swedes, Poles, come. We even have a few from Ireland. But the patient and industrious Chinaman may not come. "No Chinaman can come to work." He may come for pleasure, for education, for diplomacy. But he may not come to work. That law is un-American and un-Christian. The cry still is, cheap labor. But the Chinese are not that. As merchants, gardeners, laundrymen, cooks and servants, they command market prices for work. The fact is, cheap labor comes in by Sandy Hook and not the Golden Gate. The Italians, Poles, Scandinavians and Slavs are our cheap labor. Minister Wu, at Washington, said to a reporter of *The Star*, Why is your paper not fair? It says, 400,000,000 Chinamen will overrun this country with cheap labor. You know that is not true. You allow cheap laboring Italians to come because they have votes. You will not let us have votes. And then you exclude us because we do not vote. You forbid Chinamen bringing their wives and then send them away because they do not have their families here. The Chinamen have imported a secret order called the High Binders. They are oathbound and resort to murder as a weapon. That order ought to be stamped out, just as the Ku-Klux, the Molly Maguires, the Mafia, and the Clan-na-Gael were. But the 70,000 secret oath-bound lodges in this land ought to be stamped out by the same law. Secret, oath-bound labor unions are the greatest enemy of the workingmen and they ought to be stamped out, too. Secret, oath-bound methods are un-American and should be put away.

There are two principles that should guide us here: 1. Immigration is an inalienable right. The earth is the Lord's. He has given it to the sons of men. And so long as a man does right he has a right to go where he chooses in God's earth. What right have the immigrants of 1620 to say to the immigrants of 1901, You shall not come? The heathen were allowed to come into the kingdom of Israel. But,

2. They should be compelled to submit to the code of morals given at Sinai. They have no right to bring their idols here, to set up their joss houses and live

in idolatry. And our government was derelict in her duty when she allowed them to bring their idolatry to the Pacific Coast. But excluding the immigrants is not the remedy. Exclude the idolatry and let the immigrants come. David did that. So did Asa, King of Judah. So ought we. But this principle is far reaching. It would forbid the Italian, Spanish, French, German and even Irish Roman Catholics bringing their idols of saints and angels and setting them up in their cathedrals and worshipping them or through them. Our land is polluted with Roman idolatry. But more. There are 70,000 lodges in the United States, and every one is the seat of idolatry. Their religion is a strange compound of Pagan, Mohammedan, Jewish, and Christian worship. They sacrifice to devils, not to God. Like the Samaritans, "they feared the Lord and served graven images." And our government, instead of forbidding these lodges from offering sacrifices to the devil on their altars, gives them legal charters, authorizing them to offer this affront to God by law. "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" (Ps. 94:20.)

It may be said: "Of two evils, choose the least. If this country will not exclude idolatry, let us have the Geary law." But God's law is: Of two physical evils, choose the least; of two moral evils choose neither. If the situation in the home is such that either the wife must play the whore and get the fee of her harlotry to feed the children, or the husband must steal to get them bread, our whole soul cries out: Take neither. The family cannot afford to live by crime, either in breaking the Seventh or Eighth Commandment.

Our Public Schools.

Our public school system must be made more available. Daniel Webster said: "The right of the State to punish crime involves the duty of teaching morals." Our government tried and executed Czolgosz. That was right. But who taught the assassin the nature and deserts of crime? Who told him there is a God to whom all must give an account? Who taught him that civil government is an ordinance of God? That obedience to just and legal authority is

obedience to God? That resistance to just and legal authority is resistance to God? That patriotism is not a mere political sentiment, but a duty to God? That rebellion is not a mere mistaken political sentiment, but rebellion against God? "And they that resist shall receive damnation." You did your duty in executing him. I do my duty in charging you with complicity in his crime. You did not tame the tiger in him. You allowed it to grow and then you killed the poor boy. "The right of the State to execute Czolgosz involves the duty of the State to teach him in morals."

In 27 out of 45 States the danger of narcotics and alcohol to the human system is taught. Why should not our public schools teach the danger of oaths of secrecy administered in lodges? Only 3,000,000 of our population visit the saloon. Of these 600,000 become drunkards. Of these 100,000 die annually from drink. But there are 6,000,000 men in the lodges of our land.

Why should not our public schools teach the difference between a legitimate privacy and a dangerous secrecy? The family has its privacy. But there is nothing secret that is not revealed. Church courts and civil courts conduct cases privately at times. But there is nothing secret about it that shall not be revealed. State Legislatures and the National Congress have secret sessions. But all is published at length. Business firms keep to themselves their plans until the object is reached and then all is revealed.

But the secrecy of the lodge is a permanent bond. In Sickel's "Ahimon Rezon," page 66, we have the object of the lodge secrecy: "Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. Suppose two men, strangers, travelling in a distant country, should by some accident be brought together for a few brief moments, during which they happened to be the involuntary witnesses of some terrible deed, a deed which circumstances demanded should remain a secret between them forever. In all the wide world only these two men, and they strangers to each other, knew the secret. They separate; continents and oceans and many eventful years divide them; but they can-

not forget each other, nor the dread mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are forever one." In "Masonic Jurisprudence," page 37, Mackey says: "Freemasonry as a secret association has lived unchanged for centuries; as an open society it would not last for as many years." Secrecy is the bond of lodge unity.

But in Christ's Kingdom the bond of union is the spirit of love. "In secret have I said nothing. I ever spake openly," said our Lord. Secrecy belongs to the Kingdom of darkness. The citizens of the kingdom of light are all witnesses, sworn to tell all the truth.

Why should not our public schools teach the nature of an oath? In our courts the oath is administered daily. All civil officers are under oath. The crier, on opening the courts of our State, says: "God save the commonwealth of Massachusetts." Why should not the children be taught the sacredness of the oath? It is a solemn appeal to God. It is an act of worship. It is administered by civil and ecclesiastical officers. Why should not our schools teach that for private citizens the law is, "let your yea be yea and your nay, nay?" Associations have no more right to administer the oath than to try and punish one of their number, for crime. An old law in New Hampshire, Vermont and Massachusetts made it a crime punishable by \$200 fine and six months' imprisonment either to administer or allow the oath to be administered to us.

Why should not our public schools teach that lodge oaths are more dangerous to the souls of citizens than alcohol to their bodies? The Entered Apprentice swears to ever conceal and never reveal in no less a penalty than to have his throat cut across, his tongue torn out by the roots and his body buried in the rough sands of the sea. Who would be willing to have that taught in schools? But as 6,000,000 of our men have taken this imprecation, ought not the children to be warned against it? The Fellow Craft promises and swears no less than six times, "binding myself by no less a penalty than to have my left breast torn open and my heart and vitals plucked out

and devoured by the vultures of the air." Who would be willing to have society built upon such mutilation of God's temple? But the children should be warned from this snare in which 6,000,000 of our men are taken. The Master Mason binds himself under no less a penalty than that of having his body severed in two, his bowels burned to ashes and then scattered to the four winds of heaven." The Master Mason, after the Jubula, Jubulo, Jubulum scenes, swears: "I do promise and swear that I will not have carnal or illicit intercourse with the wife, mother, daughter or sister of a brother of this degree, knowing her to be such, nor will I permit another brother of this degree to do so if in my power to prevent it." Who would be willing to have that standard of morals set up? Think of the Senators of the United States taking that oath as to fellow Senators! The reading of that oath to the 20,000,000 children in our schools would make it abhorrent to the whole people. The bottomless pit sends up its fumes through that oath. The rising generation should be made to stamp it out with burning indignation.

The Royal Arch Mason swears to conceal the secrets of this degree, "murder and treason not excepted." The Knights Templar drink wine out of a human skull and invoke upon themselves the sins of the owner as well as their own, if they reveal the secrets.

Why should not our children be warned against these awful depths of satan that stand wide open before them? Let God and His Christ come into our schools. Let this people recognize God and His Christ in our national constitution and pledge ourselves to Him, "Rejoice with trembling."

Sneer not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!

A clergyman said the other day that modern young ladies were not daughters of Shem and Ham, but the daughters of Hem and Sham.

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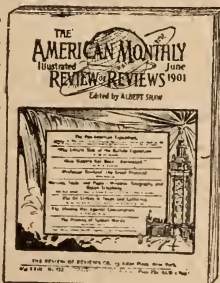
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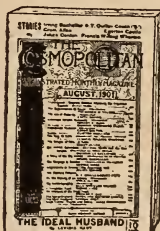
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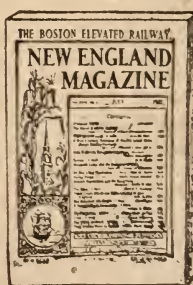
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"Let another man praise thee, and not thine own mouth."—PROV. 27, 2.



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"He who declares the 'whole counsel of God' cannot avoid making himself heard on all topics of vital interest to the age in which we live."—Rev. George F. Pentecost, D.D., in The Sunday Magazine Dec., 1895, J

"THE CHRISTIAN CYNOSURE is filled with newsy items of interest. It speaks boldly but kindly against sin of every kind. It photographs the attitude of the lodge on questions of moral reform and finds it lacking. It shows how the church is enteebled by the lodge's travesty of her religion and by its secret rituals and altars. This brave, yet cautious exponent of righteousness deserves a place in the homes of the American people, and especially in the homes of Christian people."

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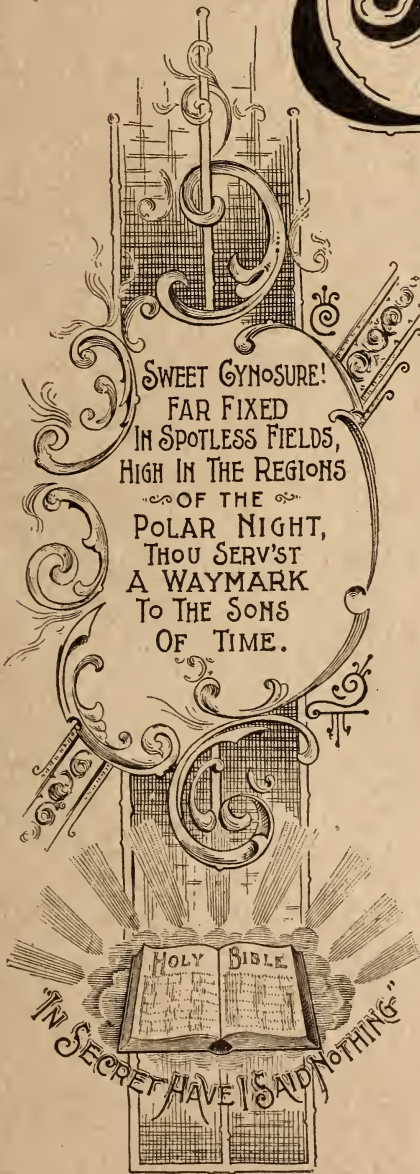
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THE CHRISTIAN CYNOSURE,

221 West Madison Street, Chicago, Ill.

Christian Gynosure.

CHICAGO, FEBRUARY, 1902.



That noted educator, Thomas Arnold, of the famous Rugby School of England, was emphatic in his opinion that educators ought to be Christian and firm believers in the Bible. He said in substance, "It is not possible to teach history, and moral and political philosophy, with no reference to the Bible, without giving an education that shall be anti-religious. If, indeed, history were rigorously nothing but a simple collection of particular facts; if the writers made no remarks on them, and the readers drew from them no conclusions, there might indeed be no reference to wrong rule, and the study might be harmless except as a waste of time. But as this is not and cannot be the case, as almost every writer of history does comment upon his facts and reason about them, and as all readers, when they cannot be said to draw conclusions from history, are yet sure to catch some moral impression, so it becomes impossible to read and think much about human actions, and human character, without referring both to God's standard—the Bible—and to the sovereignty of the God of the Bible.

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Winter Term Begins Tuesday, January 7, 1902.

Spring Term Begins Tuesday, April 8, 1902.

Commencement Day, Thursday, June 26, 1902.

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ON THE RAILROAD TRAIN.

"May I sit with you?" "Certainly," and the young lady with "Studies from Shakspeare," and a German grammar and reader sat down beside me.

"I go to Forest Glen to school," she said, answering my question about her books. "It is very convenient, being only ten miles from home."

"It is a school conducted by the Baptists. The religious spirit is all-pervading. Most of the pupils are Christians."

"Are there any secret fraternities in the institution?" I asked.

"Yes, one or two."

"Do you like them?"

"Yes," said the sweet-faced girl, "do you?"

"No, dear, not the secrecy of them. The principle of secrecy is un-Christian, un-American, unscholarly, thoroughly unwholesome from every point of view. As an Oberlin College student said:

"Secret societies in College are only needed by students who wish to smoke, drink, or break the rules of good society or of the college.

Miss Phillips, our English queen, along educational lines, tells us that the growing influence of college fraternities is most pernicious and must be dealt with with a strong hand.

Washington called attention to the methods of certain organizations which, harmless or even helpful in conscien-

tious hands, were, because of their peculiar methods, when managed by crafty and designing persons, sources of great mischief, becoming potent engines for the destruction of the home, the state and the church.

"Have open societies. 'What can harm you if ye be followers of that which is good?'"

"Burton!" called the brakeman, and with a sweet good-by the beautiful girl left me to live, let us believe, a more earnest and intelligently thoughtful and noble life.

A saloon-keepers' lodge has followed in the wake of some other secret orders, and begun a much-needed reform, as is evident from the following article taken from the Chicago Record-Herald:

Toledo, Ohio, Jan. 10.—The Knights of the Royal Arch are aspiring to a high moral plane, as evidenced by action taken in regular meeting of the order when a resolution was unanimously adopted discouraging profanity in saloons conducted by members of the order.

It was agreed among all members that they abstain hereafter from the use of profane and vulgar language in their places of business under the penalty of a fine of \$5 for each offense and expulsion from the order after three offenses. There are over 200 members of the Knights of the Royal Arch in Toledo and the places conducted by them are mainly in the central part of the city.

"My!" cried the sparrow, admiringly, "you can stay up in the air an awful long time without resting, can't you?"

"Well," replied the pigeon, modestly, "I am pretty good at hovering, but I'm not in it with a South African cousin of mine, called 'the dove of peace.' He's been up in the air for years."

—Philadelphia Press.

The Review of Scotch Rite Masonry, under the title, "A Glimpse of Scottish Rite Masonry," will be welcomed by busy people who cannot read the thousand pages contained in the two volumes of Scotch Rite Masonry Illustrated; with all the nonpareil type notes which are incontrovertible testimony to the correctness of the exposition.

Every degree is guarded with the suspicious vigilance such as one would expect to find in connection with a band of outlaws. The Obligation, with its penalties, always to conceal and always to obey, is ever present; and as the "Obligation" makes the Mason, it will deeply impress those who read the outline of these degrees.

A Michigan pastor inquires if President Roosevelt "is a member of any oath-bound secret society?" "Does he stand for their support?" The Cynosure, copying from the daily papers, gave an account in its February, 1901, number, of his initiation into the Masonic lodge since he became Vice President. His church relationship would lead one to the conclusion that he cannot regard the lodge with favor, and it is very doubtful whether he will maintain more than a nominal connection. Will not the pastors of the Reformed Church write him expressing their regret at his course in joining the lodge, and expressing the hope that he will withdraw his connection from the Masonic order?

Might not some who have attempted to work in the anti-secret reform have accomplished more if they had committed to memory and often meditated on the 24th and 25th verses of the second chapter of II. Timothy? "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

What you have once decided solemnly and prayerfully to be right, stick to it, not questioning but that violation is guilt. When sure you are right, never mind what others say of you.

Contributions.

A REVOLUTION IN FRANCE.

There has just been accomplished one of the most remarkable of all the peaceful revolutions of human history in the Republic of France. The peculiar relation of the Roman Church to the Pope made the revolution both a necessity and a possibility. It was a necessity, to preserve the present form of government from the plottings of "the associations" or monks and nuns, and it was a possibility, because the Bishops and ordinary priests of the Church in France, in having to meet the constant antagonism of these monastic orders, are driven to dependence upon the government.

But Rome is opposed to the Republic. In order to secure its overthrow a large horde of foreign priests and nuns—bachelors and unmarried women—without family ties or national loyalty, have been sent into that country. Until the recent law against the "associations" was passed there were 16,000 monastic establishments, and 400,000 inmates, or one to every 100 people in the whole nation. A fair estimate would give about one-eighth of the whole population which could be counted on as able to bear the public burdens, and this would give 2,000,000 of people to support the 400,000 of monks and nuns—or one "religious" to be supported by every five persons having an income, besides the burden of supporting the National Church. It was found that these monks and nuns were securing the wealth of the nation at such a rate that its very existence was at stake. Moreover, the whole of the anti-republican papers and organizations had their origin and support from these secret institutions. They were absolutely independent of the Bishops of the country, and refused to submit to their authority. They received their orders from Rome. Their existence was, therefore, a perpetual menace to the stability of the government, and to the prosperity of the nation. The present ministry has carried through their national legislature a measure that requires these "associations" to submit to examination, to the authority of the local Bishops and to break from Rome. This they have refused to do, and hence their exodus to England and to the United States, the only countries in the world where religious institutions are free from governmental inspection, and where secret organizations of monks and nuns can ignore all authority or control except that which they receive direct from the Church in Rome. The

day may come when these two Protestant countries may find it necessary to protect themselves from the plottings of these agents of a foreign power.—Watchword and Truth.

The French government and its people are to be congratulated for this peaceful triumph over these secret associations, which were a standing menace to good government. We could hope that it is a presage of a final triumph over every form of organized secrecy, though France is not the most hopeful quarter from which to look for so great a reformation.

Consider the scope of this legislation. It requires that these heretofore powerful secret associations shall be open to inspection by the civil and religious authorities. Some have submitted to the law while others have disbanded and their members sought other fields for future development. The same thing has repeatedly occurred in the history of Jesuitism. It has become obnoxious to civil authority and been suppressed; but has always managed to come back into power. But there are many other secret orders, both in France, America and in all Christian and heathen lands, that are not less un-republican nor less hostile to good government. They just as truly need the introspection of the civil authority as those which have been made the subject of French legislation.

It is a remarkable fact that a very large proportion of the social, political and business interests of this country are in the hands of secret orders and are managed for their special benefit. They deny both to the church and the State all right of inquiry as to what they do in their secret meetings and what covenants are assumed by their members.

When any of our State legislatures have, in the interest of good government, passed laws requiring such secret orders to disclose to the government their ceremonies, covenants and penalties, they have managed either to defy or evade their enforcement. Masonic oaths have for many years been administered in the State of Vermont in violation of law. When the State of Pennsylvania, under the lead of Governor Ritner and Thaddeus Stevens, undertook to secure an investigation of Freemasonry and the legislature summoned before them all the

members of the Masonic Grand Lodge of the State, asking them to tell what covenants they had assumed as Masons, and whether they had any knowledge of the murder of William Morgan, they with one consent refused to testify and united in a protest against interference with their relations to Masonry.

It would seem strange that societies that ask of the State to be incorporated, with power to do business, should deny to the State all right of inquiry as to what they are and what they do, and yet this is substantially true of all secret orders. It is even more strange that professedly Christian men should swear not to allow their Christian brethren, nor even their wives, to judge whether the covenants and ceremonies of the lodge are in harmony with the covenants of the church and of the conjugal relation, and yet such is organized secrecy.

(Rev.) H. H. Hinman.

Oberlin, O.

A VISIT TO THE SUNNY SOUTH.

BY MRS. EZRA A. COOK.

(Concluded from the January number, page 259.)

In New Orleans.

A visit to the old crowded French quarter of the city, an evening with the twentieth century club, on Sabbath an interesting morning sermon from Dr. Henderson, pastor of the University church, an address to the students in the evening, a visit to the venerable Dr. Palmer, the oldest Protestant pastor, having seen forty-five years of service in the city, a call upon Bishop Rouxdel and Chancellor Massardier, in the absence of Archbishop Chappelle, whose welcome home after about two years' absence, was in preparation for December 21st; a call upon the courteous city Superintendent of Education, Warren Easton; upon Rabbi Leucht, President Alderman of Tulane University, Dr. Perkins of Leland University, at the New Orleans University, an orphan home, the mint with its exact and beautiful service for our country; the Metairie Cemetery, with its small, elegant homes for the city of the dead, its vaults for soldiers of the

armies of the Tennessee, of Northern Virginia and others with monuments and other tokens of affection, the State experiment gardens, and near-by Horticultural Hall, approached through an avenue of magnolia trees, the largest stretching their gigantic boughs over three hundred feet, with trunks forty or fifty feet in circumference, the adjacent golf links, leading out into a broad avenue adorned with elegant palace-like homes, the double levee for protection from possible invasions of the Mississippi at its curve, the broad levee with its multitudinous barrels of molasses and sugar, its busy sugar exchange, the ferry across the river to Algiers, off whose coast the stately battleship of Illinois lay in peaceful rest, the

"Cynosure of all eyes,"

this and more occupied my time in New Orleans.

With a Godspeed from President and Mrs. Atwood, Mrs. Hitchcock and others of the able and consecrated faculty, I bid farewell to this ancient city of delightful climate and varied history, with the prayer that its people might know and obey the Lord Jesus Christ in sincerity, love and truth.

At Montgomery, Alabama.

Taking mental pictures of the beautiful scenery between New Orleans and Montgomery, I found Miss Alice L. White, of the Montgomery Industrial School, waiting to give me a cordial welcome, at the depot, and made my headquarters at the model home occupied by her and her associated teachers, for several succeeding days. With the use of her telephone she increased the possibility of my meeting persons and seeing important features of the city and of the Tuskegee Normal and Industrial Institute about forty miles east. The pastor of the A. M. A. Congregational Church preached an instructive sermon on Sabbath, the choir, assisted by home-born, but Northern trained talent, morning and evening; on which latter occasion I brought a glad message from heaven to the waiting people. The next day I met his Excellency the Governor of Alabama, at the State capitol, and also the able State Superintendent of Public Instruction, Jno. W. Abercrombie, Dr.

Neal Anderson, Rabbi A. J. Messing, and Mr. Floyd, the City Superintendent of Schools. Montgomery is a quiet, dignified-appearing city, with untold capacity for all that is best in life if her people as individuals will know and obey God's word.

At Tuskegee, Alabama.

Tuskegee in its practical, earnest successes, is flinging out the challenge to love and work for our neighbors as ourselves. In the words of Principal Booker T. Washington:

"Love for all men, and hatred for none, must be the mainspring of our life."

This mainspring, protected and directed in its operations by a devoted faculty of one hundred or more enthusiastic, able persons, creates an immense industry, material, mental and spiritual. Besides studies essential to a Normal School, are taught industries of all kinds for boys and girls, tinsmithing, carpentry, blacksmithing, architectural and mechanical drawing, electrical engineering, brickmasonry, painting, wood-working, brick-making, steam engineering, founding, harness-making, and carriage trimming, shoemaking, tailoring, printing, wheelwrighting for boys; and dress-making, millinery, plain sewing, cooking, laundering, tailoring, housekeeping, mattress making, basket making, and chair-caning, for girls, besides music, gymnastics and military drill. Evening chapel exercises are held, which all are required to attend. The registration at the Tuskegee School was 1,300 at the time of my visit, which, with secretaries, bookkeepers, stenographers, clerks and the families of the faculty make a large community of itself. I was happy to be the messenger to bear to this delightful company words from Christ for the honor of his kingdom and the happiness of those who received them.

Each student is required to have a Bible. Use of tobacco and intoxicating drinks, dice-throwing and card-playing, are all positively prohibited. Daily devotional exercises and attendance at Sabbath school and church are required. About twenty pupils from Cuba, Porto Rico and the Philippines are in attendance at the school. After a day at this

inspiring institution which, through conferences, printed bulletins, and other instrumentalities, seeks to reach all the region round about, I returned to Montgomery, Alabama, and with a God-speed from the cultured and efficient faculty of the Montgomery Industrial School, whose history is one of the romances of spiritual life, I was soon speeding on my journey toward the Athens of the South, Nashville, Tennessee, my heart singing with more intelligence and enthusiasm than ever, as the beauties and peculiarities of the country passed in panoramic view:

"I love thy rocks and rills;
Thy woods and templed hills."

At Nashville, Tennessee.

In the dark of early evening a waiting carriage conveyed me to the large, historic Jubilee Hall of Fisk University, where I was welcomed by Miss Anna Ballentine, whose name together with that of her large circle of relatives, is honorably connected with Christian education East and West, as well as South. Chapel exercises were impressive; with hundreds of students, whose lives and work will powerfully aid in shaping the next generation. The scripture reading revealed a deeper meaning and the hymn and the Jubilee song, voiced by richer and more melodious voices than it often falls to the lot of mortals to hear, made one indeed feel that heaven was begun below and the refrain,

"There'll be a great camp-meeting over there,"

seemed a fulfillment of the prophecy of St. Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, that ye should show forth the praises of him who hath called you out of darkness into His marvelous light."

The subsequent visit to two recitation rooms would have been multiplied many fold if it had been possible.

His Excellency Gov. Benton McMullen in a brief interview showed a practical and comprehensive grasp of the subject of Bible reading in schools, and his native eloquence could not be wholly absent even from ordinary conversation,

when the burning oratory and irresistible logic of St. Paul passed through his mind. Hon. Morgan C. Fitzpatrick, State Superintendent of Public Instruction, was helpful in his expressed views, as also was Dr. John Matthews, a veteran of rich experiences gathered from fifty-six years of toil for the uplift of humanity.

"Let us build here three tabernacles" might have been the unwise petition of my soul as the thoughtful courtesy of the treasurer and other members of the faculty and interesting incidents concerning the students passed in review, as I packed my grip (installments of my baggage had preceded me), preparatory to my return home.

Time forbids mention of the portraits of distinguished persons seen in the library of the Capitol Building at Nashville, as well as of many interesting incidents, as writer and reader press forward to waiting duties.

This visit to the South, especially to the six magnificent schools for the colored people, mentioned, in comparison with the value of any one of which the battleship of Illinois, with all its value seems but a mere trifle, gave me unspeakable satisfaction.

With a father who in early life was a valiant promoter of the freedom of the slave, with parents who kept an underground station to help him toward freedom, with a husband who gave three years in the army, almost losing his life in the service of his country; with membership in a church (the First Congregational) that separated from its parent organization more effectually to promote human freedom, to one with such relationships, this visit to the South seemed like a triumphal march in recognition of God's victorious love to mankind.

I never could see how it was fair to preach against the Ahabs and Jezebels 3,000 years back and be any less pronounced in our respects to the same genius of depravity brought down to date.

—Rev. Dr. Parkhurst.

Ralph Waldo Emerson called Sunday "the core of civilization."

A GLIMPSE OF SCOTTISH RITE MASONRY.

"Union, Power, Toleration" Elect of Fifteen.

In the tenth or Master Elect of Fifteen degree, the Candidate seeks and finds the remaining two murderers of Hiram Abiff (they were thoroughly killed in the third degree), and brings them loaded with chains to Jerusalem, where they are tortured and executed. As a reward for his fervency and zeal he is allowed to take the Obligation of the Master Elect of Fifteen.

1st. "Never to reveal where I have received this degree, nor even say who assisted at my reception."

2d. Never to receive any into this degree without full power from my superiors; nor to assist at any reception unless in a regular manner and Chapter of this degree.

Fromises to Murder Masons Who Break Their Obligation.

3d. "To keep exactly in my heart all the secrets that shall be revealed to me and in failure of this my obligation I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation."

The candidate then receives sign and answer, token, password and sacred word. The discourse of the grand orator follows, then the lecture, after which the lodge is formally closed.

Surely in vain is the net spread in the sight of any bird and evil deeds seek darkness. The Masons in these degrees are trained to execute vengeance on those who are evildoers from their arbitrary, fictitious standpoint. Honoring the Bible in form, they insult it in fact and hold themselves independent of civil constitutions and laws on the one hand, and the Bible religion on the other.

Sublime Knight Elect.

In the Eleventh Degree or Sublime Knights Elect of the Twelve, the candidate enters with drawn sword in right hand and compass in left. After some

remarks, these are laid aside. The candidate kneels in the west, south-east and north, after which he takes another Obligation:

1st. To keep secret the degree of the Sublime Knights Elected, as well from Masons below the degree as from the profane. 2d. To adore my God, be faithful to my country, to be charitable to neighbors and brothers, submitting in case of any infraction of this obligation to have my body severed in two, my memory lost, and to be looked upon as infamous and foresworn.

The candidate is pledged with the wine cup, is decorated with sash, apron and receives sign, grip and word, listens to a discourse by the Master of Eloquence, in which he says the candidate's sword is to be used in order to fulfill the solemn obligations contracted. The lengthy lecture follows and soon the chapter is formally closed.

Dr. Leonard Bacon, after reading some Masonic degrees, wrote:

"Masonry seems to be the dreariest of all dreary nonsense." Would it were nothing worse. A wilderness is to heaven as dreary nonsense is to the grewsome malignity of Scotch Rite Masonry.

Grand Master Architect.

In the twelfth degree the candidate is decorated as a Sublime Knight Elected, is admitted into the presence of the Most Powerful, in which he expresses a desire to arrive at Perfection in the Royal Art. He is then reviewed upon the preceding degrees from the fourth up; after which he takes the obligation of the twelfth degree:

1st. To keep secret the degree of Grand Master Architect, with which he is going to be intrusted. 2d. To adore his God, to be faithful to his King and country. 3d. He invokes the penalty of having his body severed, in case of infidelity to his vows, closing with an appeal to God and his Holy Evangelist to keep him true to his obligation. He then receives sign, token and an address containing facts that every graduate of a good elementary school should be familiar with, after which occurs the closing ceremonies of this chapter.

Royal Arch.

In the thirteenth, or Royal Arch degree, three or some multiple of three

candidates are initiated together. They are led to the east in front of the Ark of Alliance. One of the candidates removes the lid of the ark and lifts the first of the arches. They continue to lift until the nine arches have been lifted.

They then take the following obligation:

1st. Never to reveal the secrets which are to be entrusted to them. 2d. To remember their zeal for Masonry. 3d. Never to separate themselves from this Royal Lodge. 4th. Never to reveal or consent that a Mason shall be received into this degree but according to their laws. 5th. To observe at all times the statutes and regulations which shall be prescribed by this Royal Lodge, and to acknowledge, at all times, the Council of Princes of Jerusalem and of the Royal Secretary for the Sovereign Chief of the Royal art, if furnished with authentic title. 6th. Failing in this, to suffer all the pains of former obligations, and have their bodies exposed to the ferocity of wild beasts. After this they receive sign, token and sacred word, and listen to a long discourse from the Grand Orator. After which the lodge is closed in prescribed form.

Of this degree Oliver said: "It is indescribably more august, sublime and important than any which preceded it."

Dermott called it: "The root, heart and marrow of Masonry."

To a cool, clear-headed person Satan appears holding their attention with toy arches, jewels and bogus hieroglyphics, while he fastens his fetters more securely upon them. Its fiction merits contempt, its obligation and penalty, execration.

Perfect and Sublime.

In the Fourteenth Degree, or Grand Elect, Perfect and Sublime Mason, the candidate, prepared as a Knight of the Royal Arch Degree, gains admission to the first door by three times pronouncing "Shibboleth." He passes the second door by the pass "El Hanan." He is then introduced through a third door into the sacred vault and is conducted round the lodge to the Altar, with naked swords pointed at his breast. After a recitation of scripture selections, the candidate passes a review of the thirteen preceding degrees and then renews his request for the Sublime Degree of

Grand, Elect, Perfect and Sublime Mason, and retires from the room. By holding up the right hands the members present vote him into their circle and he is conducted round the lodge to the altar, while a recitation of the ten commandments takes place. Inquiries and answers are then made and, after an initiatory prayer, the candidate kneels and contracts his obligation:

1st. To be true to his religion. 2d. To be true to his country. 3d. Never to reveal to those to whom it does not belong, the mysteries of the order. 4th. Equal regard for brethren whether rich or poor. 5th. To aid a brother who is a good man. 6th. To meet his lodge at least twice a year if possible. 7th. To visit brethren in sickness. 8th. To refrain from committing adultery or fornication with relatives of a brother, knowing them to be such. 9th. To refrain from making or assisting in making, any person a Grand, Elect, Perfect and Sublime Mason, who is not or has not been Master or Nominal Past Master of a regular Symbolic Lodge. 10th. To refrain from the acknowledgement of or membership in a Sublime Lodge within twenty-five miles of one legally and properly established. 11th. In case of failure in these obligations candidate consents to have his abdomen cut open, his bowels torn from thence and given to the hungry vultures.

He then salutes the Bible three times. After excellent remarks, eats bread and drinks wine with the Thrice Puissant, is presented with a gold ring, all eat and drink; and after an attempt to communicate to him the unutterable name, the signs, tokens and words are given him. A Discourse by the Grand Orator follows, and then a lecture, after which an Oath of Allegiance promising obedience and exclusiveness is taken, followed by formal closing ceremonies.

What Do You Think of It.

This closes the first group of degrees, all of which our fellow-citizens secure for thirty dollars. The Cynosure office can furnish them, with the remaining nineteen degrees, for two dollars. Seriously, this paper is not an advertisement. What do you think of this glimpse of Scotch Rite Masonry, or of the "Union," "Pow-

er" and "Tolerance" of the first eleven degrees of Scotch Rite Freemasonry?

What kind of "union" is it that must be preserved by a constant repetition of oaths and penalties? What is the "power" of organized selfishness; what is the "toleration" of a body sworn to punish with death recreant members?

The oath in the fifth degree pledges a man to defend his rights; the ninth, to revenge Masonry, or, failing to do so, to perish by the sword; the tenth binds him to inflict torture upon members who disclose this degree and break this obligation; the eleventh obligation binds him, if untrue, to have his body severed, his memory lost and to allow himself to be looked upon as infamous and foresworn. After taking this obligation he drinks wine. In the twelfth grade he appeals to the holy Evangelists as well as to God for help in keeping his obligation. The obligation of the thirteenth degree has the same blasting character. The fourteenth shows the hypocrisy and rottenness of the Scotch Rite virtue; after pledging to be true to his religion, his country, his secrecy, his brethren, to meet with lodge if possible, to visit brethren in sickness, he vows that he will not commit fornication or adultery under certain circumstances. Such morality beggars all description. The religion of Christ makes a foul thought, entertained, a distinct, abominable sin; the civilization of Christendom makes adultery a crime, fornication an execrable sin, and the character of this obligation of a Grand, Elect, Perfect and Sublime Mason, shows him to be, so far as his oath reveals, his character a vile, abandoned, imperfect, beastly rake, if he rises only to the height of his vow of chastity. He then salutes the Bible three times, and eats bread and drinks wine. Truly an unclean, immoral man is dead while he lives, and an unclean order is worse, in its corrupting influence than pestilence and famine.

Eleven times the concealment of the secrets of these Scottish Rite degrees is solemnly pledged under oath and revolting, barbarous penalties. Such pledges, kept, strike away the possibility of union with outside brothers, in church; they prevent honorable, reciprocal fellow-

ship in the family; and in social and civil affairs. Many Christians see the baneful influence and nobly prohibit the entrance into the church of adhering Masons. Statesmen see its weakening effect in legislative, judicial and executive departments of national life, and cry out against it, the home abhors it as it destroys the opportunities for the mutual exchange of the confidences which make family life pure and prosperous.

Surely this examination of the degrees conferred upon men in Chicago should lead Freemasons to see the error of their ways, to flee from the wrath to come; should rouse citizens to protect themselves against this arch enemy of our commonwealth; should call the church to send out the light and the truth, seeking to restore their Masonic brothers from the error of their ways and to have no fellowship with the unfruitful work of darkness but rather reprove them.

(To be continued.)

LET OUR PUBLIC SCHOOLS TEACH.

The Nature of Privacy, Secrecy and the Oath.

(Extract from address by Rev. J. M. Foster, President of the New England Christian Association in their Convention, Park St. Church, Boston, Dec. 17, 1901.)

In twenty-seven out of forty-five States the danger of narcotics and alcohol to the human system is taught. Why should not our public schools teach the danger of oaths of secrecy administered in lodges? Only 3,000,000 of our population visit the saloon. Of these 600,000 become drunkards. Of these, 100,000 die annually from drink. But there are 6,000,000 men in the lodges of our land. Why should not our public schools teach the difference between a legitimate privacy and a dangerous secrecy? The family has its privacy. But there is nothing secret that shall not be revealed. Church courts and civil courts conduct cases privately at times. But there is nothing secret about it that shall not be revealed. State Legislatures and the national Congress have their secret sessions. But all is published at length. Business firms keep to themselves their plans until the object is reached, and then all is reveal-

ed. But the secrecy of the lodge is a permanent bond.

The Object of Lodge Secrecy.

In Sickel's "Ahimon Rezon," page 66, we have the object of the lodge secrecy, "Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moments, during which they happened to be the involuntary witnesses of some terrible deed, a deed which circumstances demanded should remain a secret between them forever. In all the wide world only those two men, and they strangers to each other, knew the secret. They separate; continents and oceans and many eventful years divide them; but they cannot forget each other, nor the dread mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are forever one." In "Masonic Jurisprudence," page 37, Mackey says: "Freemasonry as a secret association has lived unchanged for centuries—as an open society it would not last for as many years." Secrecy is the bond of lodge unity. But in Christ's kingdom the bond of union is the Spirit of love. "In secret have I said nothing—I ever spake openly," said our Lord. Secrecy belongs to the kingdom of darkness. The citizens of the kingdom of light are all witnesses, sworn to tell all the truth.

Why should not our public schools teach the nature of an oath? In our courts the oath is administered daily. All civil officers are under oath. The crier, on opening the courts of our State, says: "God save the commonwealth of Massachusetts." Why should not the children be taught the sacredness of the oath? It is a solemn appeal to God. It is an act of worship. It is administered by civil and ecclesiastical officers. Why should not our schools teach that for private citizens the law is, "Let your yea be yea and your nay, nay?" Associations have no more right to administer the oath than to try to punish one of their members for crime. An old law in New Hampshire, Vermont and Massachu-

setts made it a crime punishable by \$200 fine and six months imprisonment, either to administer or allow the oath to be administered to us. Why should not our public schools teach that lodge oaths are more dangerous to the souls of citizens than alcohol to their bodies?

PROMISES TO SECEDERS.

Let us think in the light of an Eternity. No man has power to destroy the life that is hidden with Christ in God.

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:26, 27, 28.

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."—Jer. 1:17.

"And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."—Jer. 1:19.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jer. 1:8.

APPEAL TO THE CHRISTIAN CHURCH.

And have no fellowship with the unfruitful works of darkness. Ephesians, 5:11.

John Wesley's Comments.

Whatever it costs, flee spiritual adultery! Have no friendships with the world. Thy life is at stake: eternal life or eternal death! Oh, come out from among them, from all unholy men, however harmless they may appear, and be ye separate.

—Wesley's Sermons, Vol. 2, p. 204.

Albert Barnes' Comments.

In commenting on Eph. 5:11 he says that during the Roman persecutions all that was asked of Christians was that they cast a little incense on the altar of a heathen god. They suffered death rather than take part in heathen worship. Dr. Barnes says: "The radical idea is that Christians were to abstain from all connection with unbelievers—with infidels and heathens."
—Barnes' Notes, p. 152.

Dr. Adam Clarke's Comments.

"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes, he says, to the mysteries among the heathens, and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates works of darkness, because they were destitute of true wisdom; and unfruitful works because they were of no use to mankind; the initiated being obliged, on pain of death, to keep secret what they had seen, and heard, and done. How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels?
—Com. on Eph. v., 11.

THE MASONIC TRUMPET.

(Concluded.)

But to settle the question you surely should see
A conclave of Knights Templar, our Christian degree.
As they meet different places, but once in three years,
You might be at some trouble to find it, my dears.
But you will find a thing like it and of the same nature,
In Congress or most any State Legislature.
Remember, we've told you our brethren compose.
Almost the whole bulk of such bodies as those,

And if Congress requires a saloon in each wing
Of our national capitol, that's just the thing
Which should prove it Masonic, for others could bring
Enough grog in their pockets for legislating.
Don't you see the saloon is a dangerous power,
Which might well bring us to grief in adversity's hour.
Like us, it has secrets it needs must conceal.
It don't climb up so high nor place guards at the door,
It can operate better upon the ground floor.
Like us, they procure or erect a fine hall
In a prominent place and convenient to all.
Then they place in each door and each window a screen,
To inform us there's something not fit to be seen.
Like us, they've no morals, religion nor shame,
They are working for only their own little game,
And the odors, the yells and vile words that forth roll,
Show they're dealing out poison that reaches the soul.
And duty and interest alike, are forgot,
And the saddest of wives is the wife of the sot.
Every vice finds a home and encouragement there,
And the worst desperado gets courage to dare.
Like us, they can't cover their fruits out of sight,
But we help them and make them pay license all right;
And we thus help the government bear the expense
Of our paupers and criminals, and for defence.
But to us they're essential, we can't do at all.
Without their assistance we go to the wall.
We can't take on airs and raise moral objections,
For we must remember the coming elections.

They have trained voters and can command
 Just such help as we're needing, and
 always at hand.
 But they won't take our promises, how-
 ever fair;
 They'll believe we are with them when
 they see us there.
 We must get down and drink and then
 get up and yell—
 At least the Grand Lodge must, Knights
 Templar as well.
 We must make them feel sure that if we
 are elected,
 Their business and interests shall be
 protected.
 All we ask is the government, we'll get
 along.
 And don't you be scared about things
 going wrong.
 With the salaries, government contracts
 and such,
 We have got the whole world on a string
 pretty much;
 With the courts and the law-making
 power all our own.
 There is little to fear from the lodge or
 saloon.
 With executive officers all in the ring,
 What more could we wish for, just men-
 tion the thing!
 We can pass all the "Raines Laws" re-
 formers demand
 And defeat all their purposes like turn-
 ing a hand.
 You can see these reformers are not
 very keen;
 Just observe how we fooled them about
 the "canteen."
 Now for the election that's coming this
 year,
 'Tis the twentieth century already here,
 We hope you'll continue to do as you've
 done,
 And just go to election to look at the
 fun,
 Or to show that your favor is easily won.
 We must settle the tariff and currency
 now,
 So they won't always be provoking a
 row.
 And so tune up your voices and vote as
 you holler
 For the "coin of our dads," or "the good,
 honest dollar."
 Be explicit this time—let us know just
 what you mean,

Whether sixteen to one or just one to
 sixteen.
 Will "a revenue tariff for protection"
 do?
 Or "a protective tariff for revenue?"
 The corruption, saloons, brothels,
 frauds, you condemn,
 They're immoral and we have no busi-
 ness with them.
 Leave them to be fixed when next cen-
 tury comes in,
 Perhaps the millennium then will begin.
 There will be no "profanes" on the tick-
 ets this year.
 You can vote either one, 'twill be all the
 same here.
 We give you a panic whenever you need
 it,
 And cause a more prosperous time to
 succeed it.
 We will scatter these blessings o'er land
 and o'er sea
 And will make every island a home of
 the free.
 We shall hold you and vote you like
 poor, pitiful elves,
 Till we see that you're fitted to govern
 yourselves.

William Adams.

LODGE CANDIDATE BADLY HURT.

Unknown Man Crippled While Joining the Order of Washington.

(Special to The Record-Herald.)

Spokane, Wash., Jan. 17, 1902.—A candi-
 date, whose name is not divulged and whose
 identity is closely guarded, was badly in-
 jured last night while being initiated into
 the Order of Washington. Women members
 of the lodge could not keep the secret and
 parts of the story leaked out to-day. The
 patient is being attended by physicians in
 the lodge rooms. His side is crushed in and
 he is suffering a number of painful bruises.

It is said that at one stage of the initia-
 tion the candidate is blindfolded and drawn
 around the room at a high rate of speed in a
 small cart. The crew pulling the cart lost
 control of it, with the result that the candi-
 date was hurled with great violence against
 the altar in the center of the room.

The Order of Washington is a new fra-
 ternal society, and the members feared its
 popularity would suffer were the facts in the
 accident made public. It is said the patient
 himself is extremely desirous that his iden-
 tity be kept secret.

Editorial.

NO OTHER CAN.

"Only two assessments during last six months. No other society doing business in this State can show as good a record."

—Friend and Guide.

How many others can show so small a list as this new society for death to cull from?

"No other." Certainly none. And this is liable never to happen in this one again, unless when it wanes toward its own dissolution and again numbers few. It is worth while to pause upon that phrase "no other;" for it is full of suggestion, and is an emphatic "word to the wise."

Will it prove "sufficient?"

E. F. U. REPORT.

The Friend and Guide of June, 1900, gave the report of the Supreme Secretary of the E. F. U. for 1899. He admitted that "money as well as members makes substantial life protection," and claimed that the reserve fund equalled 42 per cent of the amount paid in death benefits. While this reserve was forming 17 death claims were paid by means of 11 assessments. The membership at the beginning of 1898 was only 951 and at the end of 1899 only 3,010. Meanwhile the policies had averaged on the whole over \$2,000. The annual cost per thousand for 1898 and '99 had been for age twenty-eight, \$2.80; age thirty-five, \$3.36; age forty, \$4; age forty-five, \$4.80.

It is the haymaking season when a society can boast such figures and in two years the membership has more than trebled. But the Secretary does not fail to note that "our members are but a few months removed from their medical examination while in all older societies it has been from five to fifteen years and over since the average membership passed their medical examination. This fact alone will make a marked difference in the mortality, and casts a shadow over the funds of older societies."

Some time this will be one of the older

societies; and the same shadow will come creeping on. Whether it will find the E. F. U. better protected against its chill than others were when they grew old remains to be seen. If the reserve fund is used to full advantage it may at least postpone the result which seems so nearly inevitable when insurance begins on a basis of irregularity of calls and attempted cheapness of protection. It is not a business for its two or three beginning years but for a lifetime. It may get out of the harbor with colors flying, but the test comes in the open sea.

THE UNAVOIDABLE END.

The New England Benefit Association has been almost the last survivor of open assessment insurance societies in Massachusetts. In its January meeting it will consider the question of dissolution. It is thus approaching the fate that overtakes every business set upon too narrow a foundation. Slow decay or sudden storm must throw it down.

Practically there is no longer any assessment insurance having headquarters in Massachusetts, unless in the dark corner of some secret order which itself is almost an anachronism. The outworn scheme seems to make the effete temple a final poorhouse in which to end its wretched existence. Even there it shivers with fear lest the keen-eyed Fraternal Congress will ferret it out.

RELIGION WITHOUT CREED.

In the Masonic Voice Review of Aug., 1901, B. D. Williams speaks of Masonry as having "tolerance for all creeds," and yet as maintaining "constant advocacy of religion without creed."

Thus Masonry appears to advocate either some kind of religion that is creedless, or else to advocate abolishing creed.

If no creed is the aim, how can tolerance of all creeds be more than transient sufferance? Possibly this is the explanation of what appears self-contradiction.

What would religion without creed be? Creed is the expression of belief. The Latin Credo means, I believe. Credibility is believableness; credence is be-

lief; giving credit to a statement is believing it. If a man believes one religious truth he virtually says credo and has that creed.

Masonry pretends to have a creed.

It claims to believe in a Grand Architect of the Universe. Here are at least two articles of a creed: First, Credo; I believe that there is a God.

2. Credo: I believe that he is the Creator.

3. Credo: I believe that the universe was created by God.

Here is a two or three article creed.

Yes, but it is not Nicene or Athanasian, or in any complete sense Christian. True, but why then did you not say at first that Masonry advocates religion—not indeed without creed, but without a creed including distinctively Christian doctrine?

If, thus, what you mean is that Masonry tolerates paganism and all its creeds but maintains constant advocacy of religion without Christian belief, we have no dispute with you. That has long been our own view of Masonry.

A SWINDLER.

S. S. Davis Lodge, No. 230, K. P., Kirby, O.,
September 9th, 1901.
The Knight.

During the Encampment of the Ohio Brigade at Dayton there was a man claiming to be George Wilson, of Golden Rule Lodge, No. 264, of Erie Pa., seeking aid to help him on to Erie, Pa. He said he was working his way home from California, where he had lost his wife and family from sickness.

He is a fraud and swindler. I have written to Erie lodges and been informed that there is no such a lodge at Erie or in Pennsylvania. Erie has only two lodges, one named Erie, 327, and the other Athens, 455, and no such a man as Wilson belongs to either. He is in possession of all the secret work, but had no receipts from any lodge. He is about 35 years old, 5 feet 10 inches high, somewhat stoop-shouldered, dark complexion, weighs about 125 pounds.

He also claims to be a Knight of the Macabees, carrying \$1,000 insurance in that order. He should be given the cold-shoulder by every Knight of Pythias.

CHAS. R. MARCH.

(He should be arrested every time he tries his swindling game and put to work in a workhouse.—Ed.)—The Knight.

If he "is a fraud and a swindler," how comes it that "he is in possession of all the secret work?" If it is impossible for the uninitiated to know anything about a lodge, how can he manage to convince an insider that he knows all about it? Of course, buying the N. C. A. exposure, advertised in the Cynosure for 25 cents, would not put him "in possession of all the secret work," because N. C. A. people have never been Knights of Pythias themselves, and so of course know nothing, and of course can tell nothing correctly that they never saw in Europe, Asia or Africa.

NEW EDITION OF WEBB'S MONITOR.

"Our thanks are due and are hereby extended to the Pettibone Brothers' Mfg. Co., for a new and complete edition of Webb's Monitor. In the preface the editor says the chief reason for again putting this work to press is that the first edition went into press over a century ago and that it is still a standard reference work. This late edition is embellished with numerous illustrations showing modern customs and regalia. It does not, however, detract in the least from the original publication of 1797, but makes the work more valuable. This edition should be not only in the various libraries of the country but should be in the hands of the officers of our lodges, and we trust will meet with an extensive sale. Brethren desiring copies can address their communication to Pettibone Bros. Mfg. Co., Cincinnati, Ohio."—Masonic Quarterly Bulletin.

"Our thanks are due and are hereby extended" to the Iowa Masonic Library Quarterly Bulletin for the opportunity to give our readers an extract from Webb's Monitor, by Rob. Morris. "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian the Jew, and the Mohammedan, in all their numberless sects and divisions may, and do, harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under very form."

What kind of religion would that kind be; or would it be any kind of a kind? How many things there are in this humbugging world, like "a tale told by an idiot; full of sound and fury; signifying nothing."

GOVERNMENTAL TREATMENT OF LODGES.

A Prophecy of the Future.

The Policeman's Protective Association has been ordered by the Chief of Police to disband. It is oath-bound. Officers are said to have boasted that they controlled the City Council. It became a government within a government and, whether its members obeyed the city that hired them or the Chief of Police that was over them, depended in part on the P. P. A.

The Chicago Record-Herald says editorially of the P. P. A.:

"It virtually establishes a secret, oath-bound department within the department, which is to usurp power, favor its own members and stand by them through thick and thin. There could be no proper discipline under such an establishment as this, which must result in a rapidly progressive demoralization unless it is completely destroyed. The chief's order comes none too soon and it should have the unqualified approval of the public."

"When officers take to boasting that they control the Council and to hinting at the dire power of their oath-bound organization they invite correction for the good of the department and the public, and the correction which there is no law to forbid."

The paper named above advises the patrolmen to bring up in public meetings and by petition anything considered by them for their interest. But it continues: "It is another thing to attempt to establish an extra-legal authority within the department which might intimidate the men or encourage them in breaches of duty, and set the commands of superior officers at defiance."

The above quotations are interesting and instructive. A leading Chicago daily declares what the real object of this "secret oath-bound" association is, "to usurp power, favor its own members, and stand by them through thick and thin." Second, it condemns the establishment of "an extra-legal authority" within a government, which might intimidate and set at defiance legal authorities. This is true of every oath-bound organization in Chicago, of which we have at least five kinds.

Third, it points out the true principle of democracy, which is publicity. The

Record-Herald quotes the Chief of Police as saying:

"All objects which may be of benefit or advantage to members of the police force, either individually or collectively, may be accomplished honorably and successfully without resorting to means which arouse distrust and suspicion in the public mind."

What is true of the Chicago police force is true of the public in general. Not lodge caucuses behind tiled doors, but petitions, agitation, and public discussion make republics strong.

The fourth important suggestion is the way of dealing with these secret oath-bound aristocracies in our country. They were ordered to disband. Their obligations are thus declared null and void. Thus should government deal with the oath-bound lodges of our day, with their death penalties. Such are Freemasonry, the Clan-na-Gael, Mafia and the High-binder. Every one are historically proven guilty of defeating justice in our courts.

The solidarity of the secret empire is seen in the "rushing to the rescue" of the policeman's lodge by the labor unions of Chicago.

"In my opinion the Policemen's Protective Association is a labor union and the trades unionists cannot permit the authorities to deliberately connive at its destruction. The organized labor movement has trouble enough with union breakers among the manufacturers and should see to it that the police authorities of Chicago are warned against adopting methods popular with the enemies of organized labor."

Other prominent labor men indorsed the opinion of Mr. Schardt and said organized labor in Chicago would in all probability come to the support of the Policemen's Protective Association and make a demand that all attempts on the part of the authorities to disrupt it cease.—Chicago Daily News.

ANTI-MASONIC LITERATURE FREE.

In 1899 we printed some five thousand copies of a pamphlet for Hon. J. J. Bruce, of Rolfe, Iowa. Mr. Bruce informs us that he has some 3,000 of these pamphlets on hand, which he will gladly donate for the good of the cause to any who will pay the cost of transportation and agree to distribute same. Pamphlet is sixteen pages, of 3½x6½ inches solid

reading matter to a page. Two will go through the mail for one cent. "Can I be a Freemason and a Christian?" the title? Send all orders to J. J. Bruce, Rolfe, Iowa.

SOME LODGE ORGANS.

The following named secret societies publish periodicals as indicated after each:

The Grand Army of the Republic, "National Tribune," Washington, D. C.

American Legion of Honor, "A. L. of H. Journal," Boston, Mass.

Ancient Order of United Workmen, "Anchor and Shield," Pekin, Ill.

College Fraternities, "Sigma Chi Quarterly," Albion, Mich.

Elks, "National Elk's Horn," Washington, D. C.

Foresters (Independent Order of) "Independent Forester," Chicago, Ill.

Freemasons, "Masonic Voice-Review," Chicago, Ill.

Improved Order of Red Men, "Buckeye Trail," Cleveland, Ohio.

Knights and Ladies of the Maccabees, "The Bee Hive," Port Huron, Mich.

Knights of Honor, "Chronicle," Indianapolis, Ind.

Knights of Pythias, "Pythian Voice," Kansas City, Mo.

Odd Fellows, "Companion," Columbus, Ohio.

Royal Arcanum, "Illinois R. A. Record," Chicago, Ill.

Woodmen, "Modern Woodman," Rock Island, Ill.

Druids, Ancient Order of, "Druids' Magazine," San Francisco, Cal.

Sons of Veterans, "Banner," Dwight, Ill.

Order of Harugari, "Die Deutsche Eiche," Reading, Pa.

Temple of Honor, "Templar of Honor," Middleton, Conn.

Order of Scottish Clans, "Fiery Cross," New Haven, Conn.

Ancient Order of Hibernians, "Hibernian Record," New Haven, Conn.

Eastern Star, "Signet," Decatur, Ill.

Knights of the Globe, "Knights of the Globe," Freeport, Ill.

Court of Honor, "Court of Honor," Springfield, Ill.

Rathbone Sisters, "Rathbone Messenger," Morrison, Ill.

Royal Circle, "Royal Circle," Springfield, Ill.

Tribe of Ben-Hur, "Chariot," Crawfordsville, Ind.

Modern Brotherhood of America, "Modern Brotherhood," Cedar Rapids, Iowa.

American Yeomen, "Yeomen's Shield," Des Moines, Iowa.

Royal Neighbors of America, "Royal Neighbor," Beloit, Kansas.

Select Friends, "Select Friend," Lawrence, Kansas.

Select Knights, "Select Knight," Ottawa, Kansas.

Improved Order of Heptasophs, "I. O. H. Advocate," Baltimore, Md.

United Order of the Golden Cross, "Golden Cross Journal," Boston, Mass.

Loyal Guard, "Loyal Guard," Flint, Mich.

United Ancient Order of Druids, "Druid," Winona, Minn.

Catholic Knights of America, "C. K. of A. News," St. Louis, Mo.

Loyal Mystic Legion, "Loyal Mystic Legion," Hastings, Neb.

Star of Jupiter, "Mystic Star," McCook, Neb.

Fraternal Union of America, "Fraternal Union Advocate," Omaha, Neb.

Imperial Mystic Legion, "Castle Courier," Omaha, Neb.

Brotherhood of the Union, "Brotherhood," Atlantic City, N. J.

Knights and Ladies of the Golden Star, "Fraternal Guide," Newark, N. J.

Knights of the Golden Eagle, "New Jersey Crusader," Phillipsburg, N. J.

Liquor Dealers' Protective League of New Jersey, "Justice," Orange, N. J.

Order of Chosen Friends, "Chosen Friend," New York, N. Y.

Knights of Columbus, "Compass and Council Directory," New York City, N. Y.

Knights of Malta, "Malta World," New York City, N. Y.

Knights of the Ancient Essenic Order, "Knights' Review," Cincinnati, Ohio.

Brotherhood of Locomotive Engineers, "B. L. E. Journal," Cleveland, Ohio.

Patriotic Order Sons of America,
"Camp News," Philadelphia, Pa.

Fraternal Mystic Circle, "Recorder,"
Philadelphia, Pa.

Order of Shield of Honor, "Shield of
Honor Advocate," Philadelphia, Pa.

Amalgamated Association of Iron,
Steel and Tin Workers of America,
"Amalgamated Journal," Pittsburg, Pa.

Order of Eagles, "Fraternal Eagle,"
Seattle, Wash.

Temple of Honor, "Temple of Honor,"
Marinette, Wis.

Catholic Order of Foresters, "Catho-
lic Forester," Milwaukee, Wis.

The above list gives the name and address of but one paper to each society, but some of them publish more than one. There are more than 300 different lodge magazines and journals listed in the newspaper directory from which the above is taken. The value of the lodge to its members as well as its principles can be studied with profit from their official publications.

BOOK ADVERTISEMENT IN MASONIC REVIEW.

"The probable extent of the influence of secret society life may be inferred from the fact that more than six million Americans are members of three hundred such organizations, which confer about one thousand degrees and possess vast wealth of paraphernalia and dramatic ceremonial."

Probable extent is thus inferred but from what shall we infer its probable character?

"It is rarely that one in ten of the active members of secret societies is familiar with the origin and growth of his own fraternity, and not one in a hundred has a fair conception of the relation of his own organization to like societies, or of the origin and evolution of leading organizations which form the secret society world. For this reason not only the two hundred thousand new members of such societies each year, but older brethren as well, should find in the book a valuable supplement to all previously acquired information on the subject."

"Not one in a hundred" leaves more than ninety-nine in a hundred, among six millions.

THAT SHOCKING CYNOSURE.

By some occult process of reasoning the Christian Cynosure sees in the death of President McKinley the demand of the Almighty for the destruction of all secret societies. It would be a curious public event that these crack-brained egotists could not turn to their account and then blasphemously ring in the Almighty to give authority to their harmless lunacy. * * *

Because, forsooth, the President's assassin had at one time belonged to a minor fraternity the anti-secretists pounce upon this fact and claim that within the awful precincts of the lodge room he learned the creed of anarchy and assassination. As well say that because he was born and baptized in a certain church, therefore, that particular body is responsible for the deed. The imbecility of these ranters would be amusing were it not that they prostitute the term of "Christian" by claiming it as all their own. —Quarterly Bulletin Iowa Masonic Lib., Nov., 1901.

The natural inference would be that the above criticism related to editorial opinion. But at the time when the Bulletin for November was issued nothing editorial relating to the assassination had appeared save the following:

"Ever since Saturday, September 14th, the nation has been bowed in grief because of the cruel and untimely death of the chief executive officer of the United States, President William McKinley. Memorial services throughout the country were heart-searching, convincing us as a people of sin, of righteousness and of judgment."

That seems a slender ground on which to charge the Cynosure with blasphemy, or with "occult reasoning."

The same number contained signed communications printed as received, in which their authors made reference to the crime then fresh in all minds. One was by a Boston pastor, who began his article with a reference to the assassin of Lincoln and cited several manifestations of a tendency to violence. He then said: "We have allowed the dragon's teeth of anarchy from Europe to be sown here, and armed men are rising up in every quarter. The shooting of President McKinley was by one of them."

Then came the sub-heading: "What is the remedy?" He named several, after

a few preliminary words, in the course of which the Bulletin appears to detect the following "blasphemous" opinion of our correspondent: "This is the third time such a blow has been received by the chief executive. The King of Kings is demanding recognition, and the application of his law, as our only salvation. He means to save the Republic."

The writer then went on to answer, according to his own ideas, his question "what is the remedy?" The editor of the Bulletin may have noticed that in our next issue we published a signed communication from another of his "crack-brained egotists," opposing the very first point in this answer.

1. We must incorporate Christian instruction in our public school system.

2. All secret oath-bound orders must be suppressed. Among those cited as suppressed or to be, are mentioned the Mafia, Clan-na-Gael, Mormon Endowment House, Ku-Klux-Klan, Molly Maguire, Knights of the Golden Circle, and all Anarchistic orders whether from Italy, Poland, Russia or Germany.

3. Trusts should be restricted.

4. Laborers should be protected from saloons, Sabbath infringement; Sunday mails and freights, deprivation of eight-hour day limit and Saturday half holiday.

5. Recognition of the Lord Jesus Christ in the Constitution.

The Cynosure printed the Boston pastor's signed communication in the October number, and a signed criticism of one point in it in the November number. It is now up to the Bulletin to denounce the straddling and wobbling of the crack-brained, egotistical and blasphemous Cynosure.

Undoubtedly it has been freshly impressed with the "imbecility of these ranters" due to their "harmless lunacy." Possibly it will favor us with the citation of the number of the Cynosure in which such despicable characters as the Cynosure harbors—clergymen and the like—have "prostituted the term of Christian by claiming it as all their own." We were not aware that our staff or our limited list of correspondents had ignored the Christian world and tried to monopolize what the Bulletin names "term of Christian."

MASONIC TEMPLE DEDICATED.

The Weekly Oregonian of Nov. 15, 1901, contains an account of the dedication of a Masonic Temple at Hood River, Oregon. Among those to take part we notice the names of Rev. J. L. Hershner and Rev. Mr. Poling, each of whom responded to toasts. It is not stated whether they took part in the drinking or not. We quote the following from the Oregonian, by Mr. E. S. Savage, who gave a sketch of Mr. A. H. Tieman, from whose bequest the Masonic Temple was built. Attention is especially called to the fact that he was a devoted follower of the Masonic religion.

"It was here (Hood River) that he became a Mason. That event marked an epoch in his history, for Masonry became to him a religion. He delighted to read and study the principles of the order and to converse with his brethren regarding the beautiful tenets of the institution. When he felt that his days were drawing to a close, being without kith or kin, he sought out the best purpose to which he might devote the little possessions he had accumulated. The result is the neat and tasty hall this evening dedicated—a home for the Masons of Hood River Valley. Brethren, let us, standing and in silence, drink to the memory of Andrew Harry Tieman."

"For Masonry became to him a religion." It is becoming the religion of a multitude of men. It has been suggested in a number of Masonic magazines that it is to be the universal religion of the world and will in the future supplant all others.

It is like all idolatries, a religion of works. Men are already sons of God. They do not need to be born again. The Masonic Voice-Review for November, 1901, page 432, says that Masonry teaches the Mason: "That righteous thoughts, hewn out from the great quarry of the intellect, constitute the only material with which to construct his moral and Masonic edifice: a temple indestructible and acceptable in the sight of God."

Some pastors pose as opposed to secret societies, while seeking to coddle their members into uniting with the

church without renouncing demon worship. Such pastors are fond of speaking of the minimum, the minimum of religion in these secret associations as though it did not amount to anything. Indeed! Suppose one take a booklet called "Masonic Salvation" and examine it for a minimum of religion. He will find it a booklet of 105 pages, and every page a quotation from standard Masonic works on the religion of Masonry and these one hundred and five pages are claims for Masonic religion. These pages are only a beginning of the great mass of literature explaining, illustrating and expounding the religious philosophy of Freemasonry. Let me read you a specimen statement from the booklet just referred to: "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above where is the Eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple."

"A lodge in general signifies heaven, or the dwelling place of the Lord, and includes all on earth who are truly prepared for Heaven."

"Each man who is about to be regenerated is led by his guardian angel to the door of the lodge, of which it is said, 'Seek and ye shall find, knock and it shall be opened.'"

Most of the minor secret orders were invented by Masons and are the Sunday School department of the major and mother lodge. The doctrine of the universal "Fatherhood of God and Brotherhood of Man," is the fundamental doctrine taught in all. The National Fraternal Congress, composed of 57 different secret insurance orders, declared in 1897, that "fraternity is the culmination of the 'Sermon on the Mount,' and the glorification of the sublime doctrine of the 'Fatherhood of God and the Brotherhood of Man.'"

It was declared to be the common ground upon which all such fraternities stand. "This is the bedrock upon which every true order must be founded."

In a recent brief presented to the Supreme Court of Nebraska by an attorney who is also a prominent Freemason, the

Christian Cynosure is derided because it denies the popular doctrine of the "Fatherhood of God and the Brotherhood of Men," as held by the lodge system generally. It is a true bill against the Christian Cynosure, for it teaches that only those who have been born from above by the Holy Spirit and have Jesus Christ for their elder brother, can have God for their Father; hence it is that the Cynosure is called "Christian," and we have the National Christian Association organized and established for the very purpose of emphasizing the Bible doctrine of Salvation, that man "must be born again," and that men may only call God their Father in a spiritual sense when they have been born into His family, and that all others are of their "father the devil."

Our brains are seventy-year clocks.
The angel of life winds them up once
for all, then closes the case, and gives
the key into the hand of the angel of the
resurrection.

—O. W. Holmes.

Let each man think himself an act of
God,
His mind a thought, his life a breath of
God;
And let each try, by great thoughts and
great deeds,
To show the most of Heaven he hath in
him.

—Bailey's Festus.

Leaves have their time to fall,
And flowers to wither at the north
wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O
Death!

—Mrs. Hemans.

If thou hast wronged thy brother in
thought, reconcile, thee to him in
thought. If thou hast offended him in
words, let thy reconciliation be in words.
If thou hast trespassed against him in
deeds, by deeds be reconciled to him.
That reconciliation is most kindly which
is most in kind.

News of Our Work.

President Charles A. Blanchard will represent our Association this month before the students of Elmhurst and North Park Colleges. He speaks at Elmhurst, Illinois, on the evening of February 2d, and at North Park, Illinois, on February 22d and 23d.

The Wheaton College church on Jan. 19th ult. took up its annual collection for the work of the National Christian Association. This church has stood by the Association and its work steadily for many years past. It would be a great blessing to the country if many followed its example. Some may say that they would do so if they were like Wheaton, where there was no opposition, but that church has not maintained its principles without effort nor taken up this collection, especially at the first, without opposition.

M. N. Butler is acting as our agent at the Kansas Midwinter Fair at Topeka. We have sent him a little less than 20,000 pages of tracts and shall be glad to supply him further as his needs may demand. During the past month he has sent articles against the lodge to the Conservator, Wesleyan Methodist, Free Methodist, Christian Nation, American Friend, United Presbyterian, Gospel Messenger and Catholic Review—a pretty good list for one month's work.

Rev. O. T. Lee, whose recent debate at Gohner, Neb., created widespread interest, writes under date of January 20:

"Have an urgent request to come to Nicolette County, Minn. Prospects for a public discussion have been adduced as an additional reason for my coming. It may be that I shall go there after I have lectured in Wisconsin."

Rev. R. A. Browne, D. D., of New Castle, Pa., has ministered to a U. P. Church of that city for forty years. He has just passed his eightieth birthday. For many years he has taken the Cynosure and advocated its principles. Not long since he met a man in the store who said to him: "Dr., you would not take

me into your church, as I am a Mason." "Oh, yes," replied the Dr., "we would; you just bring your letter of dismissal from the lodge and see. Of course you would not wish to belong to two churches at the same time!"

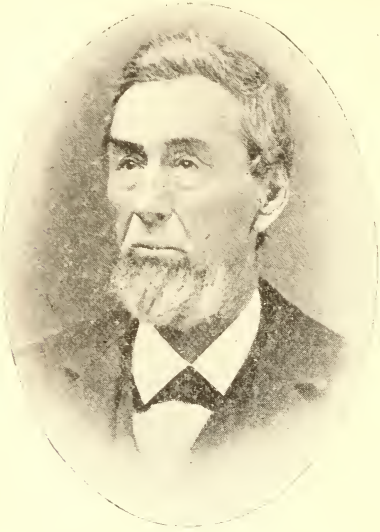
Eld. Thomas Inman, with whom the Cynosure readers are somewhat acquainted through its columns, has been lecturing in Southern Illinois, an account of which will be looked for in the March number.

Mr. J. R. Yoes is one of the faithful prophets in our neighboring State of Missouri. Surrounded as he is by the popular lodge altars of various kinds, he yet seeks by faithful testimony to hold up a standard of a better way. He readily sees that the remedy for the present state of things is a baptism of compassion for the souls of men and love such as Christ had for those that are lost.

The Nebraska Supreme Court upheld last month the will of William C. Bissell. The court held that Mr. Bissell's aversion to secret societies was neither unnatural, uncommon, nor evidence of an unsound mind. We shall have more to say of this case in a future number of the Cynosure.

Among the volunteer lecturers and Christian workers co-operating with the National Christian Association is Evangelist O. M. Thomason, of Wilmington, Kansas. He is much on the wing and has visited Oklahoma and other sections of our country.

Eld. Samuel M. Good and wife have returned to their California home, after spending some fifteen weeks in traveling. The Cynosure office was visited by Bro. Good, and our old subscribers will be pleased to read in this note of one with whom they were acquainted in Iowa as a seceder from many degrees of Freemasonry. Eld. Good gave to the N. C. A. Reference Library not long ago many of his valuable Masonic books. During his travels here in the East he preached the gospel in five different places. We shall hope to have an article from his pen during 1902.



DUDLEY ANDREWS.



LYDIA C. ANDREWS.

We present to the readers of the Cynosure in this number the portraits of two earnest friends of education and reform, Dudley Andrews and his wife, Lydia C. Andrews. At least three institutions of learning have been materially aided by these friends. Among the number is Wheaton College. Since the death of Brother Andrews, his wife has been specially helpful to the work of the National Christian Association in Wisconsin. Brother J. P. Stoddard, Rev. H. H. Hinman, President Blanchard and other workers will remember with pleasure their reception in this kindly Christian home in days past.

The Augsburg Theological Seminary of Minneapolis has just moved into their splendid new building; it is both capacious and commodious. On the evening of January 14th Rev. W. Fenton had the pleasure of speaking to from 100 to 200 theological students in the new chapel, on the "Mysteries of Masonry." The faculty and students realize the importance of preserving the churches from the baneful influence of lodgery.

Mr. L. E. Troutman, of Mowrystown, Ohio, a business man and Christian worker, interested in the welfare of his neighbors, wrote an article which was published in the local paper, to the effect

that Odd Fellowship was undermining the spiritual life of the church. The Odd Fellows of his town have taken the matter up and challenged him to debate. The truth makes free. May God bless and make it a spiritual blessing to all concerned.

Rev. M. J. P. Thing asks the question: "The Masonic order is receiving some booming because of President McKinley's membership; his membership in the M. E. Church does not boom that church; why not?"

The Literary Society of Columbia, Mo., will discuss the value of secret societies to the people. We suggest that they invite Eld. A. B. Lipp, of Sidney, Mo., to address them. Our old friend, R. A. Cullor, of Unionville, Mo., has a good contribution ready for the expenses of a State Convention. Who will join him? Where shall it be held?

Evangelist S. B. Shaw's books (see adv. in this paper) have had a circulation of nearly one-half million copies in the past few years, equal to over 150 tons weight. They have accomplished great good and are still having a large sale.

Live as near as you can to Jesus, but daily die to self.

PENNSYLVANIA'S LIGHT-LINE.

New Brighton, Pa., Jan. 18, 1902.

Dear Cynosure: The past month has been crowded with labor and crowned with success.

Returning from the Boston Convention a little time was spent with loved ones at home. While in Washington we occupied the pulpit of the Brethren Church one Sabbath. Most of the month has been taken with labors in Eastern Ohio and Western Pennsylvania. Pittsburgh as usual has yielded a good return for the efforts expended.

We have spoken eight times in Free Methodist churches and missions, and three times in Hope Missions. There has been a general response as the truth has been presented. There have been conventions at nearly all of these meetings. A special interest was manifest in the Frankstown Avenue meeting. When the call was made the altar was filled with seekers. We preached three sermons and gave one lecture at this place. This people believe in a salvation that saves from sin. There is no compromise. A salvation that don't save is useless.

We hope some who have left the lodges will report through the Cynosure. Our welcome to Hope Mission was as ever very cordial. Many may be seen here every evening who have "found the way of the transgressor hard." To such the way of life is presented and some enter in.

Last Sabbath we responded to the invitation to preach in the United Presbyterian Church, New Bedford, Pa. A union service with the Presbyterian and Methodist churches was arranged for the evening. Close attention was given to our presentation of the truth, and a donation made to our work. The N. C. A. has many warm friends in that section.

The chart lecture we gave in Pastor Sotter's German Lutheran Church Tuesday was well attended. The three Ohio Synod Lutheran churches of Youngstown, Ohio, combining in the attendance. Some said they did not know there was so much to be said on the subject. The collection indicated a willingness to help. Arrangements are made for me to preach in the Free Methodist Church here to-morrow and lecture in

Geneva College Monday evening. Together with the students, the friends of the three Covenanter churches and the United Presbyterian will be invited. The influence of former conventions and lectures here are very manifest. The right seed always produces fruit in time, and thank God it does not stop with time. How careful should the Christian be to keep the light shining!

I judge I have secured about one hundred subscriptions to the Cynosure this trip. The cash receipts have been encouraging. God will work for us and through us if we will keep in line. Why not have victory all the while?

The echoes of the Brooklyn and Boston Conventions are still heard in the East. Rev. J. A. Westervelt's letter just received shows that he is discovering the lodge spirit and is courageous to meet it. I trust the Cynosure may find room for some of the letters showing both sides in the conflict at Paterson, N. J.

Unless we find reason to change, the Pennsylvania State Convention will meet this year in the city of Altoona, near the middle of March. We hope in our next to give definite information, with an indication of the program. We have recently visited friends in the towns of Turtle Creek, Braddock, Hazlewood, Sharpsburg, Aspinwall, Allegheny, Ingram, Carnegie, Oakdale, McDonald, Primrose, Midway, Washington, Sharon, West Middlesex, New Castle and Beaver Falls, Pa.; Struthers, Warren and Hubbard, Ohio. A mere mention of those who have befriended us would here be impossible. May God bless them all.

W. B. Stoddard.

North Dakota Grand Lodge is in the lead. It requires that subordinate lodges present a copy of Albert Pike's "Morals and Dogmas" to each candidate "raised." So far, so good. But the candidate is not thoroughly equipped without the Tyler and a copy of that peerless Masonic work, "Gems From the Quarry."

—American Tyler.

Whether a candidate who equipped himself with both Pike's book and the Tyler would know "where he was at" is a question. It is doubtful whether he could make them harmonize.

Obituary.

REV. NEVIN WOODSIDE.

On the 7th day of October last in the city of Pittsburg, Pa., there passed from this life one who had been an instructor and leader of men. The Rev. Dr. Nevin Woodside was warm-hearted and kind, yet determined and courageous.

He was a native of Ireland, but became an American by choice. The writer has heard him refer in expressions of gratitude to the liberty found in this land.

He was both scholar and teacher, a preacher of exceptional ability. From a large list of applicants he was selected as assistant tutor to the royal family in Edinburg when but a young man. On coming to this country he took a course in the Western Theological Seminary and entered the ministry of the Reformed Presbyterian Church in which he was raised. During his ministry of over thirty years he served two congregations, his first being in Brooklyn, N. Y. At the time of his death he had for his charge a congregation of over 600 souls. These were drawn to him as the steel to the magnet. Their united esteem for him was second only to that for their God. It was his chief delight to minister to them. Seldom is there found a pastor and people so concerned as to each others' welfare, so united in effort. Dr. Woodside's love for his people was not of that effervescent kind that would lead to the passing over of sin. When he discovered the need he ably and earnestly warned them to keep free from lodge entanglements. His declarations on this line led to the leaving of a few members, but to a closer union of those remaining. For many years he read the Cynosure and advocated its principles. When a convention was on hand his assistance was not wanting. He was an advocate of many reforms in church and state.

His funeral was very largely attended. Several pastors and professors of the Theological Seminaries taking part in the services connected with the interment. In his death his church lost a loving pastor and all true reforms a

friend and advocate. As we look to the future let us thank God for his many virtues, and emulate the courageous adherence to conviction which he so strikingly displayed. W. B. Stoddard.

We talk of love and pleasure—but 'tis all
A tale of falsehood. Life's made up
of gloom;
The fairest scenes are clad in ruin's pall,
The loveliest pathway leads but to
the tomb.

Adversity is the diamond dust heaven
polishes its own jewels with.

Every sin against God, the Supreme
Sovereign, is a capital offense, and consequently the life of every sinner is forfeited to divine justice.

Kindness is the golden chain by which
society is bound together.

Keep good company. He who comes
from the kitchen smells of its smoke.

Prayer is ever profitable. At night it
is our covering; in the morning it is our
armor.

Thou hast made us for Thyself, O
God, and our heart is restless until it
rests in Thee.
—St. Augustine.

The shorter one's creed the better.
"Simply to Thy cross I cling," is enough
for me.
—Gen. S. C. Armstrong.

There is nothing in the universe that I
fear except that I may not know all my
duty, or may fail to do it.
—Mary Lyon.

Let every minister, while he is preach-
ing, remember that God makes one of his
hearers.

It takes all our learning to be simple.
—Archbishop Usher.

He that loses his conscience has nothing
else to lose.

From Our Mail.

AN OLD FRIEND'S GREETING.

Editor Cynosure and Friends of Reform: Three years ago I traveled over three thousand six hundred miles in Kansas in the prohibition campaign, and had the widest newspaper interview of any man in the State. I had not been well for years, and this brought me to a battle for life. But God is good and I am slowly recovering. Am again able for some field work. I have managed to compile and help publish over 765,000 pages of special literature. Besides doing a vast amount of writing for the press, I am now placing many thousands of pages of Home Rule and Prohibition reading in Eastern Kansas. Providence willing, I hope to be able to speak and thereby do more and better for right and good government than ever before. Am operating for the combined Prohibition and Home Rule forces.

In the meantime I have not forgotten the anti-secrecy issue. It is pre-eminently the overshadowing crusade of the ages. I have a long score to settle with the lodges and am ever planning and working to that end. I believe the I Am has a mission for me yet on that line and that the time is approaching to strike the un-American lodge system a deadly blow in the West. Kansas is to be the Esdraelon and Marathon, the battle-ground of the Republic, on many reforms. Every day and hour is adding to my equipment and placing in better position to successfully compel a hearing. I regretted very much that the Cynosure was changed to a monthly. Its ability is the same, but less than one-fourth the space—one broadside instead of four every thirty days. Hence I turned all my attention to preparing the way for a hearing in the general press, knowing that it would be a long, difficult undertaking. I feel that I am much nearer that desideratum than before.

With a heart full of hope, purpose and thanksgiving, my mind turns to the old guard, those who have borne the blunt of the battle, who have sacrificed and contributed to help those who are giving

their lives and vital forces in a deadly grapple with the organized evils that threaten the very life of the United States. To-day I think of the venerable H. H. Hinman; J. P. Stoddard, the tireless field agent; E. Ronayne, S. E. Starry, S. M. Good, James Ferguson, Thos. Lowe, J. K. Glassford, and the brave degree workers. Doubtless Dr. J. Blanchard, F. W. Capwell and Elder I. Bancroft are watching our movements from the battlements of Heaven. Elder R. Smith, George W. Needels, J. A. Conant and other patriotic and philanthropic Christian heroes are still in the arena and standing like gladiators of old against the monarchy-aping, despotic lodge system, the Brutus of human liberty, as well as the very anti-Christ. It is worth a lifetime to know and work with such an array of men who have stood like the prophets of old against this pagan idolatry and Most Worshipful Grand Mastery, a something more than "sum of all villainies." And in closing, I would remember them one by one as the sacred memories of the past come trooping up. May the richest blessings of Jehovah, temporally and spiritually, rest upon all the reformers, upon the Cynosure, and every agency operating for the overthrow of the giant evils that threaten national progress and prosperity.

M. N. Butler.

Home Rule Secretary.

Topeka, Kan.

PICTURE TRACTS; WANTED.

Geneva, Ohio, Jan. 7, 1902.

Wm. I. Phillips;

Dear Brother: Many thanks for package of tracts you mailed to me. They are doing service as designed. I have recently—since I last wrote you—convinced a Christian brother that it is his duty to enter into anti-secret work, and I think after a while you will hear good news from him. Every old worker in this field should try, and, if possible, get one or more young men to be hands and voice for him when his own can no longer be employed in the good work. I believe the man does not now live who will see the overthrow of the Secret Empire—unless the Lord comes—but that

is no good reason why we should be disheartened. The time will come "when He whose right it is to reign will come, and will overturn, overturn, overturn it, and it shall be no more."

As I have had some experience in methods and means calculated to attract attention to the inner working of lodgery, permit me to suggest that a pamphlet of pages sufficient to give place to cuts of the signs, grips, symbols and pictured scenes enacted while conferring the different degrees, in the different orders, on the candidate for them, would be object lessons more impressive on the memory of outsiders, and revealments of lodge secrets, than pages of word pictures would be. Some two years ago you sent me tracts and papers containing pictured scenes of taking the Royal Arch degree, and the half nude candidate for the first degree of Masonry kneeling at the oath-altar.

I sent some of them where they hit hard on those who deserved to have their sin in picture-form before them. One point to be gained by us for the truth by this method is, secretists seeing themselves pictured as in their lodge-work can't help being convinced that their "cat is out of the bag." E. Brakeman.

SEEKING BUT NEVER FINDING.

74 South Robert Street, St. Paul, Minn.,
Jan. 17, 1902.

Editor of Christian Cynosure:

We speak of two institutions, each of world-wide celebrity: The one avows itself to be a system of lies, and nothing but lies. The other avows itself to be the truth, the whole truth, and nothing but the truth. The one says: "It is one of the most beautiful, but at the same time one of the most abstruse, doctrines of the science of Masonic symbolism that the Mason is ever to be in search of the truth, but is never to find it."—Masonic Ritualist Lecture on the Fellow Craft Degree. Therefore, inasmuch as religion is to any one the most important thing in the world, the most beautiful thing to a Mason is a religious lie. And Masonry is well defined when it is said to be "the black art of lying."

The founder of the other institution

said of it: "If ye continue in my word, then are ye truly my disciples: and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

What a strange infatuation that rational beings made in the image of their Creator should prefer to embrace as their religion a system which avows itself to be so destitute of truth that its devotees can never find it therein! Yet such is the diabolical infatuation of man in rebellion against his maker that it is contemplated to erect in this city a Masonic temple of which the father of lies may well be proud.

William Fenton.

MY FUNERAL TEXT.

To the Readers of the Cynosure: Here it is: I. Sam. 12: 24. "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." What do you think of it? Can you find a better one in God's book? If you can, and will send me book, chapter and verse, I will send a reply with a stamp. Do any one of you want to know why I have selected this verse? Simply because, for more than sixty years, I have practiced its precepts without due consideration of the meaning of this verse.

Rufus Smith.

Spadra, Cal.

A VOICE FROM MAYVILLE.

Mayville Lodge, No. 13, I. O. O. F.,

Mayville, N. D., Dec. 5th, 1901.

National Christian Association, 221 West
Madison Street, Chicago, Ill.

Gentlemen—Some time ago I received from a friend a copy of your monthly publication, "Christian Cynosure," and, as a member of the two leading fraternities, I have been very much interested in attempting to discover the exact grounds on which you base your objections to secret societies. This I may say I have so far been unable to do from the reading of the issue before me, which is that of January, 1901, unless the article entitled The Boxer Rebellion in China and America, can be taken as the statement of such. The author of that article, J. M. Foster, says: "Let the tocsin sound, and our 6,000,000 Boxers will convert our land into an Aceldama—a field of blood." Of course, if you and he have any such fear as this expresses, it is certainly not to be wondered

at that you are opposing and attempting to check the growth of these fraternities, but, to any sane and thoughtful American such utterances are either the sign of a diseased mind or the result of an over-indulgence in stimulants. With all due respect to the earnest intent of the author of that article, it still seems very strange that in the opening year of the Twentieth Century anyone could be found who is so intolerant of opinions differing from his own and so blind to the plain results of the great and beneficial work of these fraternities. It is, of course, unnecessary for me to say that I write you not in any fear that you will succeed in "breaking up" the "lodge system," but simply that the truth may be brought out and that falsity may be overthrown. I have always been, and trust that I shall ever continue to be, a seeker after truth and light and willing to accept them from any source and, if you have some charges worth considering that you can bring against secret societies, per se, I should be very pleased indeed to learn of them. I do not write you in defense of any fraternity for the simple reason that they need no defense from me for their magnificent works do testify of them. * * *

Believe me, sincerely yours,

J. EDWARD TOTTEN.

Rev. Dr. Foster's Reply.

Editor Christian Cynosure:—A letter has come to me through your office from J. Edward Totten. Permit me to reply in a few words:—

Secrecy is dangerous. There is a cry against Anarchists to-day. All wish these orders suppressed. They employ secrecy. Our government suppressed the "Knights of the Golden Circle" during the "War of the Rebellion," because they were secretly plotting against the Union. The Ku-Klux-Klan were suppressed. They used secrecy. The murder of Dr. Cronin in Chicago led to the trial of the Clan-na-Gael, a secret order of Irishmen. They were outlawed. The secret order of Mafia murdered Chief of Police Hennessey of New Orleans. Eleven of their number were tried and convicted. A mob executed them.

In 1826 the Masons murdered Captain William Morgan. The facts were fully proven, but the order manipulated the courts and no one was punished. But 45,000 out of 50,000 members left the order. In 1893 the Masonic Lodge of Worcester, Mass., was incorporated under the general law of the State. But

this was not sufficient for them. In 1896 the Legislature passed an act, at their request, authorizing the Masons to build a temple, have a library, hall, lectures, and a benevolent fund. This statute empowers them to accumulate property and do business to any extent they desire. Such powers in the hands of secret lodges is dangerous to any municipality.

In Hartford, Conn., in August, 1895, Dr. Griswold, a Mason, set fire to his buildings to get the insurance. He confided the facts to Dr. Jackson, a brother Mason. Dr. Jackson laid the facts before the civil authorities. The culprit was tried and sentenced to ten years' imprisonment in the penitentiary. Then the Hartford lodge tried Dr. Jackson for un-Masonic conduct in informing on that guilty brother, and expelled him. The lodge in that case was used against law and justice. (See Hartford, Conn., "Times," and also "Daily Courant," of December 25-26, 1895.)

Lodge oaths are dangerous. Take the first three degrees of Masonry. The Entered Apprentice will have his throat cut, his tongue torn out by the roots, etc. The Fellow Craft will have his breast torn open and his heart plucked out, etc. The Master Mason will have his body cut in twain, his bowels taken out and burned to ashes, etc. All this if they reveal the secrets.

Now I ask the question, Is it difficult for white mobs in the South, whose members have been accustomed to this butchery taught in the lodge, to mutilate and burn 2,516 negro citizens in the past sixteen years? Is there any connection between the barbarity sworn to in the lodge and the barbarity practiced by the mobs? With hundreds of thousands of our men accustomed to swear in the lodge to practice such butchery upon those who reveal their secrets, who in the Republic is safe against the mob spirit which is crazing our people?

The false religion of the lodge corrupts society. The Pagan, Mohammedan, Jew and Christian unite in lodge worship. But whom do they worship? Not the Christian's God, for it is not good Masonry to mention the name of Christ in the first three degrees. The worship in which all join without Christ

is not the worship of the true God. It is the worship of Satan. Now we have to say, that Satan is the enemy of Christ. The lodge is the enemy of the Church. And 6,000,000 of our men are being trained in Satan's school. And they are lost to the Church. And when the collision comes between Christianity and secularism in the land, the lodge will be on the side of secularism. This was true of France. The Reign of Terror was conceived and brought forth in the secret lodges. The Illuminati, made up of three degree Masons, were the mine charged with dynamite. Who knows how soon we may have that?

J. M. Foster.

Odds and Ends.

Mr. Love Lodge (to wife)—My dear, I wish I could tell you all the wonderful secrets we get at the lodge.

She—Oh, you needn't bother, I can smell enough of them when you stumble in at 3 o'clock in the morning.

Wife (who intuitively shrinks from having her husband running to lodges)—Don't go, Harry.

"Oh yes, I must, or they won't pay you when I'm dead."

"What does this nation need?" shouted the impassioned orator. "What does this nation require if she steps proudly across the broad Atlantic—if she strides boldly across the mighty ocean in her march of trade and freedom? I repeat, what does she need?"

"Rubber boots!" suggested the grossly materialistic person in a near seat.—Chicago Journal.

"Beautiful scenery here, is it not?" asked the young man of a solitary traveler whom he found pacing along the seashore.

"Well, no," replied the stranger. "I can't agree with you. I think the ocean is too small. It is no such ocean as my mother used to have."

"Your mother's ocean was superior, then?"

"Oh, yes, vastly superior. What tum-

bling breakers. What a magnificent sweep of view! What amplitude of distance! What fishing there was in my mother's ocean!"

"But the sky is magnificent here, is it not, sir?"

"Too low and too narrow across the top," replied the stranger.

"I haven't noticed it," said the young man.

"Yes," said the stranger; "it is too low, and there isn't air enough in it, either. Besides, it doesn't sit plumb over the earth; it is wider from north to south than it is from east to west. I call it a pretty poor sky. It is no such sky as my mother used to have."

"Pardon me, but did your mother have a special sky and ocean of her own?"

But here an old resident came up and drew the young man aside.

"Don't talk to him," said the old resident. "He is a hopeless lunatic. He is a man who always used to tell his wife about 'the biscuits my mother used to make,' 'my mother's pies,' 'my mother's puddings,' and 'my mother's coffee.' The habit grew on him so much that he became a confirmed lunatic."

'SITIES AND DE CHURCH.

There are more speckled chickens than white; there are more speckled Christians than white. Theodore Cuyler, a blessed minister of God, tells the following:

"I asked (he says) an old colored preacher how his church was getting on."

"Mighty poor, mighty poor, brudder."

"So, you are getting on mighty poor, are you? What's your trouble?"

"It's de 'sities, massa; it's the 'sities. Dey is just drawin' all the fatness and marrow outen de body and bone of de Lord's body. We can't do noffin without the 'siety. There is de Lincum 'Siety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebekah; den dare is de Dorcases, de Marthas, de Daughters of Ham, and de Libberian Ladies."

"Well, if the sisters of the church don't do right, you have the brethren; they stand by you, I suppose?"

"No, sah! Dere am de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues, an' 'tends all de meetin's, der is nuffin left for Mount Pisgah church but just de cob! De co'n has all been shelled off, and frowed to de speckled chickens."

Voices from the Lodge.

ROSTER OF LODGES.

One of the best recommendations in his address was that favoring the publication in the proceedings of a roster of the members of each lodge. This would prevent many Masons who are now suspended for non-payment of dues from sailing under the flag of "once a Mason always a Mason," for the roster would show that they were not Masons in good standing and would serve as a spur to induce them to square up. Kentucky has published a roster for ninety-eight years, and has found it to work well.

—From report of Tenn. G. M. address, in American Tyler, April 1, 1891.

A list of names like the above, including seceders and the thousands who in one way or another cease from active Masonry would be a good anti-Masonic document.

A resolution was adopted, providing that "any Master Mason, who may be in good standing at time of his death, may direct such disposition of his remains to be made as he may see fit without forfeiting the honors of a Masonic funeral." This is "intended to sanction the burial, by cremation or otherwise, of the body of a deceased brother with Masonic honors." Is cremation burial? Is there a grave, due east and west, six feet perpendicular, and is the symbolism of the raising maintained? In brief, is not cremation an innovation and unmasonic?

A resolution declaring that a person who has sustained the loss of one eye is not disqualified from receiving the degrees of Masonry in the State, was not adopted.

The physical requirement was firmly upheld, and it was declared that "Masters

of lodges are bound by their sacred obligations to observe and obey the law."

A chronic asthmatic is not proper for a lodge to accept.

—Voice of Masonry Notes of Annual Meeting of California Grand Lodge.

Dimitting only severs lodge connections, but in no way absolves a brother of the obligations which he voluntarily took upon himself; nor does it renounce any Masonic rights, except those vested directly in lodge organization. A dimitted Freemason has the same claim on the recognition of the individual brother he ever had, and in turn he owes the same duties to the brotherhood as he ever did, and is under the same restraint as if he was an active member of a lodge. In dimitting he simply withdraws from lodge fellowship, but not from the individual fellowship of Freemasons.

—Texas Freemason.

What sense is there in Masonically misspelling that word? Demit is the only word and it should be spelled right. To leave a particular lodge and not leave Masonry, a Mason takes a demit, is demitted, and that is not "dimitting," but demitting.

There are some readers and not a few writers, so dogmatic with their conceptions of so-called landmarks, that they will not condescend to argue questions that they assume to be covered by Mackey's landmarks. As the revolution of the sun around the earth was a landmark of the Catholic Church, so some of the Masonic teachers of to-day are prostituting some of the incidentals of early Masonry into unalterable landmarks, and trying to cramp the soul of Masonry into a deformed body. With Bro. Staton we believe that the dogma of physical perfection has no place in speculative Masonry. It is a holdover from the days when Masonry was both speculative and operative. Unless it can be shown by the advocates of physical qualifications that a loss of a limb or other maim of the body, has some corresponding effect on the moral or intellectual nature, we can have no sympathy and little respect for their claims, and much prefer the example of our English brethren, whose interpretation of the old

regulation by all accepted canons of interpretation ought to be conclusive.—Grand Secretary Hedges of Montana.

—Quoted in *Missouri Freemason* June 17, 1899.

The New Hampshire Grand Lodge threatened to take away the charter of a subordinate lodge if it initiated a man who lost his hand by a quarry explosion.

But what a protest against Masonic customs and what a call for reform there is at the present time within the lodge!

MAKING A MASON AT SIGHT.

By virtue of the authority in me vested as your Grand Master, I convened an Emergency Lodge, and made, "at sight," His Excellency Lloyd Lowndes, Governor of Maryland, a Mason. An erroneous idea has arisen in the minds of many of the fraternity as to the ceremony of making a Mason "at sight," and, to erase this wrong, and, perhaps, damaging impression, I deem it but proper to say that in the making of a Mason "at sight" by the Grand Master, the candidate is required to pass through all the forms and ceremonies incident to the conferring of the three degrees, and in the same manner that an applicant does in applying to a subordinate lodge. The impression of some that the Grand Master, by virtue of his authority, touches a man on the shoulder and creates him a Mason, is entirely erroneous, and, as I know this impression does exist to a certain extent, I think it proper to here state, so the craft may understand it throughout our jurisdiction, that such is not the case. The making of a Mason "at sight" is one of the landmarks of the fraternity, the prerogative of the Grand Master, and I have on two occasions exercised that prerogative, as much for the purpose of not allowing it to become dormant as for any other reason.

—Thomas J. Shryock, G. M. of Maryland.

That candidate must have had a night of it.

Bro. Irving Todd, writer of the correspondence report for the Grand Lodge of Minnesota, says that "while admitting that the term order has been long and frequently employed by Masonic writers in referring to the fraternity, and

that it is a favorite expression with Grand Masters and Grand Orators in rounding up their grandiloquent periods, yet we deny that this careless or ignorant usage has created any new definition of a word that is manifestly improper and ought never to have been so applied. We would just as soon write pretty for quite or rather, a still more common error."

—American Tyler.

What, then, is an order? We appeal to the Dictionary, and regard this as baseless criticism.

HOW TO CAST YOUR "HOROSCOPE."

An exchange prints the following and calls it "a problem for the lodge kicker"—some of whom may have sufficient redeeming qualities as to be passed by in the casting of the "horoscope": "Every man, of course, desires to know his true value, and here is a method of finding it mathematically. Put down the figures representing the year in which you were born; to this add 3, and then add your age at your last birthday; multiply this sum by 1,000, and from the total thus obtained deduct 686,423; then substitute for the figures thus obtained the corresponding letters of the alphabet; that is, substitute A for 1, B for 2, C for 3, and so on. The letters thus obtained will divide themselves into three words, which will express to the lodge kicker just what he is."

—The Knight.

Do you mean Kicker or Barker?

TIME-HONORED INSTITUTIONS.

If every person is to be honored according to age, and all institutions are to be valued in proportion to the number of years they have existed, whether good, bad or indifferent, let us give honor to whom honor is due. But is this the standard by which we should estimate their value? Does age impart virtue? Do not men and women live in the world until their heads are white who have been of no use or benefit to themselves nor anybody else? How much honor are they entitled to just because they did not die when young and give place to better people? No; old age is not the standard of virtue nor the just cause for honor. But if a man lives a long and useful life and presents a good example for his successors, he is entitled to

much consideration, not because he lives a long time, but because he has lived right and done some good; and this rule will apply to institutions. The Masonic fraternity is said to be a time-honored institution, and indeed, if age confers honor, power, and virtue, then it has the pre-eminence over many, if not all the institutions of the world. Some say it began with the building of Solomon's Temple, and if so it antedates the militant church of Christ. If, therefore, age is to determine the character and confer the title of honor, Freemasonry has it, the church is left behind, and organized associations are entitled to very little consideration. I hope to see organized Associations abandoned by the Primitive Baptists, and meetings of the saints for worship continued according to the Scriptures. Discerning brethren everywhere are considering this subject seriously in the light of the Scriptures, "the only rule of faith and practice."—J. E. W. H., in "The Gospel Messenger," Primitive Baptist.

As an organization the Masonic fraternity dates back to less than 200 years, or to 1717 A. D., but as to principles it is as old as sin.

RECURRING HUMBUGS.

Periodically there appears certain "roor-backs" that have been dead letters and exploded theories for many, many years.

One of these is the grave assertion that Oddfellowship originated in the camp of Nero; another that the Order in this country originated in New York City, Boston and other places; and still another that someone else except Schuyler Colfax wrote the Rebekah degree.

We personally know that these assertions were very annoying to the benefactor of Oddfellowship, James L. Ridgely, who certainly knew more about the facts relating to those matters than any other person, and when in 1878 he wrote his matchless history of American Oddfellowship he gave these facts in unmistakable language, and we commend the perusal and remembrance of the same to our brethren of the press, "who, now and then, inadvertently we think, republish these exploded humbugs."

Referring to various statements of what were called Oddfellow lodges claimed to have been instituted here and there in the early part of the Nineteenth century, he says in introduction to history, page 70:

"But these accidental lodges will be found to have nothing in common with our Order, which had its origin in Thomas Willey in 1819. The day of its birth was April 26, 1819, by the institution of Washington Lodge, No. 1, in the City of Baltimore, Maryland."

And in regard to another statement, which is but a reiteration of an old assertion of long ago and most emphatically incorrect, but which has recently been republished, read what Grand Secretary Ridgely said about this in 1878 (history, page 330):

"The Rebekah degree was adopted at the session of 1851 and was the production of Schuyler Colfax, Grand Representative of Indiana."

If anyone will take the trouble to read the minority report of Brother Colfax at the session of 1850 (S. G. L. Journal, page 1617-18-19), with which, backed by his eloquence, he defeated the majority report (which was adverse to establishing such a degree), see

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cured the appointment of a special committee, which, in 1851, brought in a favorable report and a degree, which was adopted—they can but recognize that the same mind composed both. Beyond question, his associates on the committee, Brothers Martin, of Mississippi, and Steele, of Tennessee, offered suggestions. So did Williamson and others, but the Past Grand Master Broderick, of Ohio, truthfully says: "The master mind that grouped all these ideas into one; and the master hand that smoothed out the ruffles and irregularities, and shaped all these crudities into a woven fabric, that at once claimed the attention and fascinated the world of Oddfellowship, was Brother Colfax."

Why there should ever be an endeavor to misrepresent the true origin of American Oddfellowship or of any its degrees, passes our comprehension, but there ever has been an effort made by some to destroy old landmarks, and deface that which men hold sacred; and we suppose our great Order cannot expect to be exempt from such.—New Age.

The above relates to the I. O. O. F. of America, but the order of Oddfellowship, like that of Freemasonry, took its rise in England.

Isolated lodges are said to have been located in various places for some time before the real establishment of a coherent order, which took place in Manchester, Eng., in the year 1812. The break of American Oddfellowship with the Manchester Unity occurred in 1842. At that time the American branch repudiated the English as changed so as to be no longer genuine.

FRATERNAL SCRIPTURE REFERENCE.

A very dear friend of mine, whom I am pleased to see among the visitors this evening, said to me the other day: "I once belonged to a very grand organization. I thought it perfection for a secret society, but some of our members got ambitious to hold certain offices in the lodge. We got to quarreling among ourselves and eventually we busted up and the Odd Fellows may do the same thing." Friend, don't you believe it, the institution of Odd Fellowship is founded upon those eternal principles found in the sacred word of God, the Holy Bible is the foundation upon which the whole superstructure securely rests, and is as we believe destined to unmovably repose until that remote day when the angel Gabriel coming forth out of the firmaments of the heavens

and putting one foot upon the land the other upon the sea with a drawn sword declares that time is no more.—The Fraternal Review.

The O. F. Companion, which appears to think that the original Alexander the Coppersmith was Alexander Hamilton, quotes the above slice of fraternal eloquence.

We suggest that the Review and its worthy Companion look for Gabriel next time in Luke instead of the tenth chapter of Revelation, and that they look more carefully, lest, again, they perpetrate something like mistaking a "little book" for a "drawn sword." How would he have put his foot anywhere with a drawn sword, or, as an alternative to this, declared anything with a drawn sword? Really, brethren! Is this "founded on the Bible?"

FOUNDED ON THE BIBLE.

Who was "Alexander the Coppersmith?"—A. L. H.

Alexander Hamilton. It was a nickname applied to him by those who were dissatisfied with the copper cents coined in 1793 at his suggestion as Secretary of the Treasury.—Odd Fellows' Companion.

The answer would have been more complete if the real origin of the name borrowed for Hamilton had been indicated by a reference to II. Tim. 4: 14, yet might have been rather "sectarian" in the secret order sense, and more befitting a "profane" religious periodical.

HAVE ME EXCUSED.

As in the days of the Gallilean, men are frequently found who imagine they have not time to do their part in the drama of life. They assume obligations and sit supinely back and wait for others to bear them. When asked to do their part they plead lack of time. And so persistently do they repeat it that after a while they delude themselves into believing it.

Such men are found in the ranks of the Odd Fellows, the Knights of Pythias and other organizations. They never have time to procure a new application, to assist in an initiation, to read the literature of the order, to visit a brother sick or in distress, but they have time to make scathing criticisms of the work performed by others, to object to the material that is inducted into the lodges, to

read of prize fights and listen to the latest scandal. They are never known to be absent from a supper or entertainment, provided the other fellow pays for it. It is at such times and on such occasions that "we" have the best lodge and "we" are the most progressive order in town. With them it is: Take all you can get—free—and part with nothing unless forced. Dodge all the fighting, but be first for a pension, because "we" were valiant.

Do you know any of them? We do. Your lodge is fortunate if it is not burdened with any of them. It not infrequently happens that one of them gets into the executive station, and attends long enough to absorb the honors. Then —, "I am too busy. I pray thee have me excused."—Fraternity Review.

Me too,—and never mind the honors.

Newspapers and Reform.

THE SECRET CITADEL TOTTERING.

The defenced city of heathenism is tottering toward its final overthrow. The missionaries are returning to China. The pride of heathenism and its power have met with a mortal blow. And ere long Christ shall reign even in China.

The kingdom of secrecy has met with a serious defeat. In the elimination of the great strike among iron workers secret societies have, in a measure, been shorn of their power. And we rejoice in the fact; for the workingman is in some degree, at least, freed from the tyranny of trades unions and the temptation to violate God's law. In the late strike the Amalgamated Association lost \$25,000,000 and 10,000 out of 24,000 members.

—The Christian Nation.

ONE OF THE MYSTERIES.

Was There a Row at Masonic Lodge Meeting?

The police are making a mystery of the arrest of a wealthy young Brooklyn physician.

Dr. George G. Van Mater, of No. 354 Macon street, who is well known in the medical profession, was arraigned in the Gates Avenue Court this morning in full evening dress and badly battered up.

His left eye was swollen to twice its natural size and highly discolored; his face was covered with cuts and bruises and he bore the appearance of having spent the night in a cell.

Policeman Dusenberry, of the Gates Avenue Station, made the arrest at 3 o'clock this morning.

Dr. Van Mater had attended a meeting of the Merchants' Lodge, Masonic Order, at Graham avenue and Broadway, and, it is said, the row in which he was so badly used up took place there.

Wardman McCauley, who had nothing to do with the arrest, made a technical charge of intoxication.

Magistrate Furlong suspended sentence and paroled the prisoner.

—New York World, Nov. 22, 1901.

OBLIGATIONS OF A SECRET.

A keeper of a secret is a bearer of troubles. When you promised one friend secrecy, you did not foresee that your duty to another friend might require the utterance of that very secret. Secrets are like a nest full of complications and conflicts of duty—all ready to hatch. If a man is entrusted with money and he finds that its administration clouds his honor or threatens other duties, he can usually return it; but he cannot return entrusted information and be free of it. There may be occasions when it is a sacred duty to receive a secret and then to guard it, but it is not a duty to be lightly assumed, or even sought for curiosity's sake. Be as conscientious about entrusted information as about trust money and, at least, as slow to receive it.

—Sunday School Times.

"H" HAS BEST OF THE ARGUMENT.

To the Editor of The Times, Washington, D. C.

In the Evening Star of Oct. 28 appeared a communication under the caption, "Scottish Rite Masonary," signed "D," in which the writer assumed "that the teachings of Masonry are a vital part of the Christian religion; that no man can be a good and true member of the great brotherhood who is not a believer in the Savior of mankind." This as-

sumption is a manifest injustice to thousands of fellow-craftsmen who are not necessarily exponents of doctrines and dogmas appertaining to the Christian religion, notably the dogma of vicarious atonement. This assertion is at least true of the first three degrees in the rites of Freemasonry, where the craftsman of Jewish faith, the Spiritualist, the Free Thinker, and hosts of adherents of other faiths and denominations meet as brothers. As to the higher branches of the Mystic Art, the Jewish brother, the Spiritualist, the Buddhist, the Arabian, or the Free Thinker, may travel his way while the Christian is at liberty to follow the path exemplified by the "Lion of the Tribe of Juda," whether taken in its literal or metaphysical sense. H.

—The Times, Washington, D. C.

MORMONS, MOLLIES, MASONS.

Has the Time Come to Suppress Them?

The Knights Templar took its origin in a vain attempt to rescue the Holy sepulcher from the Saracens. It was the "Crescent against the Cross." They resorted to the sword. Their corruption became so great that they were forbidden by the kings and sovereigns of the world. The order of speculative Masonry began in 1717 under three degrees, the Entered Apprentice, Fellow Craft and Master Mason. Later degrees were added, until now they exceed a hundred. Other orders have arisen with fungus rapidity and some of them with fungi instability. Secrecy lies at the bottom of them all. The Mormons have their oaths to keep secret the inner interests of the Endowment House. The Clan-Na-Gael, the Mollie McGuires, the Masons, the Knights Templar, the Anarchists, and a host of others, have sworn their members to secrecy. Some of them under penalty of death. All above named, have death penalty oaths. Its members are pledged to the severest secrecy and should they violate their obligations, lay themselves liable to death. The first, second, third and fifth of those above named, have taken life because of the violation of oath.

Has not the time now come to suppress all secret societies in this free land, where

life, liberty and property are guaranteed; where the freedom of speech within bounds of reason and loyalty is not denied? The terrible oaths of these societies should now be made public and become a matter of public discussion. In this country of ours is it safe to longer permit men to lock themselves up in upper rooms and there plan to do those things which they assert to be their business, and there swear their members not to "reveal and forever conceal" the secrecies of the lodge room? Will it be possible to prevent foreigners and aliens to hold secret meeting to do what they claim is none of the business of the people not members, while we grant charters to others to what they tell us is none of our business? Who will answer this attitude of ours?

—The Christian Conservator.

PLOT TO MURDER WHITES.

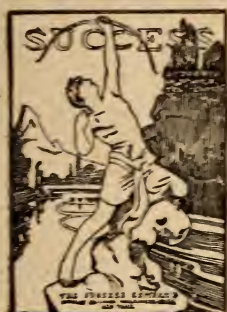
New Branch of the Katipunan Discovered at Tarlac.

Manila, Sept. 30, 1901.—A new branch of the Katipunan has been discovered at Tarlac, capital of the province of that name. The object of the society is the slaughter of the whites. Marcelino Mariville, president of Banaoang, is the chief of the new branch, which includes numbers of the native constabulary, who were recently armed. One policeman admits that he was taxed \$1 and was ordered to make bolos. A regular collection has been made by the organization from the natives, either by persuasion or threats, and an uprising had been planned for an early date.

The conditions in Tayabas and Batangas are not reassuring. The worst form of guerrilla warfare prevails there. The insurgent forces are distributed, under cover, along every road and trail, and wait for travelers in ambush. The insurgent leader Caballos, who formerly belonged to Gen. Cailles' command, but who refused to surrender with Cailles, is retreating to the mountains. The main forces of the insurgents are scattered in bands over the province, where they dig up rifles when there is an opportunity to use them.

—Chicago Daily News.

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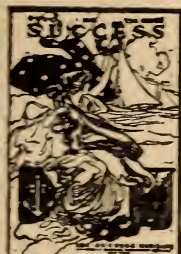
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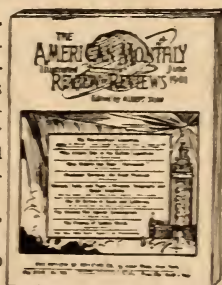
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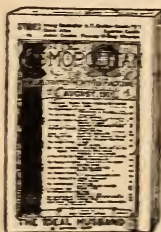
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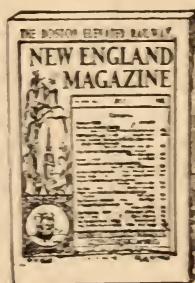
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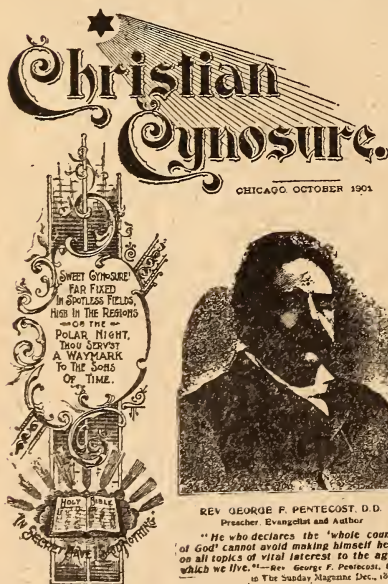
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Christian

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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ODDFELLOWSHIP.

ODDFELLOWSHIP A RELIGIOUS INSTI- TUTION AND RIVAL OF THE CHRISTIAN CHURCH.

It is attempted to give herein the religious principles of Oddfellowship from the most friendly source to the order. The New Oddfellows' Manual by Grosh, has the strongest endorsements possible. It is published at New York by Maynard, Merrill & Co. We quote from the 1895 edition. Each quotation herein is followed by the page in Grosh's Manual on which it may be found:

This book is dedicated "to all inquirers who desire to know what Oddfellowship really is." It has been endorsed by the Grand Lodge of Oddfellows of the United States in 1852, 1867, 1868, 1871 and 1879, and by many individual members and officers of the order as "complete and faithful," "the best book on Oddfellowship ever published," "standard work of the order," etc.

Rev. A. B. Grosh, the author, is a Universalist minister. The book was revised by him at Washington, D. C., in 1881. The author was then in his 79th year, and had been thirty-nine years an Oddfellow.

The Creed of Oddfellowship.

"Religious instruction" is given, page 39.

"We have a religious test," page 364.

"We use forms of worship," page 364.

"We frequently read valuable lessons from that sacred volume" (the Bible), page 364.

"We draw from it (the Bible) our moral code and the peculiar instruction which unfolds our obligations to God and our brother man," page 364.

"No lodge or encampment can be legally opened without the presence of a Bible," page 364.

"Oddfellowship was founded on great religious principles," page 348.

"The Fatherhood of God and the Brotherhood of Man, then, are the great principles of our order," page 88.

Oddfellowship is based on a religious principle or doctrine, the existence of a Supreme Intelligence as the Creator and Preserver of the universe, and as the Father of all men," page 372.

"It is founded on great principles—the Fatherhood of God and the brotherhood of man—which, being revealed, constitute doctrines for faith and guidance," page 376.

"All men have God for their Father—all are brethren," page 109.

"Oddfellowship is a miniature representation, among a chosen few, of that fraternity which God has instituted among men," page 109.

Judaism, Christianity and Mohammedanism recognize the one only living and true God, page 297.

"The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship," page 283.

"Followers of different teachers, ye are worshippers of one God, who is Father

of all, and therefore ye are brethren," page 298.

Jesus is rejected by the Jews, and by the Mohammedans. The Bible says:

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." I. John 2:22, 23.

"It will arouse the soul to a just sense of its responsibility to God, and its duty to man. It will fill his heart with a salutary horror of that monster SIN, whose power has arrayed man against his fellowman, and washed the earth with tears and deluged it in blood," page 105.

"What regeneration by the word of truth is in religion, initiation is in Odd-fellowship," page 100.

"In this, as in many other particulars, our Institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character," page 100.

"May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue," page 108.

"So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty," page 364.

The Character of Its Prayers.

"The Holy Trinity," "Triune God," any recognition of Christ as the Savior of the world, or as the second person of the Godhead, are purposely omitted in order that Christian, Jew or Mohammedan may unite in these prayers; and this is defended on pages 368-371.

In the prayers adopted by the Grand Lodge of the United States the name of Christ is excluded, and it is also ordered that on all occasions of the order the same spirit, as observed in the foregoing, shall be strictly followed by the officiating clergyman or chaplain, to exclude prayers offensive to members of the order in many of our lodges. Page 184.

Protests of Christian Oddfellows have been of no avail. They have rebelled from time to time against the ban put on the name of the Lord Jesus by the order, but without effect.

The Sovereign Grand Lodge at the session of 1888 had the following question submitted to it for its decision:

"Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" In giving his decision, the Grand Sire, after defining the word sect, used these words: "In this sense Christianity is a sect, hence it is inexpedient, unwise and I think, unlawful to make prominent mention of it (the name of Christ) in lodge work."

(See official report, "No. 58, page 11, 105.")

The Grand Lodge of Oddfellows of Massachusetts at its semi-annual session, held in Boston, Feb. 14, 1889, formally approved and adopted the action of the Grand Sire, and Sovereign Grand Lodge, thus making it officially "inexpedient, unwise and unlawful" for "a chaplain to commence and finish his prayer in the name of Christ," in any lodge within its jurisdiction.

The Grand Lodge of Missouri at its session in St. Louis, Sept. 24th, 1891, offered the following resolution:

Whereas, By the report of a committee of the Sovereign Grand Lodge adopted in 1889 the decision of the Grand Sire was confirmed and sustained; and,

Whereas, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ; therefore,

Resolved, That this Grand Lodge petition the Sovereign Grand Lodge to reverse the decision of the Grand Sire, as given in 1888, in relation of the name of Christ and prayer, and permit perfect toleration in matters of conscience in all our Grand and Subordinate Lodges.

(See Official Report, pp. 12,619.)

On page 12,675 the committee reports "no action can be taken by the committee," and the matter was dropped.

The Grand Lodge of New Hampshire held at Newport, Oct. 15th, 1891, also adopted "vigorous resolutions, petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, that the name of Christ cannot properly be used in lodge rooms."

—Boston Journal, Oct. 15, 1891.

The reason why the protests of Christian Oddfellows and even of Grand

Lodges do not effect a change and give relief is thus given by the Grand Sire of the Sovereign Grand Lodge in his decision in 1888:

"Our order only requires a belief in the existence of A Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated.

"The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence, it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. * * * We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

Judaism and Mohammedanism both deny Christ; but Jesus says: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father."—John v., 23.

Here are a few specimens from funeral odes to be sung at the funeral of a brother — Christian, Jew, Mohammedan or infidel:

"Though in the Grand Lodge above,
We remember thee in love."

—Page 408.

"And now he quits our weary train
And marches o'er the heavenly heights;

But we shall walk with him again,
And share his rest and his delight."

—Page 408.

"Till life shall end—then hear the voice,
"Depart in peace from earth to heaven."

—Page 409.

Oddfellowship has prayers, altars, chaplains, rituals, order of worship, and funeral ceremonies. Its god—common to Jew, Christian and Mohammedan—is an idol of the mind and its worship baalism. All of this is more than enough to prove that Oddfellowship is a religious institution, organized by men. The church is a religious institution organized by God.

Jesus Christ planned to have His gospel carried forward by church organizations. Worldly men have organized lodges as rivals of the church, and, in the words of Rev. Nathaniel Colver, D. D., these are Satan's masterpiece for the destruction of the souls of men.

CATECHISM OF ODDFELLOWSHIP.

BY REV. H. H. HINMAN.

What is Oddfellowship?

It is a secret society organized at first for social and professedly benevolent purposes and having as its most conspicuous motto three links, representing "friendship, love and truth."

When and where did it originate?

In Manchester, England, about 1812; in this country in Baltimore, Maryland, in 1819.

Has no greater age been claimed for the order?

Yes; Adam has been claimed as its founder, and he is pictured as laying its corner-stone.

What was the character of the first lodges?

They were mainly for convivial purposes and represented a low order of morals.

Has there been any change?

Yes; the order is now semi-religious, social and in part military, and its professed benevolence has become a subordinate consideration.

"The order as founded by Brother Wilkey was simply a humane institution,—its main objects were to relieve brethren, bury the dead, and care for the widow and orphan. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased, and deepened, and strengthened, until its beneficial and relief measures from being ends, have become means to a higher and greater end—to improve and elevate the character of man, to imbue him with conceptions of his capability for good; to enlighten his mind, to enlarge the sphere of his affections, and thus lead him to the cultivation of the true fraternal relations designed by the Great Author of our being."—Grosh's Manual, page 39.

From what is Oddfellowship patterned?

Like Freemasonry, it is largely copied from the Ancient Mysteries, the secret worship of the pagan gods, and some of its symbols are taken from the Jewish Scriptures.

Does it profess to be a religion?

It does not; and yet it has temples, altars, priests, prayers, funeral and burial services, and teaches and inculcates a religious worship.

What is the nature of this worship?

It is that in which Christians, Jews and Mohammedans are supposed to agree and are expected to unite.

What does Oddfellowship teach about God?

That he is the creator and preserver of the universe.

What about Christ?

Nothing.

What about the Holy Spirit?

Nothing.

What about the new birth?

Its most distinguished advocate claims that "what the new birth is to religion, initiation is to Oddfellowship."

In what respect does the new birth and initiation differ?

Initiation into Oddfellowship begins in darkness. The candidate is blindfolded and encircled with chains. He is brought before "a coffined corpse or an imitation," and while receiving a moral lecture, the blindfold is temporarily removed. He is thus brought to light and instructed in doing, doing, doing. The closing words of the Past Grand, as given in a manual of the order, are these: "May your initiation and consequent practice aid in releasing you from all blindness of moral vision, (and) set you free from the fetters of ignorance and error." But in Christianity the sinner, by the sight of the Lord Jesus Christ on the cross, sacrificed for him, is set free from the bondage of sin, the guilt of sin, the love of sin, the power of sin, and the darkness of unbelief, and comes to know Christ as a personal Savior. He is a new creature. He has experienced the "new birth," and that without doing any-

thing himself—he simply takes God at his word and believes. Oddfellowship is a salvation by works; Christianity is salvation by faith.

What is the difference between the two?

Oddfellowship is the caricature of Christianity. It is practically a false religion.

Does the worship of Oddfellowship recognize Christ?

In the forms of prayer provided for lodge use there is no mention of Christ. Both Grand Lodges and the Sovereign Grand Lodge have formerly adopted and declared officially that "it is inexpedient, unwise and unlawful" for "a chaplain to commence and finish his prayer in the name of Christ."

Are no other forms used?

There may be, but must be "the same in spirit."

What does the Word of God say about such forms of prayer?

"I am the Way, the Truth, and the Life. No man cometh unto the Father but by me." "Whatsoever ye shall ask the Father in my name, he will give it you." "He that honoreth not the Son honoreth not the Father."

What does Christianity teach about union with unbelievers in religious worship?

"Be not unequally yoked together with unbelievers." "Come out from among them and be ye separate."

Ought Christians to Perform Acts of Beneficence and Charity as Oddfellows?

What about our acts of beneficence?

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Whosoever shall give a cup of cold water only because ye belong to Christ, shall not lose his reward.

Is Oddfellowship benevolent?

No. It excludes from its membership every object of benevolence. It pays back to its members in relief about one-third of what they have paid in, and not even this unless they are "financial."

What is Christian benevolence?

"As ye would that men should do unto

you, do ye even so to them." "Do good, and lend, hoping for nothing."

Can Oddfellowship teach men real "friendship, love and truth?"

No; for such friendship is the friendship of the world, which "is enmity to God." Love is of God, and he that loveth is born of God. Christ is the Truth, and no system that ignores him can teach the truth concerning man's well-being.

Who can be made Oddfellows?

Free white males of 21 years of age, of good reputation and in sound health.

What further condition?

The ceremonies of initiation and the payment of dues.

Who are excluded?

All over 45 and under 21, all females, all Africans*, Asiatics, and those of the mixed races, and all maimed, blind or diseased.

How does this differ from Christianity?

In Christianity "there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ is all and in all."

Rebekah Lodge.

What is the so-called female Oddfellowship?

It was instituted in 1851 by Schuyler Colfax and others for the benefit of the wives of Oddfellows and widows of such members.

Is it any part of Oddfellowship?

It is not; for no woman can be made an Oddfellow.

What is its object?

To reconcile women to the life-long secrecy of their husbands, by inducing them to take a similar pledge.

What is there immoral in this degree?

It requires a pledge of perpetual and irrevocable secrecy of things that are to be made known, and which may be immoral. It binds the wife to help maintain the lodge standing of her husband and to endorse the whole system of Oddfellowship from which she herself is excluded.

*Lodges have been formed entirely of colored men, but such lodges are independent of the white lodges. They do not recognize each other.

THE TRUTH ABOUT "FATHERHOOD" AND "BROTHERHOOD."

A few years ago the attack upon Christianity was along the line of Christ's humanity. It was said that He was only a man. His divinity was denied. In recent years there has been a complete change of front. His divinity is emphasized and the most popular doctrine of the day is "the fatherhood of God and the brotherhood of man." "Christ is divine." "All men are divine." "We do not need to be born again." "All are sons of God." This is not only the doctrine of Oddfellowship, but of the whole lodge system. Even the little insurance orders, like the Modern Woodmen of America, declared at their National Congress in 1897:

"Fraternity is the culmination of the 'Sermon on the Mount,' and the glorification of the sublime doctrine of the 'Fatherhood of God and the Brotherhood of Man.'" It was declared to be the common ground upon which all such fraternities stand. "This is the bedrock upon which every true order must be founded."

God is Father of those only, in a religious or spiritual sense, who have been truly redeemed through faith in Jesus Christ. All men sprung from God as their Creator, but all men are not "sons of God," neither is the popular doctrine of the "Fatherhood of God and Brotherhood of Man" true.

The Bible says "ye must be born again," but why such need if we are already sons of God?

There are many passages in the Bible which teach that however much a man may be regarded as a creation of God, in the first man—Adam, yet there is a new and higher sense in which he may be a son of God and an heir of glory. After all that a man may receive by his natural birth, there is something more for the sons of God. We are creatures whom God has created, but we need to be again "created anew in Christ Jesus unto good works" Eph. 2:10.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1. John iii. 10. "Whosoever believeth that Jesus is the

Christ is born of God."—I. John v., 1. "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name."—John i., 12. "For whatsoever is born of God overcometh the world."—I. John v., 4. "Ye are all the children of God by faith in Christ Jesus."—Gal. iii., 26. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii., 6. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."—John iii., 36.

Divine Sonship Not an Indifferent Thing.

"The notion that all men, whatever their character, are 'sons of God,' makes the divine sonship apparently a matter of small account. If a son of God can lie, and steal, and cheat, and get drunk, and plunge into all sorts of vices, debaucheries, and abominations, then why may not a son of God be executed in this world, and damned in the next, for his sins and crimes and villainies? A man who claims divine sonship, and blasphemes and disobeys the God who made him, needs to learn that he is of his father, the devil, and that the work of his father he is doing."

A Matter of Great Privileges.

The divine sonship carries with it great privileges. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." I. John 3:2. And if we are "brought nigh by the blood of Christ," we become not only children, but heirs; we have part with Him who is "the only begotten of the Father, full of grace and truth;" we are "heirs of God, and joint heirs with Christ;" and as He is appointed "heir of all things," so we who overcome shall inherit all things, and shall shine in His kingdom as the sons of God.

Separation, Separation.

But those of us who share these great privileges must be "holy, harmless, undefiled, separate from sinners." We also must come out from among them and be separate and touch not the unclean thing, and, He declares, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" II. Cor. 6:17, 18.

ONLY ONE EXPLANATION.

BY REV. J. BLANCHARD.

There is but one explanation of the fact that hundreds of thousands of grown, rational men repeat this farrago of Oddfellowship weekly, and from year to year. It is that Satan is its god, and that he imposes these and other pagan puerilities on man, made in the image of God and redeemed by Christ, to avenge himself on the God whom he hates for casting him and his angels out of heaven; to travesty the Christian religion and shut the only door of hope from man through Christ, by opening false doors leading to himself.

To treat such a system as frivolous "nonsense" is to commit a dreadful mistake.

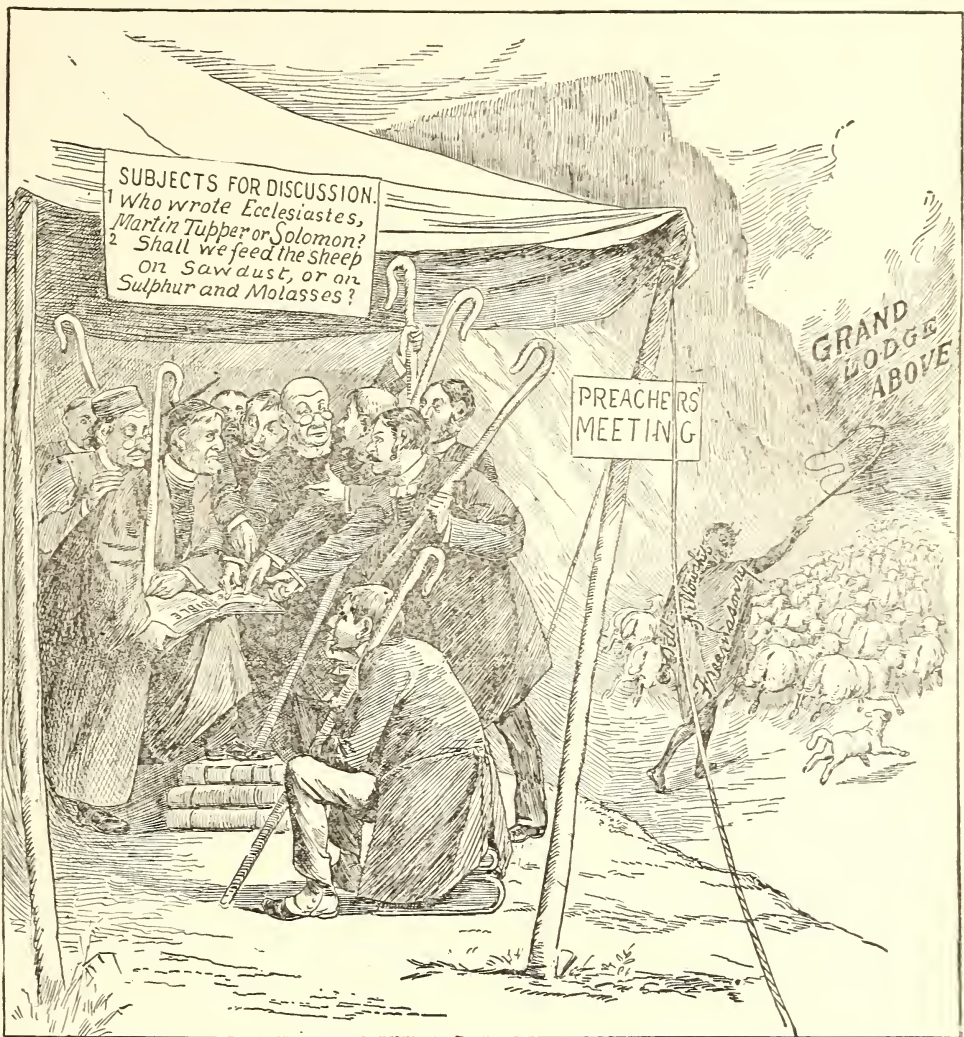
If "the heavens and earth" were now in flames—as they one day will be (II. Peter 3:7)—if only one bridge of escape, built by Christ, could give safety to those fleeing from the conflagration of the world, and a revolted angel should set open false doors, promising to lead to Paradise, but actually leading to hell, "where their worm dieth not and their fire is not quenched," such is the door of every secret lodge.

Every pagan shrine, or temple, or man-made religion, is such a gateway of perdition, no matter what the worships are made of, or what frivolities are practiced within them. Legions of devils give them their mesmeric power over mind; and while the motives of the worshippers are as various as their callings and hopes, "their way is as darkness; they know not at what they stumble" Prov. 4:19.

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."—Gen. 39:6.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II. Cor. 6:17.

"But let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil."—Matt. 5:37.



"ALAS FOR THE SHEEP."—ADAPTED FROM THE RAM'S HORN.

WHY I LEFT THE REBEKAH LODGE.

BY MRS. M. RULL.

My home is in Star Prairie, Wisconsin, a small hamlet with four strong lodges; and one that was not so vigorous has recently died.

In the summer of 1897 one of God's chosen ministers came here to hold meetings. He talked against lodges and was egged and the result was that the meetings had to be given up. It was the first time I had ever heard any objections to lodges. The devil had blinded my eyes, as he has thousands of good people; I

could not see at that time why I should give up my beautiful "Robe" and "Crown" that I exhibited myself in during the modus operandi of making new members. In eight years I had given the lodge obligation to sixty members.

Six months after the egg argument, that closed up our revival meetings, I was at the lodge and had put the officers-elect into their respective chairs, but I had not the least idea that it was to be my last time there. A new series of revival meetings were being held and I had become interested in some boys who were manifesting a desire to become Christians. I asked several of them to

call on me, and when they came I found them very much in earnest. I said to them, "If you will come again, and bring other boys whom you know are of the same mind as yourselves, possibly I can help you all." The boys at once fell in with the idea and set the time when it was convenient for them, when lo and behold! they set it on my lodge night! But this thought set me at ease; "it will be only for one night." The boys came and when I was through with the meeting, they were asked if they would like to come again. "Yes, yes," was the answer from half a dozen boys. The boys increased in number until I had nine. It was a pleasant sight to see those boys from 11 to 14 years of age, each with his Bible, gather around a large table for study. They seemed to get inspiration from the Word, and later they knelt in prayer, and each one sent his petition to God. It was a sight that even the good angels must have smiled over, and I felt assured of the Father's approval.

Said a Methodist minister to whom I was telling what I was doing, instead of going to my lodge: "You are doing more good," said he, "than all the lodges in town, and," he continued, "I begin to see the hollowness of the Masonic Lodge. I've seen men stand at the altar and pray and as soon as they were out on the street, blaspheme God."

I am sorry to say that the lodge hasn't got so hollow yet, in the estimation of this good man, as to lead him to leave it.

But I could easily see that my work was better than all the lodge work that I had ever done or had even seen. I had had experience also in the Eastern Star, as well as in the Rebekah Lodge.

The meetings were kept up about six months. During this time I had seen my helplessness and as my work was "all for Jesus" my cry was constantly for help. He never turned me away. I drank at the fountain as never before. God's Word had become a delight to study, and when obliged to abandon the meetings on account of sickness in the family, I felt I had had a blessed experience. In my study to help others, I found that God's Word showed us that He was opposed to organized secrecy.

Six months later, when health was restored to the sick one in my family, I was loaded with Bible reasons why a Christian should not be a lodge member.

In the past year I have used my influence to help several Christians to give up their lodge and I trust with the Father's hand I may reach out still farther the present year.

My lodge pin, never to be worn by me again, is laid aside. Moody says, "Love is the only badge by which the disciples of our Lord Jesus Christ are known." "By this shall all men know that ye are my disciples, if ye have love one to another."

Dear Christian reader, if you are yoked up with unbelievers, do as God bids: "Come out from among them, and be ye separate saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Beautiful promise! Accept the terms, my brother, my sister, even though it be a self-denial. "There is no man that hath left house or parents, or brethren, or wife or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

It has been about two years since I stepped out from all connection with the Rebekah Lodge, and not for one moment have I regretted the step. But so great is the spiritual awakening that I have experienced, that it is far otherwise and I am ready to exclaim like him who in olden times experienced his Savior's healing power, "Once I was blind but now I see!" Hallelujah! He is just as willing to lead you as me.

Very few people are more interested in the lodge than I was. My life was woven right in with those of lodge members, but I bear them no less love now that I have come out. But thanks be to God, I am glad to shout "Victory through our Lord and Savior Jesus Christ." This is why I left the Rebekah Lodge.

Star Prairie, Wis., Aug. 15, 1900.

Salvation is for nothing, but not without something.
—St. Bernard.

CHRISTLESS.

A speaker quoted by the O. F. Companion of Oct., 1901, pleads that the omission of Christ's name does not make the lodge reprehensibly Christless. Let this be granted, yet the case is not closed. It is not omission that is chiefly blamed. One fault is omitting the name while yet retaining part of that with which the name is connected.

Nor is this all. Not mere omission is blamed but prohibition.

The objection is not merely that one does not mention the name, but that he must not. The name is not left out, but thrust out. The lodge almost literally repeats the deeds and words recorded in Acts 4:18.

"And they called them and commanded them not to speak at all nor teach in the name of Jesus."

It is well nigh like the story of a Christian lodge chaplain when Acts 5:27, 28, says: "They set them before the council: and the High Priest asked them saying, Did we not straightly command you that ye should not teach in this name?"

To call compliance with such dictation bare, innocent omission, is absurd. How does the book of Acts treat this very question?

If careful elimination of Christ's truth and his very name cannot make worship Christless, how in the name of all heathenism is it to be done? If that is not Christless worship, what would be?

O fools and blind!

ORDERS AND THE STATE.

An apologist for the lodge is quoted by the O. F. Companion, Oct., 1901, as saying, among other things:

"The Masons and the Oddfellows are no more 'Christless and undeserving of recognition from the church, because they do not mention the name of Christ in the constitution and by-laws, nor demand allegiance to him in their terms of subscription' than is the United States, for it nowhere mentions the name of Christ, nor demands of its citizens allegiance to His name."

He makes the ground of criticism appear to be that the orders "do not mention the name of Christ in the constitution and by-laws, nor demand al-

legiance to him in their terms of subscription."

Cynosure readers may be presumed to be fairly familiar with the religious criticism of the lodge. Do any of them now recognize this man's ostensible statement of the criticism as one with which they are familiar?

Have they been used to hearing complaints of secret society "constitutions and by-laws" as omitting the name of Christ? Have they heard much about "terms of subscription?" Is there not a novel tone in this language as it comes to them now?

Again, citizens of the United States are presumed to have an inkling of what goes on in the life of the nation. How many citizens reading this extract are able to recall a time when Chaplain Milburn was publicly reprimanded by the presiding officer for using Christ's name in prayer in the National Congress?

When was it that a general order was issued by a department commander, warning army chaplains to avoid the name of Jesus in prayer?

Where was the fleet lying when the admiral directed all captains to enforce the naval regulation requiring ship chaplains to avoid everything Christian, and especially mention of the Mediator's name in worship?

"O, what a tangled web we weave,
When first we practice to deceive."

And in what a web are we snared
when we deceive ourselves?

Whenever it is possible, defend the absent: or, if that is impossible, turn the conversation.

A dark cloud, financially speaking, is one that has no silver lining.

The more grace here, the more glory hereafter: the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace in the full: grace is glory in the flower, and glory is grace in the fruit: grace is glory militant, and glory is grace triumphant.

CHEAP WOODMEN INSURANCE.

By Rev. O. T. Lee, Northwood, Iowa.

"You can't get something out of nothing." This truth is realized even among Woodmen. Many have begun to see that the Modern Woodmen of America belong to mortal beings. It will only be a question of time when the final disintegration of the society must come, and the society will stand as a fraud and cheat to those who depended upon it as a subsistence for their families.

The record of the society the last three years point to where the society is landing. In spite of the phenomenal growth which the society has had during the past few years, we find that the society had ten assessments in 1899. In 1900 they had to collect eleven assessments, and in 1901 twelve assessments had to be raised to cover death losses. Those who are interested in perpetuating the society are now trying to introduce sound life insurance principles into the order. At the Head Camp in St. Paul last summer a committee of five was appointed to draw out new plans for the order. In the Modern Woodman for February this year, the committee reports. The committee, which was authorized to call upon experts in life insurance, has proven with figures, that do not lie, that the society is going the wrong way.

To cite a passage from the report:

"The foregoing investigation not only shows large present deficiencies in the payment of the older members, but fully demonstrates the fact that these deficiencies are rapidly increasing with the age of the society, and while a large increase of new members has heretofore, to a large extent, neutralized the deficiencies, it can not long continue. So that, under our present plan, in a short time, there must be a rapid increase in the number of assessments. It is well known that this means lapses of our youngest and healthiest risks, and the final disintegration that has or will come to all societies working upon plans similar to that of the Modern Woodmen of America."

"Having determined that correct in-

surance principles should be applied to the contracts of the Modern Woodmen of America, and having already stated these principles and having determined from its own statistics that the plan of the society is not based upon correct insurance principles, and is wholly inadequate to meet its obligations, and having concluded that its plan should be adjusted, we are now met with the question, Is the present condition of the society such that this readjustment can now be properly made, or is it too late?"

Two years ago the society voted down with a large majority the proposition that a reserve fund be established. The members did not want any increased cost. The question now arises: Will the Modern Woodmen be willing to pay for their insurance? We predict that the readjustment plans of the committee will be voted down, at the next Head Camp.

The Woodmen want cheap life insurance, and when they can not get their insurance cheap, they will let the society go where all assessment societies must go—in the grave.

"SECRET SOCIETIES."

Are They in Connection With the Church?

Under the above heading, Rev. C. M. Morse, in the Christian Advocate, considers the relation of these secret societies to the church and makes some suggestions, some of which seem to be wise and some otherwise.

He says, "In many quarters there is a feeling that the secret orders are competing with and weakening the churches. It is a common remark that church members neglect the week-night services on this account, and there are 'professors' who have a lodge meeting every evening in the week except that of the Lord's Day. All this is discouraging to the ministry and the faithful laity, and has called forth much in the way of comment. In fact, the situation is so serious that it might be well to seek a remedy." Again he says, "The secret lies first, in real brotherhood and fellowship. Said a gentleman not long ago, 'There is more brotherly love in our lodge than in any church in the city.' It is a specific claim

and arraignment. It is voiced by multitudes of average-class men, and deserves a thoughtful consideration."

Doubtless this has a considerable semblance of truth. There are two kinds of brotherhoods, just as there are two kinds of wisdom. There is a brotherhood in Christ and a fellowship in his love. There is a brotherhood in the world, whose basis is selfishness and whose selfish ends coincide. So, too, there is a wisdom which is from above, which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good works." There is also a worldly wisdom, which in God's sight is "earthly, sensual and devilish" (Jas. 3: 15-17). Men often mistake the one for the other, both as to wisdom and as to fellowship. It is doubtless true that there are many members in the lodge who are more congenial than some members in the church, but this is not true of those who have been born of the Spirit, have been baptized into Christ, and are "members one of another." To such there can be no unity like their unity in Him, and no love like that which leads men to even "lay down their lives for the brethren." It is because there are so many in the churches that have no real fellowship with Christ and so little unity in Him, that they crave worldly fellowship and are absorbed in purely worldly ends. Surely such men have forgotten the admonition, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I. John 2: 15). To such Paul says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? * * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II. Cor. 6: 14, 15, 17, 18).

Again he says, "The second great element of attractiveness is, I think, in their beneficial system. Listen to our village revivalist as he expounds the gospel of

the O. K. S.: 'If you are taken sick we will pay you five dollars a week, and will provide watchers every night; and if you die the lodge will bury you and pay your family two thousand dollars.'

Now, secret societies are business arrangements. They do not obtain their money by any legerdemain. They do not pay out more than they get—generally much less, and unless this 'revivalist' was deliberately lying and obtaining money under false pretenses, his statement needed large qualification. No society could do what is here promised without the payment of large fees for initiation and large monthly or annual dues. Aside from the life insurance attachment to these orders (which may or may not be as wisely conducted as other life insurance), they absorb and receive a large proportion of what they receive. This "revivalist" was simply earning his wages, which his hearers were expected to pay, and this was but a part of many other expenses which were to come out of their pockets. While we do not know what are the peculiar features of the O. K. S., we do know that similar secret orders, presumably as well conducted as this one, do not pay out for the relief of members more than a fraction of what they receive. The history of Odd-fellowship for over seventy-five years shows the order, by official report, to have paid out less than one-half of what has been paid in. Millions of dollars have been absorbed in salaries, regalia, rents, buildings, and entertainments. Freemasonry makes even a worse showing, and not one of them can at all compare with ordinary savings banks in economy. Money put into the bank pays usually three per cent year y. more than the principal. Money put in the lodge is mainly eaten up.

The writer says that some of the secret society people think that the lodges are Divinely appointed means for their making some provision for their families, which is on a par with the wisdom of those who would license a vast number of saloons to pay the expenses of the government. The saloons and the lodges cost far more than they pay.

If it is asked, why, then, do men go into the secret orders? I answer that it

is for the same reason that men buy lottery tickets. A few make large gains, both out of the lottery and the lodge, while the great mass bear the burden. Such is the overweening desire of getting something for nothing, that men are found ready to take all the risks. The Louisiana Lottery found no difficulty in selling tickets everywhere, though everybody knew that they paid out but the smallest fraction of what they received. It took the combined power of the State and nation to break up this enormous swindle.

That the church does not hear the cry of its suffering poor is the ignorant or malicious falsehood of lodge members. It can be proven beyond all contradiction that there is a thousand-fold more of real benevolence in the churches than in the lodges. The spiritually minded in the church to a large degree "bear one another's burdens and so fulfill the law of Christ." The case cited where the sick young man was entirely neglected by his church, was an exception and not the rule. If it were not that so many church members belong to the lodge, and have put their money into its treasury with the expectation of being helped in time of trouble, such cases of neglect would be far less frequent. Doubtless the church of to-day is far behind that of the Apostolic age in the matter of giving, but the very obvious reason is, that so many of her members belong to worldly organizations, controlled by worldly men and on worldly principles, and that there is so much worldliness in the church, so that the distinction between the church and the world is greatly obscured. The remedy is not in seeking greater worldly attractions to draw people to the house of God, but in magnifying the Lord Jesus. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

H. H. HINMAN.

Oberlin, Ohio.

Remember that what you believe will depend very much upon what you are.

—Noah Porter.

The earnestness of life is the only passport to the satisfaction of life.

Editorial.

IS LIFE INSURANCE LEGITIMATE?

The general question of the legitimacy of life insurance involves at least two or three subordinate questions; while at the same time the tendency to ask the question, in order to gain a negative answer seems to arise sometimes from a misconception of the business.

One objection is that insuring life implies distrust of divine providence, or is in some way inconsistent with religious principle. The objection seems to disprove itself by proving too much if it proves anything. It is hard to see how the criticism can be limited so as to cover life insurance alone.

Fire insurance is provision against possible future need as truly as life insurance. Possibly some would consistently include fire, accident and marine insurance as implying distrust of providence.

It is hard to see how one regarding provision for the needs of others subsequent to the death of the provider, could exclude from the class of things to be avoided, savings bank deposits which he does not intend to withdraw, and bequests by will.

Life insurance premiums paid under certain arrangements commonly made, are deposits; and a policy designating the recipient of the resulting accumulation has the nature of a will. How can the fault cover this case and not touch others of similar nature?

Sometimes the proposed beneficiary is sensitive. A wife, perhaps, protests that the returned deposits would seem like "blood money." Why, then, should not returned savings bank deposits be thus stigmatized? Stocks and bonds should share the same objection, and dividends or coupons should be "blood money," if, by the death of the husband, they become the wife's property.

It is obvious, then, that another objection rather more fundamental lies still deeper. Evidently there is an impression that life insurance differs from these other things, or from some of them, in being a kind of speculation. There is, possi-

bly, a not quite clearly defined notion, that somewhere within the scheme is an element akin to gambling. It is perhaps assumed that to insure is to attempt to make money. On one side the company is supposed to make a great deal at the expense of its patrons. Buildings are regarded as indicating not the security of the insured but the profits of a company. Salaries are supposed to be large, and to devour the money of the insured. Possibly the fear of loss after all enters in. Nothing at length looks substantial, sound and certain, and hesitation or aversion becomes the only natural feeling possible.

Out of such conceptions of life insurance only one answer to the question of its legitimacy could come. No such business as is thus imagined could probably be legitimate. At all events, such a conception of the actual business is a misconception, and no company exists long conducting a business of that kind.

The criticism is then practically a slander; while for himself, no one can wisely decide the personal question of insuring on the data here assumed. To come nearer true ones, will be the purpose of the next article.

NOT CHARITABLY.

A superior English version renders Romans 14:15, "But if because of food thy brother is grieved, thou no longer walkest in accordance with love. Destroy not him by thy food, for whom Christ died." See the paragraph including with this verses 13 and 18.

The principle inculcated by the text and context can be appealed to when professing Christians adhere to lodgery. They ought to be made aware, if they are not already so, that by this needless aberration their brethren are grieved. They walk selfishly, not charitably or according to love. Persons distrustful of Christians are liable to stumble, Christians having other temptations of their own may be made weak. The tendency is toward mischief on all hands when professing Christians are thus unequally yoked.

Whatever excuse or palliation, therefore, has soothed their own consciences,

they have still to consider the scandal, and the effect of their devious walk on other minds. They have the selfish excuse which they hold in common with those professing Christians whose theater-going occasions grief. They may hope that for themselves they escape personal harm. This might be the whole of a selfish moralist's question, though it would not be fully moral; but it is not the Christian's question. Jesus has saved him; how can he save other men.

The attitude of church members in the lodge, then, is a selfish one. Granted that there were no other blame justly chargeable to lodgery, this would remain. For a Christian, a selfish attitude is a false one.

Lodgery puts his sincerity under suspicion. It dampens Christian fellowship felt for him. It is a just ground of distrust to those who suspect Christians of self deception or hypocrisy. It is obviously selfish and reckless of the moral and spiritual welfare of others. The sanction claimed on account of good men's adhering to the lodge, brings men in, to whom lodge life is full of temptation and opportunity, to which, whatever those who influenced their joining may do, they themselves are sure to yield.

As an exhibition of gross and reckless selfishness it is a scandal and a peril which men professing the altruist life of Jesus can with little show of consistency impose upon the church or the world. It is anything but walking charitably or according to love.

That this is always keenly realized we are not willing to believe, but that a plain statement of it will awaken realization in some mind we fraternally hope. "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him" Lev. 19:17.

Plain words considerably spoken with genuine kindness of feeling prove that "open rebuke is better than secret love" Prov. 27:5.

CONTRIBUTIONS FOR CHINA.

Anti-Secret Tracts Needed.

In the year 1898 two Congregational missionaries from China visited this country and in an interview said that

they required the Chinese converts to abandon their secret lodges, for, as the Chinese say, "it is impossible for one foot to be on one boat and the other on another boat, because you would certainly fall." Hence, they said, they had a probation of six months for each professed convert until they were satisfied that the converts had freed themselves from secret societies and their idolatrous customs. They said that a tract on the subject would be very helpful. Since then the association has received a small amount for the publication in Chinese of a tract that would meet the needs of such Christians. The association has received the estimates of the cost of ten thousand Chinese tracts delivered to as many different Christian workers in the different parts of the Chinese empire. The total cost is \$125. The Board of Directors has instructed the editor to call for contributions to supply the funds needed.

ORDER OF ELKS.

A Historical Sketch.

"A charitable and benevolent organization, designed to contribute to the social enjoyment of its members, to relieve the necessities of deserving brethren, their widows and orphans, and to perpetuate the memories of deceased members of the order. Its origin is given in Allen O. Myer's history of the order as follows: 'In 1886 the Legislature of New York passed seven excise laws that closed up all the saloons, theaters, etc., on Sunday. Actors are a social class, and this law deprived them of friendly intercourse on the only day in the week they could call their own. They looked around to find some way to evade this law and enjoy themselves as they saw fit on the day of rest. A few of them raised a purse by small contributions to pay for a room and buy refreshments and a lunch for the company. They met first in a room over a place on Fourteenth street in New York City, and afterwards they met in a room on the Bowery. As the members increased they saw the necessity of having some sort of an organization to prevent confusion in their social sessions and to transact the little business necessary.'

"The credit of founding the order is given to Charles Algernon S. Vivian, an Englishman, an actor, and the son of a clergyman of the established church.

"The choice of name was due to the impression made by the description in 'Buffon's Natural History,' 'fleet of foot, and timorous of doing wrong, avoiding all combat except in fighting for the female and in defense of the young and helpless and weak.'

"The real founders of the Elks, those who so shaped its destinies as to make it one of the leading brotherhoods among the few not founded on political or financial considerations, may be safely classed as Freemasons; for the ceremonial of the Elks, although it has been changed several times, still presents features familiar to workmen from the quarries. One of the more conspicuous evidences of this is or has been found in the use of aprons by Elks, and 'Lodges of Sorrow,' and 'Tybers.'

"The notion that the order is made up almost exclusively of members of the theatrical profession is erroneous. While many actors are Elks, the order contains members from all the leading walks of business and professional life.

"Elks' Memorial Day occurs annually on the first Sunday in December, when the memories of departed brethren are revived and fittingly referred to."

COULDN'T STAND INDIGNITIES.

Actor James Neill Tells Why He Balked at Elks' Initiation.

Special Dispatch to the Globe-Democrat.

Butte, Mont., Feb. 4.—The Elks of Montana and the entire West are very much stirred up over the sensational affair between James Neill, the actor, and the Spokane Lodge. Last Saturday Neill went through a portion of the initiation at Spokane and then balked and left the hall. Some hints about his action have been published in Spokane, and to-day Neill gave out a statement in Butte to justify his position. He declares that the indignities and brutalities inflicted on him were such that no self-respecting man could take without resentment.

"For the first time in its history a member of my family has received an insulting blow and been powerless to resent it," says Mr. Neill.

He speaks of a blow received from a stuffed club, and other indignities, and says: "I

congratulate myself that I was not intimidated into the customary cowardly submission of indignities, the first and mildest of which was sufficient to make me declare myself and withdraw."

Neill speaks of the laudable character of the Elks' objects and the splendid men belonging to the order, but deprecated the "undignified and debasing practices that disgrace the order," and adds, "I am bound to say in all candor that I believe that every man who wears an Elk's badge, if that badge was earned with the wages offered me, comes out of the ordeal less of a man than when he went in. No lodge could give enough to a man to make up for what he lost in self-respect."

ELKS' CHARITY PERFORMANCE AND THE NEW ALLIANCE OF CHURCH AND STAGE.

The Philadelphia Lodge, No. 2, B. P. O. Elks, will give its thirty-first annual performance for charity on next Thursday afternoon at the Chestnut Street Theater, this being the fifteenth consecutive year in which Messrs. Zimmerman & Nixon, who are members, have given the house for that purpose. The principals and chorus of the opera company now at the Grand Opera House, the entire cast from the Girard Avenue Theater in an act from "Carmen;" Cinquevalli, the Baily's, Joe Maxwell and company and Fred Niblo, from Keith's, and the Atlantic City Lodge of the Elks in their minstrel "first part," with Miss Kate Condon, Joseph Fredericks, Jules Keen, Jr., Gianini and others will make up the program. Without exception, all have volunteered their services. This year the upper part of the house will be filled with from 400 to 450 poor children, for whom members of the lodge purchased admission tickets. These tickets were apportioned among the newspapers of the city for the purpose, some fifty of them having been distributed from the Ledger office.

The above local item appeared in a recent issue of the Public Ledger of Philadelphia, the same week that a very prominent announcement was made of the novel movement called the Actors' Church Alliance, and the formal organization of a "Chapter" of the same in Philadelphia. Chief objects of the Alliance were said to be to provide a church home and appoint chaplains to visit the actors.

An actress, who is a member, in speaking of the origin of the movement, ex-

plained that "Bishop Potter advanced the idea, which, he said, originated with a young clergyman of his diocese, of establishing a coalition between actors and ministers which would tend to remove the barriers between the church and the stage."

Doubtless the daily press will with one accord help to take down these troublesome barriers. The Elks, under the lamb-skin of charity, will surely do their part, and the little children—of whom it was said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven"—here are the sacrifices, hundreds of them, ready prepared for the slaughter in the Temple of Moloch; for I can say in that house have been given scores of spectacles, the plots of which were so debasing that they could not with decency be described.

Josiah W. Leeds.

UPHOLDS WM. C. BISSELL'S BEQUEST TO FIGHT SECRET SOCIETIES.

Lincoln, Neb., Jan. 11.—The will of William C. Bissell, a wealthy resident of Humboldt, Neb., who made opposition to secret orders his life work and bequeathed his property to the cause, was to-day sustained by the Supreme Court of Nebraska.

In upholding the will the court says that the decedent's antipathy to secret societies is nowhere proven to be evidence of an unbalanced mind. Thousands, the court says, oppose the teachings of secret societies, many believing that too many persons seek the lodge rooms rather than the church. This, the opinion holds, is not evidence of insanity. If so, the decision points out, the court would be overwhelmed with contests to break wills.

—Muscatine (Iowa) Journal.

AN ANTI-MASON NOT A MONOMANIAC

The following notes are from the attorney's brief in the matter of the probate of the will of William C. Bissell, appealed to the Supreme Court of Nebraska from Richardson County. The bequest made to the N. C. A. was objected to, and the case turned largely on the

mental capacity of the testator at the time of making the will. A deed made the same day to the Secretary of the N. C. A. was also involved.

In the course of the brief the following passages are found, which, considering the source and circumstances, may interest Cynosure readers.

"William H. Seward, the American statesman and a member of Lincoln's cabinet, was an anti-Mason in A. D. 1828, and about that time elected to the State Senate of New York on the anti-Masonic New York ticket. This shows that to be an anti-Mason was no evidence of being a monomaniac.

"The United States has millions of good, sensible people in it to-day that are opposed to the Masonic and to all secret societies. It never occurred to them, or any other fair mind, that to be so opposed was an evidence that they were monomaniacs." * * *

"In going to school in New England, at that famous college (Yale) among the brightest and best talent in the land, he (Wm. C. Bissell) no doubt, during those great political excitements heard and saw much to deepen in him his opposition to secret societies in general and to the Masonic order in particular. He was no negative character that could sit down and hide his views of what he believed to be injurious to the church and to society. He was a Christian, and may have heard on many occasions, men say to be a good Mason is to be as good a Christian as anybody. He did not believe it. He had perhaps seen in his time very good and zealous Christians exceedingly active and zealous in all church affairs, join the Masons, and after this become cold and indifferent to the church. There may be many other good and satisfactory reasons that operated to make the testator opposed to secret societies in general and to the Masons in particular." * * *

"There are twenty-one Christian sects or Christian church organizations that are fundamentally opposed to secret societies." * * *

"Their opposition to secret societies is open, pronounced and well known. Their communicants are not permitted to become members of secret societies. They preach and lecture against secret

societies and contend that they have ample warrant and authority in the scriptures for their opposition."

"Preaching and lecturing against private secret organizations may be detrimental to those secret organizations, but it certainly does not affect public good."

This is in response to the claim that "the bequest to the N. C. A. is void on account of public policy, or contravenes public policy."

We suspend quotation at this point, reserving valuable matter from the same source for a future issue.

FRESHMAN AT UNIVERSITY OF CHICAGO SHOWS HIS POWER.

Turns the Laugh on the Members of a Greek Letter Fraternity.

Hypnotism was used yesterday by Julian F. Brode as an instrument by means of which he turned the tables on his friends who had been initiating him into the mysteries of the Phi Kappa Psi fraternity at the University of Chicago.

Having put their freshman candidate through the nerve-racking exercises peculiar to the initiatory rites of a Greek letter fraternity the members of the fraternity gave their new initiate permission to exert his hypnotic power.

Unknown to his fraternity friends young Brode, who hails from Memphis, Tenn., is a mesmerist of no mean ability, and within a few minutes he had ten or twelve of his associates under his control.

When he told one student to sleep, that student slept; if another was commanded to punch his neighbor, the order was immediately obeyed; if a third student was ordered to bump into the wall or run across the room when several chairs were in the way, a crash and a Greek letter man sprawling on the floor was the result. For two hours the initiate played the part of initiator to the terror and amusement of the onlookers.

Says Hypnotism Is Simple.

Brode says that it is an easy matter to hypnotize any willing subject, but almost impossible to bring a stubborn subject under his power. With a snap of the

finger the subject is released from bondage.

Brode gave another illustration of his power in making one student's body so rigid that when his head was placed on a chair and his heels on another he was able to support the weight of three students.

Another man, who was never known to sing, when called upon responded with a comic opera selection, while another was made to walk a rope stretched from the stairway to a pillar.

—Chicago Chronicle, Jan. 11, 1902.

WHERE SHALL OUR CHILDREN BE TAUGHT?

The best Christian education can not be given in colleges allowing Greek letter fraternities. The influence of environment upon students can hardly be overestimated. Hon. Wm. M. Evarts, speaking at Yale, his Alma Mater, said of its secret societies, "they are a curse to the college." He is but one among many eminent witnesses to the same effect. It is a great satisfaction that about one hundred of our colleges are free from this "curse." Chicago University undertook to prevent such fraternities, but finally gave way. The daily press stated recently: "The secret society men, however, have gained more confidence in the stability of their existence at the University since the announcement that Dr. Harper has joined the Masonic order." The President's son, Samuel N. Harper, of the class of 1902, is reported to be a member of the Alpha Delta Phi fraternity of the University. We wrote President Harper, asking if the report of his Masonic membership was true, but received no reply.

The decision as to the college they are to attend should not be left by parents to their children. They are too immature in judgment to decide as to the effect on character of environments. It was Bismark, we believe, who said that a third of the students in European universities were ruined body and soul by their environments. In a meeting of the Chicago Congregational Ministers' Union a prominent pastor recently stated that he had "seen twenty young men go from his

congregation away to college, each of whom was earnest and helpful in church work when he went away, not one was of the slightest use when he returned."

In connection with this subject we wish to call attention to the suggestive and helpful article in this number on Environment by Mrs. Julia A. Fischer. It deserves to be read and reread.

ENVIRONMENT.

How Important Its Effect on Character in the Home, the School and the World.

BY MRS. JULIA A. FISCHER, WHEATON, ILL.

A child setting out on its journey to eternity has been described as "a bundle of possibilities." From parents and ancestors it has received physical characteristics, mental traits and disposition. These all are of great importance, but the character which the growing years shall disclose depends much more on divine providence and human environment.

"Train up a child in the way he should go, and when he is old he shall not depart from it," was the inspired command and promise of the "Wisest man."

Abraham was the friend of God and the chosen founder of God's peculiar people, the father of the faithful, of him the Lord said: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment."

Jewish parents were commanded to teach God's laws to their children diligently, to talk of them on all occasions, to bind them on hand and forehead, to write them on the posts of their houses and on their gates. Thus were their children environed by God's law and to this parental instruction is doubtless due much that is wonderful in the life and character of God's ancient people.

Is not the great lack of home-training in true religion one of the greatest dangers of our time?

The character is usually formed in childhood and early youth, and it is this fact which gives such great responsibil-

ity and wonderful opportunity to parents and teachers. How many of us, whether blessed with Christian parents or not, owe life long debts of gratitude to loving, faithful teachers? But parents and teachers alone do not constitute a child's environment. As Rev. Chittenden, a former pastor in Wheaton, once said: "We breathe the air of the age in which we live," and the opinion of the community, of schoolmates or of one considered great, often outweighs all the teaching of parents in its influence on a child's character. It is this fact that makes missionaries part from their children and leave them to strangers to educate and bring up, rather than to allow them to become accustomed to vice and sin as it abounds in the dark places of earth.

How often children of Christian parents are led to form low, wicked characters by servants, schoolmates or acquaintances of the street.

Prof. George Herron was the son of Christian parents, I believe, but when a mere boy, worked in a printing office, where there was a man who had been a criminal and who afterward died a violent death in lawlessness and sin. The others in the office, it is said, feared and shunned him, but the boy, at first pitying his loneliness, spent long evenings in his room.

The writer from whom I learned these facts, said that from this gifted, unfortunate, melancholy man, Mr. Herron acquired his eloquent use of language and his power to speak the words that burn. In the light of his recent history, can we not see that from him, too, he received his opinions in defiance of the laws of God and the judgment of the good? Did not that man's influence coming to him in his impressionable years make him the anarchist he now is? "Evil communications corrupt" not only good manners, but good morals as well.

How carefully should the young be guarded from evil companionship in the community and the equally important world of books.

"One sickly sheep infects the flock
And poisons all the rest,"

said the poet, and we can all recall in-

stances where "one sinner destroyeth much good."

As a recent writer in the Union Signal, a physician, has said: "I have seen the son of a minister of God and of a pure, conscientious, lovely and lovable woman, go straight to destruction, because circumstances threw him among a drunken and dissolute set, and I have seen the son of a drunken father and a miserable mother, rise to an exalted manhood, because he was adopted and reared by a noble woman and a grand Christian man. It is all a matter of education, of environment and right living."

Some of us heard Prof. Graham Taylor speaking of his work at the Chicago Commons, say: "If a man's character is settled by his grandfather and environment counts for nothing, we preachers are certainly out of a job." His work and many similar enterprises are established in the slums of our great cities to rescue those who else would be the victims of their surroundings. There is hope as well as warning in this truth, and Christ, working through the lives and labors of His children, has brought from the most obscure and unpromising of origins some of the greatest benefactors of mankind.

DR. HARPER DISTRESSED BY FRESH-MEN RECORDS.

Lured by Football, Lodge Banquets and Society, They Have Neglected to Study.

Dr. William Rainey Harper, of the University of Chicago, is sorely troubled. The class of 1905 has proved a wayward one in many respects since it entered the university last October. First several of its members incurred the displeasure of the head of the school by precipitating the fiercest and most destructive flag rush in the history of the school. Now it has fallen once more under the ban—this time because of the scholarship standing of its members. Lured away from the straight and narrow path of scholastic duty by the enticements of foot-ball games, theater parties, banquets, dances and other social functions of university life, two-thirds of the members of the class have fallen below passing grade in one or more of their studies.

Now, with the quarter so near an end and the Christmas examinations only a week away, the deans assert that the condition of affairs is well-nigh hopeless. There is not

sufficient time remaining before the close of the quarter for the delinquent students to make up their work if they had the inclination to do so, and hence it seems unavoidable that over half of the freshmen will receive unwelcome Christmas presents in the shape of notices of failure from the university recorder.

Greek Letter Fraternities.

Members of the faculty and upper classmen at the university ascribe the low scholarship record of the freshmen to the injurious effects of "rushing" tactics on the part of the Greek letter fraternities. A regulation of the university which was formulated by Dr. Harper when he issued his permission to the national fraternities to establish chapters at the university prohibits a student from joining any secret society until he has completed three months' work. This rule, however, does not prevent the fraternities from rushing the new men whom they desire to pledge and initiate after the Christmas holidays, and consequently throughout the autumn quarter a merry competition is waged by the different fraternities in bidding for the favor of desirable members of the freshmen class. The same thing is true of the competition of the sororities for the first-year "co-eds."

Prof. Harper Becomes a Joiner.

It is expected that the numerous failures this year will lead to more stringent rules governing the number of social affairs. The secret society men, however, have gained more confidence in the stability of their existence at the university since the announcement that Dr. Harper has joined the Masonic Order.—Chicago American.

MAFIA IS SEEKING HIS LIFE.

Italian Found at Dubois, Pa., With Forty Knife Wounds.

Dubois, Pa., Jan. 15.—Michael Portolis, the Italian, who was found in a deserted shanty on the Flats Monday afternoon with more than forty knife slashes in his body, is at the hospital. Portolis said that members of the Mafia Society had sought his life. He was attacked by five men, and only the assurance by one of them that he was dead prevented them from cutting off his head. He named Tony and Pasquoli Zaphia, Saverio Pollesori, Dominic Seig and Michael Sapilia as his assailants. They have all fled from the region.

—Chicago Record-Herald.

News of Our Work.

PENNSYLVANIANS, ATTENTION!

There will be a Convention of the Pennsylvania State Christian Association, opposed to secret societies, in Altoona, Pennsylvania, March 18th and 19th.

Mr. L. V. Harrell writes from Kansas: We are having a hot contest with the Baal worshippers. I think many will reject Baal here in Kansas on account of the hard times brought about by the drouth. They can no more worship him "without money and without price" than they can worship him in spirit and in truth. Yours for a free government and a pure church.

Evangelist Harry Hays, of the Friends Church, not only knows that Baal has his altars and converts in every hamlet, but has the courage of his convictions and shuns not to declare the whole counsel of God. We enjoyed his call at the Cynosure office. His home address is Kellogg, Iowa.

Rev. Dr. Dillon, so long and favorably known to the readers of this magazine, recently made the Cynosure office a very acceptable call, and left a copy of the Anti-Masonic Almanac of 1831, from which we shall later quote a few items of present interest.

Rev. A. F. Ingler, now laboring in Chicago, was a caller last month whom the editor was very glad to meet. This brother came for information. As an evangelist he had especially felt the spiritual blight of the lodge on communities. The awful effect of Masonry on character was never more clearly seen by him than in the case of Rev. Dr. Mabry, pastor of the great M. E. Church in Salt Lake City, and chaplain of the Masonic Lodge. While Rev. C. L. Kirk and Brother Ingler were holding revival meetings in this pastor's church, the pastor was caught in the act of adultery and

taken to jail. He was a very eloquent man and was said to have aspired to a bishopric. No one had preached more eloquently against polygamy and adultery than this very pastor, who filled a Christian pulpit one night and served at Baal's altar the next.

Mr. Peter Woodring, of Oelwein, Ia., a seceding member of the Grand Army of the Republic, called at our headquarters and also gave an address before the students at Wheaton College. He has been a member of the G. A. R. both under the old ritual and under the new. He declares that the changes in the new ritual are not at all in the spirit but only in a few minor and unimportant particulars. His insistence that a Christian chaplain of the Post should be chosen instead of an unbeliever, led to his abandoning for ever the Grand Army of the Republic.

"Can you furnish me any information about 'The Pioneers?' Are they a secret organization?" W. S.

We shall be pleased to be enlightened by any of our readers. If the order has a newspaper, please give its name and place of publication.

We were pleased to see the name of Rev. J. P. Stoddard, the New England Secretary, mentioned as one of the speakers in the First Presbyterian Church, Boston, on this subject: "What is the most vital question before the public to-day?" The notice said that the speakers were Drs. Withrow, Hershey and Stoddard. Whatever else the above notice may mean, it is a compliment to Brother J. P. Stoddard and is an evidence of the respect to which he has brought the anti-secrecy movement in the minds of some of the most prominent Christian leaders in New England.

The early departure of Secretary Phillips on business in the South compelled the omission of W. B. Stoddard's letter from this number, which will be a disappointment to his many friends. They will also regret the fact that Brother Stoddard is slightly indisposed, having an attack of "grip."

A BELOVED AND FAITHFUL MINISTER.

The National Christian Association has been served by Rev. Samuel H. Swartz, of the Methodist Episcopal Church, for a number of years as its President. During these years he has made a number of public addresses and every one who heard him will remember especially his gentleness. A bitter attack upon men would be impossible to him, and no one has ever heard him make a bitter attack even upon the principles which lodge-men uphold. He had had experiences with secret societies such as would have imbittered many men but which have not, however, affected the sweetness of our brother's disposition. At the last meeting of the Board of Directors there was a unanimous expression of high esteem for our former President. It seems to be the especial delight of Masonic Methodist ministers to charge Brother Swartz with bitter attacks and hence it gives us pleasure to make the above statement and to quote from the local Plainfield, Illinois, paper, which is edited by a Freemason and a man not in any wise connected with the Methodist Church. He says, editorially:

"No more able preacher, nor consistent Christian, in our humble judgment, has ever represented the Rock River Conference in Plainfield than is Rev. Swartz.

"There is little, if any, probability, however, that he will return to Plainfield. Wherever he goes the people will find him one of the most genial, honest and warm-hearted men they ever met. He is a man who does not hide his light under a bushel, and in correcting Christian abuses, he believes in letting 'no guilty man escape.'

"Rev. Swartz is a man who can afford to be outspoken, fearless and aggressive. He practices what he preaches, and he preaches what he believes to be the truth. He has many friends in Plainfield."

Tell your secret to your servant and you promote him to the position of master.

The way to rid a tree of its bark is to skin it. This is also applicable to dogs.

THE CHURCHES STRENGTHENED.

Calmar, Iowa, Feb. 5, 1902.

Editor Cynosure: Rev. L. S. Regue, of Keyeser, Wis., who is pastor of Spring Prairie and De Forest Lutheran congregations, believes in an ounce of prevention applied to secret societies. Accordingly he had by the consensus of his congregations invited Rev. A. J. Lee, of Lake Mills, and your correspondent to give some light on secret societies.

On Sunday, Feb. 2d, a large congregation was gathered in Spring Prairie and listened to a discussion that lasted two hours.

Secret society members did not show up. The congregation was strengthened in their stand as to secretism.

On Monday evening of the 23d the church in De Forest was comfortably filled with attentive listeners. As it was known that members of secret orders were present they were asked to come forward and examine documents. But, wisely, they remained quiet. Not one of them having anything to say.

The speakers showed why the church, true to its mission, must take a definite stand against Christless institutions that pretend to do a part of the work of the church, but without the proper means.

Luther College.

Decorah, Iowa, Feb. 6, 1902.

Editor Cynosure: Last night I was billed to speak to the students of Luther College on the subject, Secret Societies. At the appointed hour students, professors and a goodly sprinkling of outsiders had filled the college chapel.

One hour was given the speaker. The time was used to show how these societies are now known to the world, and why the church of God must take a stand against them.

After the lecture there was a scrambling to see the documents. Tracts and rituals that were left from my trip to Spring Prairie went like hot cakes. Catalogues were distributed and no doubt the National Christian Association will get more orders. The college and the congregation in connection with it takes a rigid stand against all secret societies.

And in spite of this, the congregation is flourishing. We have no doubt but what the students of Luther College will do a good work in testifying against secretism when they go to their respective homes. Yours truly,
O. T. Lee.

THE HEAD CAMP.

A Very Interesting Dialogue Between Modern Woodmen of America.

Editor Phillips:

The proceedings of the Head Camp of Modern Woodmen of America held in St. Paul last year, has some interesting reading concerning your publication of the Woodmen Ritual. If there should be anyone having any doubt about the authenticity of the Woodmen Ritual, all such doubts must vanish. On pages 172 and 173 of the Proceedings there is a discussion concerning the advisability of changing certain parts of the Ritual, especially such as were obnoxious to religious people.

Neighbor Howard, from Nebraska, makes a plea for changing the Ritual, and he is sure that they will get 100,000 members that they otherwise could not get.

Neighbor Klein asks: "I would like to know how these religious people know what is in the Ritual?"

Neighbor Howard: "I never knew a printer who had any kind of work for anybody that the public could not have."

"For the information of my Neighbor from Kansas, I will say that my Neighbor at my elbow has an exact duplicate of our Ritual which was published by a Lutheran publishing house in Chicago, and sent to all his friends in his territory in Southern Illinois."

After some discussion, a Neighbor from Kansas says: "I want to say a word. I know exactly the class of people in Southern Illinois, and I will agree to send a Ritual to Neighbor Northcott, and when he reads it he will be like the old man who said about his wife's back hair, 'I can't tell which is switch.'"

Further testimony concerning the authenticity of the Ritual ought to be superfluous. The Modern Woodmen ought to quit selling secrets for \$5 that can be had for 25 cents. All young men who contemplate joining ought to get the

Ritual in order to learn what things they must suffer and be prepared for them.

O. T. LEE.

Northwood, Feb. 3, 1902.

From Our Mail.

Waupun, Wis., Jan. 10, 1902.

"Forever, O Lord, thy word is settled in heaven."

Let us raise high the Christian banner and pray for living mortals, who greatly need our prayers now and not after death closes their condition for eternity.

Let us pray for our present President, that if he is entangled in any of the dark orders, that God will sever the chains that bind him, protect him and make him courageous and fearless for the right.

If Jesuits demand that the nation pray for President McKinley, now that his spirit has passed into eternity, it argues very clearly to me that there is something yet to be revealed in God's own time.

Mrs. Lydia C. Andrews.

OH! FOR A FEW FINNEYS.

Gwenn Dale, I. T., Feb. 7, 1902.

My Dear Brother Phillips:

It has been a long time since I have written you, but I have often thought of you and the good work in which you are engaged, and I pray for you. I always delight in reading *The Cynosure*, because it keeps me in touch with the precious doctrine of "separation," so much needed to be kept to the fore in these degenerate days.

For more than three months my daughter and I have been engaged in evangelistic work in Texas, at Santa Anna, Coleman, and Glen Cove, where God wonderfully blest His own word to the saving and sanctification of souls. I laid especial stress upon the question of secretism, and I never saw more pronounced antipathy toward anything I have ever preached than this. But God did very precious lead souls out from the accursed thing. My principal opponents were an unregenerate "priesthood." It was from that quarter that I had the most persecution. And the devil used

them to hinder the work very much. I do not know why it is, but I am always led to dwell on that evil in my testimony to the church. I see more than ever it stands in the way of the propagation of the Gospel. The main feature that I dwell upon is the judaizing tendency of secretism. I see more than ever the God-dishonoring character of the thing in this relation. Oh, for a few Finneys in these days of hollow, heartless, godless profession.

We are getting along real well, for us, in the Orphanage. God has not ceased to care for us, and we rejoice in Him. Bless His name forever.

I am expecting to go to St. Louis next week, and from thence to Vandergrift, Pa., and then to Buffalo, for a series of meetings. Pray for me and mine.

Yours in Christ Jesus,

J. E. Wolfe.

THE HOLINESS BEREAN.

An Aggressive Monthly Eight-Page Paper, Uncompromising, Now in Its Fourteenth Year—Published by J. Sims, Toronto, Ont., Canada.

1. Its leading feature is the advocacy of Scriptural holiness, and the deepening of the Spiritual life among all true believers. It maintains, however, that true holiness, like regeneration, will be shown by its fruits, and that all who possess this grace will be separate from all forms of evil both in and out of the church. The Holiness Berean is a sin hater. This makes it a sin fighter. It opposes specific sins and all sin wherever found. Holiness of the old-fashioned type is greatly needed in these days of sham battles and lax morality. Scriptural holiness makes its possessor tremendously aggressive.

2. The Berean heartily believes in the near coming of Christ to this earth to establish His long promised kingdom, and is fully persuaded that this blessed truth when clearly understood and properly presented becomes a mighty force in awakening sinners, and stirring up the people of God to holy living and burning zeal for the salvation of the lost. Be it known, however, that we regard any attempt to fix the date of our Lord's return as wholly unwarranted; nor do we

endorse the doctrines known as the unconscious sleep of the dead, second probation, and kindred errors, which we believe to be divisive of the churches, injurious to spiritual life and dishonoring to the Word of God.

3. This paper teaches that as a natural consequence of a genuine experience of full salvation, and a belief in the pre-millennial coming of Christ, there will be earnest and aggressive efforts made to carry the Gospel to every nation under heaven. Stirring incidents and fresh information from the mission field will be given from time to time, all calculated to awaken a greater interest throughout Christendom in the great commission which Christ has bequeathed to His church.

4. Experience shows that one of the most successful methods of reaching the heart is through the eye. While not disposed to cater to anything sensational, we desire to make the Berean attractive, so that it will be read. Hence each number contains one or more striking pictures, which draws attention to some needed truth, and in this way making the reading doubly interesting and profitable.

5. In nearly every number there is a column or so devoted to illuminated texts of Scripture. These are not dry theological disquisitions, but selected portions of the Word made plain and forcible by some striking illustration, incident or brief explanation from some eminent writer. It also contains some brief notes on Bible study, and various hints to Christian workers, thus making each issue a repository of valuable information and rich soul food.

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A. Sims, Publisher,
Toronto, Ont., Canada.

A MOST REMARKABLE LETTER.

An Empire in Our Republic—A Voice from "Bleeding Kansas."

Editor Cynosure:—A compilation like the following was sent recently to many of the anti-secrecy papers for publication:

It is much regretted by all good people that William McKinley was ever made a Freemason in an old rebel lodge in Virginia, and that after his first inauguration a "team" went from that place to Washington, D. C., and made him a "Mystic Shriner." This degree originated at Mecca and is to Mohammedanism what the "Inquisition" is to Romanism, and only Knight Templar Masons who have drank wine out of a human skull and Sublime Princes of the Royal Secret, 32-degree Jews, and others who have skipped the Commandery, are eligible. The candidate in the obligation penalty swears by Allah, the god of Mohammed, and thereby all the manhood in him becomes a Mohammedan. The Christian Cynosure at the time published the language that plenty of seceders attest is used and I can place same before your readers, if desired.

Theodore Roosevelt, in "Preface to Historic Town Series," wrote: "In speaking to my own countrymen, there is one point upon which I wish to lay special stress; that is the necessity for a feeling of broad, radical, intense Americanism; not as Americans with a prefix or qualification,—not as Irish-Americans, German-Americans, native-Americans,—but as Americans pure and simple. It is an outrage for a man to drag foreign politics into our contests and vote as an Irishman or German or other foreigner, as the case may be, and there is no worse citizen than the Irish dynamiter or German anarchist, because of his attitude toward our social and political life, not to mention his efforts to embroil us with foreign nations."

Since writing the above the press has heralded from ocean to ocean how this grandiloquent American of Americans and daring "Rough Rider" has been made a Freemason; that is, he was stripped to shirt and under trousers, then with a cabletow or halter about his neck

was led like an ox to the slaughter or fool to the correction, lassoed like an unbranded maverick, he was cavorted around the lodge and kneeled at the altar to swear eternal allegiance to an English system: with blasphemous, illegal oaths and obligations, and throat-cutting and tongue-pulling, breast-tearing and heart-plucking, body-severing and bowel-burning death penalties, to obey implicitly its Worshipful Masters, Most Worshipful Grand Masters, Sublime Princes, Kings and Grand Kings. The blackest negro in all Dixie, in the cotton fields of Red River, never hailed his boss, overseer or owner as "Worshipful Massa!" or "Most Worshipful Grand Massa!!" What a spectacle for gods and men that "Teddy the Terrible" should voluntarily mouth such nomenclature and call God to witness his sincerity. Hundreds of civil affidavits prove the rites and ceremonies for the public. The doctrines and tenets, the philosophy and jurisprudence, the royal technique and regal titles are known and read of all men. The plotting fraternity has been outlawed in almost every country in Europe. Under the ban of the Catholic church and at the time of the Morgan affair of every Protestant denomination in this country, the monarchy-aping order now encircles the globe. In the United States it reigns and rules supreme, Imperium in Imperio, an absolute despotism in the Republic. With the late Prince of Wales, the King of England at its head, it has captured the Union without firing a gun. Through its minor orders it manipulates everything. It has wiped out all party lines. The governors of Republican "Bleeding Kansas" and of Bourbon Democratic Missouri alike are Freemasons. It suborns, intimidates and enslaves.

The Federal Constitution forbids all titles of nobility, cruel and unusual penalties, slavery and involuntary servitude: guarantees trial by impartial jury--which the lodge extrajudicial obligations makes an impossibility; declares that the rights of free speech and free press shall not be abridged, not suppressed; and more. Yet Presidents and Governors and lower officials are sworn minions of this government that overrides, openly

antagonizes and defies every principle of freedom and liberty. No Ku-Klux-Klan, Molly MaGuire, Clan-Na-Gael, Mafia, Mormon Danite, Missouri Bald Knobber, James Gang, anarchist or nihilist, ever conceived more blasphemous obligations or fatal life destroying penalties. Where is the patriotic secular and religious press amid all this, that it does not ring this awful condition of affairs in tones of thunder? Is there no eye to pity and no arm to save? Is the American Republic already a thing of the past? Is the strong grip of the British Lion's paw to strangle all personal independence? Is this hierarchical despotism to destroy Christianity? It is as anti-Christian as it is un-American.

A Voice From Kansas.

Voices from the Lodge.

Masonry will never die. Popes have issued their bulls and kings their edicts, in the old world, and politicians and demagogues have combined in the new to crush it out, yet all in vain: it is stronger and mightier now than ever and defies its enemies.—Masonic Journal (copied by the Indian Mason).

Substitute for Masonry any other vice.

TELEPHONIC EXPOSURE.

"A telephone is a great convenience, and yet withal it might be a great inconvenience to some. It would never do to put one in the lodge, it would be a dead give away. So many leave home to go to lodge, and not by mere chance are delayed by the wayside, never see the lodge that night. Some one at the other end of the phone might call and the lodge answer not here. That would be a dead give away, sure, boys—would it not?"
—Quoted in Masonic Chronicle.

A GOOD RULE.

Personally, we never did ask a single individual to take any degree, neither do we ever expect to do so; all we have done is to give lawful information concerning degrees when we have been asked about them by those who have had in view petitioning for advancement. That is where we think the

line of "the proper way" is found.—Ernest Le Neve Foster.

The more excellent way is to give the sound advice: "Don't." If one does not feel free to do this, let him be as nearly silent as possible and keep as clear as he can of responsibility.

CURIOUS AS TO LEG DECISION.

In Manitoba the Grand Master decided that "a man who lost his left leg above the knee could be initiated into Masonry." We are a little curious to know what the Grand Master's decision would have been if the applicant had also lost his right leg above the knee? We do not see how a candidate who had "lost his left leg above the knee" could advance "one step with the left foot" when that should become necessary in the progress of conferring the degrees.—Daniel McDonald.

A New Hampshire lodge was threatened with revocation of charter if it initiated a man who had lost both hands by an explosion. In spite of this the man was agent for a history of Masonry.

THE CARAVAN GROWS.

The Buffalo Courier, of April 8, devotes more than a page to the Dramatic Order Knights of Khorassan, giving a history of the Imperial Palace, a history of Marseeneh Temple, No. 1, of Buffalo, and a half-tone portrait of every officer of that lively temple, to the number of thirteen, with the addition of the veritable camel the tyros ride in crossing the heated way to the refreshing oasis where Zem-Zem flows.—The Knight (Pythian).

How do the brethren of the crescent and scimitar take to the idea of another camel to race theirs, and another drinker to imbibe their Zem-Zem? After all the newcomers do not get a peep into their Mystic Shrine, unless they also strike the other desert trail.

FUSS AND FEATHERS.

Blue Lodge and chapter solons, who laugh at the fuss and feathers of the Order of Knights Templar, declare that there is no Masonry in it and then call upon the latter to enact laws to compel Knights Templar to re-affiliate with these bodies to keep them from becoming dormant. Relegate the anti-

fuss and feather solons to the rear for a while and let the so-called fuss and feather element run the lodge and chapter for a time and I am confident the hospitality and good fellowship of the commandery brethren will make the lodge and chapter thrive again.—Cor. Report Indiana G. L., April, 1901.

Notice that regular Blue Lodge Masons object that Templarism is not Masonic. It borrows too many things originally Christian, and thus to a Blue Lodge eye has a tinge that looks "sectarian," i. e., Christian.

A NUISANCE.

A Colorado Master asked the Grand Master of that jurisdiction what he thought about smoking in the lodge, to which Most Worshipful Brother De Long replied: "Smoking during lodge session is not contrary to any written law, but it violates the spirit and teachings of Masonry, as well as all the rules of etiquette and propriety, and no Master ought to permit it." Smoking in lodge halls is becoming altogether too frequent in Iowa. We would be pleased to have our Grand Master Eaton's views upon the subject.—Iowa Quarterly Bulletin.

Is it not strange that men are willing to perpetrate what is everywhere placarded as a nuisance by conspicuous signs, and be shut away into separate car seats, separate cars and separate rooms? A smoker's smoke is offensive, his breath disagreeable, and his habit one that banishes him to exclusion. Yet he continues to let decency go up in smoke.

BECKY TOO AGGRESSIVE.

Self-seeking members, especially in the Rebekah lodges, are often excruciatingly annoying. They push themselves forward, oftentimes having a few toady busy-bodies who follow in their wake like the jackals of prairie infamy, and keep up a bark and yelp for their leaders, to the great annoyance of the considerate and intelligent, who endure the nuisance for a period and then stay away, leaving the management to their inferiors, to the great hurt of the lodge and order.—Oddfellows' Companion.

And then, in the same number, the Companion copies the following poetical specimen of "vast and mighty" lodge trumpeting:

The Rebekahs are a powerful auxiliary to

that vast and mighty order whose mystic triple links encircle the globe. They are the sunshine of the order, and the inspiration many times to men that causes them to live better, nobler lives in and out of the lodge-room.—Ex.

BEWARE THE TRIBUNE.

Objections have been made to the incorporation of lodges on account of the legal results which would follow. An incorporated body becomes subject to the surveillance of the courts, while an unincorporated lodge is exempt. There have been many cases where expelled Masons have brought their lodges, which have been incorporated, into the courts, causing them much trouble and expense—a Mason expelled by an unincorporated lodge must look for his redress to the Grand Lodge alone. Any one who will look into the matter closely, we feel certain, will become convinced that it is much better that our lodges should not be incorporated, and that the Grand Lodge has acted wisely in forbidding the incorporation of her lodges, which have the same power to own and control property and all other rights through the Board of Trustees as they would have were they an incorporated body.—Iowa Quarterly Bulletin.

If a man prefers the despotic and irresponsible government of Masonry, does he really deserve the protection of American courts?

THE GREATEST.

The Tyler, chief Masonic organ, must use the superlative with authority when it pronounces the Masonic Home in Utica, N. Y., the "greatest of its kind in the country." Others there are in the country, others of the kind, but this is of all the greatest. "Fifty or so" is the number of children in this home. In New York State Masons number one hundred thousand "or so." Therefore, in this greatest of its kind, a child finds a home, which, in supporting him, represents two thousand men. How many dances the two thousand enjoy in order that he may have food is not reported. Each child in this greatest home of its kind represents two regiments, and no knowing how many dances to raise money. Among Masonic charities, this, according to a

first Masonic journal, is the "greatest of its kind in the country."

Illinois Masons realized some \$6,000 from their annual dance for the benefit of the few orphans in their Masonic Home. Great is Masonic charity.

MASONRY AND MASONS' DUTY.

Masonry is founded upon immutable principles. Its rules of conduct grow out of these principles, and as these are unchangeable, so are they. There can be only one correct conception of them; if errors in the conception of them are corrected, it is not Masonry which changes. Our duty as Masons does not lie in attempts to reform Masonry and "keep it abreast of the time," but to reform ourselves and keep us abreast of Masonry.—Josiah H. Drummond.

Here is one opposing voice lifted against the lodge protest, and call for inside reformation. Masonry sadly needs either remodeling or clean abandonment, and seems liable to get an overhauling by Masons in process of time, if modern civilization works, with sufficient influence, into the lodge and the inside discontent ripens.

Its abominable old English forms are not fit for modern Americans.

1725 was a century and three-quarters ago. What if we kept the old English table customs, and left our streets unlighted and took our journeys in stage coaches? Probably the passengers, observing how soon an express train was out of sight, would moralize on the duty to "keep abreast" of the standard and unchangeable vehicle.

KNIGHTS OF PYTHIAS.

San Francisco, Cal., will hold a ceremonial session at Salina during the week of the Grand Lodge convention, on the 25th day of May. A large string of Tyros are on the way. The following "proverbs" are added to the balustre:

"No nobler virtue warms the knightly heart than gratitude"—you'll be grateful to be alive after we've finished with you.

"Sentiment must not usurp the place of judgment." Your judgment in favor of our order will follow your initiation.

"Behold, now is the accepted time." Tomorrow the tax gatherer may have all your coin and then you can't.

"Delay is dangerous." The griddle gets hotter all the time, so you had better get in at about 500 in the shade.

"You get your money's worth" with us. You won't want any more for the price you pay.

"Behold, pride goeth before a fall," and if you consider yourself an adept horseman, come and try our camel. He'll hump himself for your benefit.—The Knight.

We had supposed that this order appealed to the story of Damon and his friend, without special appeal to Scripture for historic authority; but from the above not very admirable attempts to quote texts, it appears to have aspirations toward being "founded on the Bible." It may do better next time.

CIVIL COURTS CANNOT INTERFERE.

Many articles have appeared in the Masonic Press from time to time bearing upon this subject, and yet we frequently read of some brother in some jurisdiction who feels aggrieved at his sentence of suspension or expulsion, endeavoring to get the courts to set aside the Masonic verdict and to order his restoration. The courts of our land have time and again decided that Grand Lodges have the right to dismiss such members as it sees fit, and has declared that the parties joining fraternal organizations must abide by the by-laws which they promised to obey. The case before the Supreme Court of New York, entitled *Kopp vs. White*, was given in full in the *American Tyler*, Detroit, Mich., for June 15, 1900, and is a most interesting case, the closing sentence of which states that "there is no ground discovered upon which a court of equity could interfere to prevent the carrying out of the sentence as finally confirmed by the Grand Lodge." Parties interested in this matter should secure a copy of the above paper and read the decision carefully.—*Iowa M. L. Bulletin*.

If the expulsion is unjust, and at the same time naturally and implicitly involves ulterior civil injury, there may be color for a claim when any organization expels. Possibly redress should be allowed for mere expulsion, if it is unjust, and contrary to a reasonable understanding of tenure of membership at the time of the mutual covenant expressed or implied, at the time of admission to any organization. A man expelled from a church on a criminal charge, which could not be proved against him, could appeal

to the court, for redress, though, perhaps, not for restoration to membership.

Archdeacon Hare says that often people fancy the world is becoming Christian, when the fact is, Christianity is only becoming worldly.

Idleness is the bane, the moth, the gangrene, the curse of life.

Nothing will dry up the soul any quicker than to look at everything from a money standpoint.

FRATERNAL PROTECTION WITHOUT THE LODGE.

The question has been asked of the editor whether there is any such cheap protection as is furnished by the secret fraternal associations which can be had without joining a lodge.

The Cynosure has occasionally called attention to such, and has recently received a circular from "The New Era Association, exemplifying the ideal American movement and giving to men and women FRATERNAL INSURANCE WITHOUT THE LODGE."

This association is incorporated and has been doing business for several years with its headquarters in Grand Rapids, Michigan, where its circulars can be obtained giving full information. The following is taken from one of the New Era Association folders:

Membership Fee.

including medical examination, is five dollars for \$500, six dollars for \$1,000, and one dollar additional for each additional \$1,000 insurance.

Maximum amount \$3,000 limited to under 45 years of age; \$2,000 to 50; \$1,000 between ages 17 and 18 and 50 and 55.

Assessment rates do not increase, but remain the same as at time of entrance.

Number of assessments limited by mortality.

THE "GOOD MEN" MEMBERS,

"Why are there so many good men in secret societies?" asks an earnest Christian friend. In brief, the answer is: from

the Christian standpoint there are not so many.

Few Good Men Favor Lodges.

Nearly all the world renowned evangelists have given their testimony against the secret lodges. Leading bankers, like Henry Clews and the best business men generally, are unfavorable to secret societies. The "good men" who have become entangled in lodge obligations seldom or never make a display of their connection with these orders. We hear of their membership through others, but seldom hear their own opinion of their membership. President Benjamin Harrison wrote us that he was not a member of any secret society, but added, unless you call the G. A. R. one, which I hope you do not! Whatever else is true, this is evident that he did not wish to be considered as upholding secret societies. Hon. John Sherman, Secretary of State, though once a member of the Odd Fellows, told Rev. J. P. Stoddard that he was opposed to them. Gen. Bidwell, of California, Prohibition nominee for President, wrote us that he had not been in a Masonic lodge for twenty years, and that he was opposed not only to Masonry, but to all the so-called secret benevolent associations. If he had become eminent, as did Washington, would not the Masons show his Masonic apron and locks of his hair, and other sacred relics as evidence of his devotion to Masonry? In late years not a few ministers have said Yes, I am a member of this or that lodge, but I do not attend. The truth is that while some good men, statesmen and ministers, have a nominal connection with secret orders, they shrink from openly avowing such connection and from supporting such organization, and the statement that good and great men are advocates of secret associations is almost always exaggerated and often false.

Good Men Grossly Ignorant of Lodge Principles and Their Effects.

The mass of lodge members are ignorant of the history and doctrines of the lodge and follow the leader without much regard to the principles being inculcated by weekly drills in the lodge or to the teachings of the weekly or monthly publications of the society. They take about as much thought as to the influence of the lodge principles to which they are

subscribing in their secret associations, as the lump of dough does to the leaven hidden in its midst. The ignorance of the lump of dough does not prevent the working of the leaven. The "Encyclopaedia of Fraternities," which is a lodge book, says: "Very few among the six million members of nearly three hundred secret fraternities and sisterhoods of the United States are familiar with the origin, history or function of these organizations. * * * The members of a secret society are rarely conversant with its origin and history. * * * Those who have an intelligent idea of the relationship of the hundreds of secret societies which have left an impress upon American sociological development in the eighteenth and nineteenth centuries may be numbered on the fingers of one's hand, if indeed there are as many as that." The Masonic order was defended by hundreds of ministers who after the Morgan abduction and consequent discussion of Masonic principles, renounced the order. Their ignorance of the true principles of Masonry did not prevent the Masonic principles from having an influence over them and from affecting their conduct. Masonic ministers advocated the taking of Morgan's life if he should break his Masonic oath and divulge its secrets. After the discussion 45,000 Masons had their eyes opened and renounced the order. History and also fraternity literature agree in declaring lodge members generally grossly ignorant as to the principles of their secret societies, and hence some good men are found in lodges.

Good Men Governed by Feeling.

Consider what a number of good people are governed by their feelings. We account for good men in bad institutions by the fact that feeling and not obedience to God's word governs them. God's word says "obedience," we say, "How do you feel?" The scriptures never ask us how we feel, but teach us what is right. It says, "This do and live." Lodge rituals are purposely calculated to make solemn impressions on the initiated. The night of the initiation of the writer, seemed to him one of the most solemnly impressive experiences of his life. The demand at the very beginning of his initiation that he profess his faith in God, together with the prayer of

the Chaplain, and the presence of the Bible all had a solemnizing effect on the mind of one who was not a Christian yet had been taught to reverence holy things. Judged by his feelings, he would have declared that the lodge was a very sacred place, notwithstanding the society was made up of worldly people and the Chaplain was a very profane and ungodly man. But if he should judge the institution by the Scriptures his conclusions would be very different. He had joined a society of unconverted people like himself. These had elected a Chaplain and adopted prayers and professed to worship God. God declares the prayers of the wicked an abomination to Him and that His disciples ought not to be unequally yoked together with unbelievers, hence by the standard of God's word a Christian would have declared this lodge anything but a sacred place. That good men are governed by their feelings rather than by the word of God is one reason why they uphold some bad institutions. When they are being initiated they feel scared and awful solemn and think it a sign of holiness. They do not consider that God has said, "Behold, to obey is better than sacrifice and to hearken than the fat of rams." "Come out from among them and be ye separate."

Imperfect Moral Discernment.

Many good people are exceedingly imperfect in their moral discriminations, they have moral color blindness. Just as some persons who have apparently good eyes are color blind, so they are not able to distinguish between a blue or a green, a red or a purple, so others have a similar moral blindness. They see those things to be wrong that they are educated to think to be wrong, and those things that the popular verdict for the time being decides to be right, they also call right. Jesus showed the moral color blindness of good people in His day when He said: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (Jno. 16: 2. In no other way can we account for the strange perversion of judgment in some good men in reference to slavery and the liquor traffic, and other evils than by moral color blindness. The great railroad corporations have found

that from ten to twenty-five per cent of all applicants for such service are color blind; some could not tell red from green, and could not tell whether the signal was a sign of safety or danger; and the probabilities are that an equally large per cent of good men are afflicted with moral color blindness. Religion and righteousness are divorced by some "good men," because of their imperfect moral discernment.

Good Men are Blinded by Their Own Habits.

We wish to call your attention to another reason why institutions cannot be judged by the good men that are in them. Good men in such places are themselves unfitted to judge of the character of their own practices. Connection with an evil practice is not the right position to enable one to see the evil of such practice. Persons who use tobacco and intoxicating drinks seldom see anything wrong in such habits so long as they continue in them. If they can be persuaded to give them up they at once become the most earnest in opposing their use. So it was with Christian slaveholders, they were entirely unable to see any wrong in the system until they were persuaded to abandon it, and then they led all others in the earnestness of their denunciations. The eminent John Newton was for a long time engaged in the African slave trade, and saw no evil in it until he gave it up, he then saw it to be a monstrous crime. The same is true of a large number of Christian men who have been Freemasons, Oddfellows, Pythians, and Woodmen. An eminent Christian minister who had been a Mason said that he now looked back on his connection with the lodge with horror and disgust. As long as men are connected with an evil practice their judgments are warped and their minds blinded.

According to the highest Masonic authorities the discussion which followed the abduction and murder of Morgan opened the eyes of multitudes so that 45,000 Masons in the Northern States seceded from the lodge. They were blind to the evil until discussion and agitation opened their eyes. Preceding this secession of 45,000 members, Masonry was defended by multitudes of ministers, as the handmaid of everything that was good and great. It is no wonder that the

poet exclaims, "Vice is a monster of so frightful mien, as, to be hated, needs but to be seen; yet seen too oft, familiar with her face, we first endure, then pity, then embrace." "If the light that is in thee be darkness, how great is that darkness." (Luke 11: 35.) Hence "good men," blinded by their own practices, are found defending saloons and lodges.

Lack of Ability to See Moral Evils Is No Sign that the Evils Do Not Exist.

While it is conceded that no good man would continue in a practice which he saw to be wrong, it by no means follows that the moral evil, which he did not see, does not really exist! If it can be proven by competent witnesses to be a real evil, and a palpable wrong, then the failure of some good men to see it does not at all affect the fact of its existence, nor should it at all interfere with our verdict. To illustrate, a man was accused of stealing a watch, three competent witnesses swore they saw him take it from his neighbor's pocket, and that they saw it afterwards in his possession. It seemed a clear case, but the counsel for the defense procured six witnesses who swore that they were in the same crowd at the same time and that they did not see the watch stolen and knew nothing of any theft, and accordingly claimed a verdict of acquittal. This is just as logical as "The Good Man Argument." Many competent witnesses testify of their own personal knowledge of the folly and wickedness of secret societies. They point out specifically the evil things, and they challenge contradiction as to the specific facts. Their testimony cannot be set aside by general denials, and protestations that only prove that the protestants did not perceive what the others saw clearly. Not only were there 45,000 who left the Masonic lodge about the year 1830, but there are hundreds of living witnesses to-day who have left that and many other lodges, and who point out the specific reasons why Christians ought to come out and be separated from such associations. Seventy-five men, among whom were Masons, Odd Fellows, Red Men, Knights of Pythias and from other lodges, gave their testimony before a large congregation in Chicago, May 23d, 1897, and these are only a few of the many witnesses who are now living in all portions of our coun-

try, and who have come out from secret societies and testify against them for the sake of their fellowmen and the kingdom of our Lord and Savior Jesus Christ. The fact that some other good men have not done so only emphasizes the fact that connection with an evil unfits one for correct judgment, and in no sense proves that the moral evil which they do not see, does not actually exist. Better take the testimony of the men who have seen the evil and forsaken it, and are walking in the light.

Financial Considerations Blind Good Men.

If a man holds a silver dollar close enough to his eyes he can see nothing else. Stephen Merritt, of New York, said that when he notified his lodge that he was going to leave: "I was told that it would ruin my business; that it would hurt me in a thousand ways." A stronger argument to him was: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. A carpenter, whose daughter worked in the Cynosure office, could get no work at his trade unless he would join the secret union, which was contrary to his principles. The suffering of his family finally led him to unite with the union and immediately after he was ordered to strike. He refused because of the needs of his family and was murdered, as many others have been, by the Unions. It would have been better for him and for his family if he had obeyed God and his conscience. One good man fears that he will lose a customer, another a patron, another a friend, and another his lodge insurance; so that "good men" keep their "wedge of gold," Achan-like, in their tents and think that it will make no difference to their souls or to the spiritual welfare of their families, but it does.

The Bible Teaches, that Men may be Demon Possessed.

Suppose a well-known minister, esteemed as good as he is eloquent, avows his connection with secret societies and declares them to be the hand-maid of the church and not contrary to Christianity; and suppose that it can be proven that these orders are diametrically opposed in principles to the church, that "they construct society in layers of lower and upper degrees, like paganism, popery, priest-

craft and king-craft, and not in an equal brotherhood like our American Republic and a New Testament church. That they claim to teach the whole duty of man without the Bible; to regenerate man without the Holy Spirit, and send him to heaven without the blood of Christ;" how shall we account for such a condition of mind and heart? Our answer would be, and the shortest possible answer is, demon possession. Satan is the god of this world and may transform himself into an angel of light, and undoubtedly possesses more or less eloquent advocates in the pulpit as well as out of it. Of such the Holy Spirit declares: "The god of this world has blinded his mind!" Two eminent Masons and ministers were deposed from the ministry the same year here in Chicago and for the same reason. One of them had been a leader not long before of a holiness camp-meeting, and no one was more eloquent or believed to be more pure, than he who preached perfect love and entire sanctification, and yet at the same time he was an adulterer. Demon possession may account for the membership of some "good men" in the lodge. It is not unscriptural to believe that demons possess men to-day and that Masonic ministers may be given over by God to hardness of heart as was Pharaoh. "No truth stands more clear throughout the Bible than that Gentile or Christless sacrifice is paid to demons; that the shrines of idolatry are inhabited; that false worship have supernatural or spirit power; that they are the dram-shops of the soul, where spirits of the wicked dead awaiting the day of judgment, or evil angels fallen, or both, do haunt and hover, as untaken murderers, thieves and rogues of every hue and stripe haunt literal grog-shops."

THE "GOOD MAN" ARGUMENT PROVES TOO MUCH.

The Word of God Our Guide.

"Know, O King, that we will not." "We ought to obey God."

It is impossible to prove an institution good because good men are in it. The argument proves too much. As a mat-

ter of fact, many who were eminent for piety, patriotism, and good moral discrimination were nevertheless connected with institutions and practices that are now acknowledged to be most notoriously wicked. The "good man" argument would prove that lotteries are right and beneficial though they are now universally condemned and forbidden by general law, yet George Washington favored lotteries and they were established in some cases in order to raise funds for carrying on colleges and helping poor students into the ministry. There are churches in New England to-day that were built from the proceeds of lotteries prayerfully inaugurated by the church.

The Good Man argument would prove slavery and slave trading right for the great and good John Newton, evangelist and author, under whose ministry Scott, the great Bible Commentator, was converted, was a slave trader and a Christian at the same time. George Washington was a slave holder and an habitual wine drinker, and our Christian fathers of seventy years ago were all users of and often dealers in intoxicating drinks. Roman Catholicism would be proven right by the Good Man argument, for where can we find lovelier characters than those of Father Faber and Archbishop Fenelon?

Abraham and David were men of eminent piety and had excellent minds, but they practiced polygamy and held slaves, neither of which can be defended in the light of Christian civilization. Now it would not do to declare that the above named were not men of God; and it would be still more absurd to defend their conduct as in harmony with the gospel of Christ.

The conclusion of the whole matter is not "good men" for our standard, not even our fathers or brothers, but God's revelation! "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:9.

Some think that their conscience is the standard, but conscience is a thing of education, it is like a clock that has to be regulated, and God's word is the only standard that can test our consciences and show whether they are up to the standard or not. "There is a way that

seems right to a man, but the end thereof are the ways of death." Conscience may tell us that a thing is right and we may be all wrong. The compass is safe to steer by so long as the needle points the way it ought to point, but it may be drawn away from the pole and become untrustworthy. Every day in crossing the Atlantic Oceans calculations have to be made to correct the variations of the compass, not every kind of calculation will do but only one kind, and there is only one thing, the Book of Books that can determine the variations of conscience and whether we are steering safely to the heavenly port.

When your conscience would justify you in getting even with one who has wronged you, take a fresh look at the Bible injunction, *Avenge not yourselves beloved, but give place unto wrath: for it is written vengeance belongeth unto Me. I will recompense saith the Lord. Rom. 12:19.* When your conscience is governed by what good men do, and it declares there is no harm in joining the secret lodge, take another look at God's word and hear Jesus say, "In secret have I said nothing." "If any will come after me * * * let him follow me." And again hear God's word speaking to you and saying, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? Wherefor come out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you, and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." II. Cor. 6:14-17, 18.

When your financial interests are threatened, if you declare for separation from lodges, listen to your Lord calling you to forsake all and follow Him; that whosoever forsakes lands or houses for his sake shall have a hundredfold and life eternal. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26.

When a criminal loses his shadow the detective is apt to be puzzled.

ARE INSURANCE LODGES CHRISTIAN?

The Modern Woodmen of America an Illustration.

Why are secret fraternal insurance orders said to be hostile to the gospel of Christ? The reason is that their principles, in part at least, are opposed to the practice and teachings of our Lord Jesus. Another reason is that their prayers and burial services are formulated by worldly men whose hearts are at enmity with Christ's gospel. "The carnal mind is enmity against God." Rom. 8:7. According to the "Cyclopaedia of Fraternities," these insurance orders are the outgrowth of "Masonic influence" and often are organized by Freemasons. Take the Modern Woodmen of America as an illustration: It was organized by a Freemason, according to its official history, and is planned to bind in one association, "the Jew and the Gentile, the Catholic and the Protestant, the agnostic and 'atheist.'" In its initiation ceremonies it has a death scene in which the lodge members sing that most sacred of our gospel hymns:

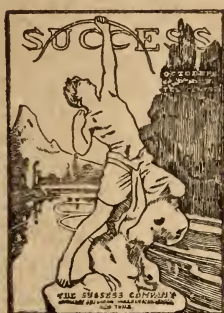
Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power.

In its burial service it uses a portion of I. Corinthians, 15th chapter, which is only applicable to Christians and, like Masonry, it shows its contempt for Christ by omitting the line, "the second man is the Lord from heaven" and it finishes out its plan as a rival of the church by declaring that those who die in good standing in the order "shall awake in the eternal glories of their Maker." Can there be any doubt as to its hostility to the gospel of our Lord?

Jesus Christ planned to have His gospel carried forward by church organizations. Worldly men, haters of Christ, have organized lodges to take the place of the church, and, like wreckers by the sea, they lure multitudes of souls to destruction by their false lights.

In the eyes of the world, "a successful crank is a genius; the unsuccessful crank is insane."

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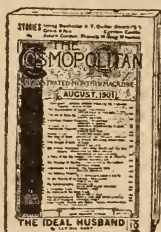
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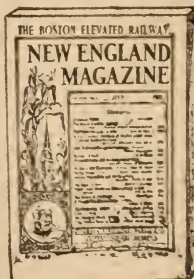
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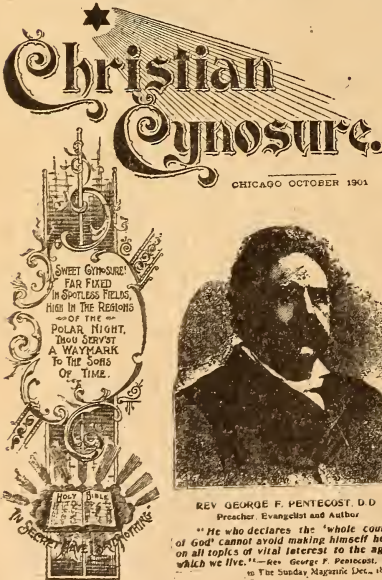
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—REV. H. J. BECKER, D.D.,

Editor Christian Conservator.

THE CHRISTIAN CYNOSURE has been, since 1868, the official organ of the National Christian Association, and is sustained by its subscribers not to make money or get friends or office, but because it maintains principles which they believe to be fundamental to our liberties and our religion.

MONTHLY, \$1.00 PER ANNUM.

Address all orders to

THE CHRISTIAN CYNOSURE,

221 West Madison Street, Chicago, Ill.

Christian Gynosome.

CHICAGO, APRIL, 1902.

SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. NATHANIEL COLVER, D. D.

Ex-Pastor "Tremont Temple Baptist Church," Boston, and
Ex-President University of Chicago.

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Winter Term Begins Tuesday, January 7, 1902.

Spring Term Begins Tuesday, April 8, 1902.

Commencement Day, Thursday, June 26, 1902.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Christian Cynosure.

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Christian Association.

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class matter.

THE HEAD CAMP.

Modern Woodmen of America Confirming
the Exposition Sold by the National Christian
Association.

The proceedings of the Head Camp of
Modern Woodmen of America held in
St. Paul last year, gives us some interesting
reading concerning the Ritual of
their order.

On pages 172 and 173 of the Proceedings
there is a discussion concerning the advisa-
bility of changing certain parts of the Rit-
ual, especially such as were obnoxious to re-
ligious people.

Neighbor Howard, from Nebraska, makes
a plea for changing the Ritual, and he is
sure that they will get 100,000 members
that they otherwise could not get.

Neighbor Klein asks: "I would like to
know how these religious people know what
is in the Ritual?"

Neighbor Howard: "I never knew a printer
who had any kind of work for anybody that
the public could not have."

"For the information of my Neighbor from
Kansas I will say that my Neighbor at my
elbow has an exact duplicate of our Ritual
which was published by a Lutheran pub-
lishing house in Chicago, and sent to all his
friends in his territory in Southern Illinois."

After some discussion a Neighbor from
Kansas says: "I want to say a word. * * *
I will agree to send a Ritual to Neighbor
Northcott, and when he reads it he will be
like the old man who said about his wife's
back hair, 'I can't tell which is switch.'"

Further testimony concerning the au-
thenticity of the Ritual ought to be su-
perfluous.

ANNUAL MEETING.

National Christian Association, May 15,
1902.

Notices will be mailed this month to
all the members of the National Chris-
tian Association, inviting them to the An-
nual Meeting for the election of officers
and the transaction of other business. The
Moody Church has been secured for a
Conference in connection with the An-
nual Meeting. We are expecting Rev.
J. P. Stoddard, Secretary of the New
England Christian Association, and oth-
er members of the "old guard." Let us
hear from all who think it possible for
them to be present, and may every one
make this gathering a special object of
prayer.

BAPTIST STATEMENTS.

A FAITHFUL WATCHMAN.

Son of man, I have made thee a Watchman
unto the house of Israel: therefore hear the
word at my mouth and give them warning
from me.—Ezekiel iii., 17.

Compiled from Memoirs of Dr. Na-
thaniel Colver, page 229.

Rev. Nathaniel Colver, D. D., with
others, organized what is now the "Tre-
mont Temple Baptist Church," Boston.
He was the pastor of the church until
1852. The following was the church's
testimony on the then prevailing evils:

"All members of Baptist churches of
the same faith and order, in good stand-
ing, are invited to participate with us;
except there be slaveholders or their

apologists, dealers in intoxicating drinks, OR MEMBERS OF SECRET ASSOCIATIONS; to such the invitation is not extended."

After leaving Boston Dr. Colver became President of the University of Chicago. His death occurred in 1870.

"His renunciation of Freemasonry is dated April 2d, 1829, and is pervaded with tenderness and love to all.

"In making this communication to the public," he says, "I can freely say that I have no hostility towards the members of the Masonic fraternity; I only claim what I hold to be the inalienable right of man, on this as on every subject connected with the welfare of the community, to think and judge for myself and to show my opinion. It is not my business to disclose secrets. It is in my opinion perfectly childish to talk about the secrets of Masonry, when by hundreds of unimpeachable witnesses they have been laid open to the world. I have from first to last been tried with its pretensions to divinity; for what else is it when God is assumed as the Grand Master, and its professed work is to fit stones for that spiritual building eternal in the heavens. I have been tried and disgusted with many other things in it, but till I had weighed well the moral strength of its oaths, and become well satisfied that they are self-destructive, and have neither moral nor political strength or obligation, I have hardly dared to speak my mind on the subject. I have long since felt that the term Freemasonry was in itself a contradiction, while by the dogmas of Masonry the very conscience is trammelled; and it is my decided opinion that Masonry is a moral evil, a political evil and an imposition upon the world.

"I believe it is a moral evil, in that its specious ceremonies are a combination of Christianity, Judaism and Heathenism. Its oaths are licentious and profane, and so far as there is weight in them, they rob its votaries of the inalienable rights of man.

"Break her fetters—stand up! and avoid the duplicity and dishonesty to which she would bind you with her immoral oaths. Some of you are professed followers of the meek and lowly Redeem-

er. I hope you will read the second chapter of Paul to the Colossians and the fourth of Paul to the Galatians, and be led to separate yourselves from Masonic rites and ceremonies, which are so incompatible with the whole genius of the simple, plain, open, frank and holy Gospel of Christ."

A WISE BAPTIST RULE.

Follow righteousness, charity, peace, with them that call on the Lord out of a pure heart. —2 Tim. ii., 22.

"The Baptist Church Directory" is a compound of the principles and usages of nearly the largest Protestant denomination in America. This Directory is "generally accepted as standard authority in matters of Baptist Church Polity." It has been translated into several languages and is generally used on foreign mission fields.

While the Baptist churches are independent and have no governing body outside the local church, yet they agree in common doctrines and customs, and have a mutual understanding.

Under the heading, "Societies," the Directory treats of missionary and other societies, and on page 134, in note 4, says:

"As to the propriety of church members connecting themselves with secret societies, it may be said that whether these societies are good or bad in themselves, all the advantages they offer may be obtained in other less objectionable ways, and since connection with them will be a grief to many, and is, at best, of very questionable propriety, the safer course by far is to avoid them altogether."

OUR EYE MUST NOT SPARE.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—2 Cor. vi., 14.

(From an address, delivered in Boston in 1889 by Rev. O. P. Gifford, D. D., now (1902) pastor Baptist Church, Rochester, N. Y.)

"Societies organized on the basis of secret obligations are the cause of our social undermining, weakening the force of public morals, striking in the dark at our home life. * * *

"The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharaoh's people. * * *

"We must bring about a separation of the church from this evil. * * *

HEART CANNOT BE HALVED.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. i., 1.

The late Rev. A. J. Gordon, D. D., late pastor Clarendon Street Baptist Church, Boston:

"Membership in the secret lodge is certainly incompatible with usefulness in the Christian church. If I ever doubted this fact, many years of experience has put it beyond question. No Christian is able to maintain the divided allegiance which is involved in such a double association. The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodge-man than a churchman."

"They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag."

THESE FOLLOW CHRIST.

Can two walk together, except they be agreed?—Amos iii., 3.

From an address in 1890 by Rev. Roland D. Grant, D. D., pastor Baptist Church:

"Men who have come out from the lodges, and who know the power there is in them, just as certainly as they do come out, you will find it is because they have become more spiritual. I could tell you of many a case within my own personal knowledge of men having been connected with numerous secret clans and yet who were churchmen; but they were lodge men ten times where they were church men once; but having been enlightened and spiritually awakened under a revival, they could bear the burden no longer.

The oaths are extra-judicial and therefore are not binding on any man. We have all law for this."

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.—Prov. xxviii., 13.

CHILDREN OF LIGHT.

He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—John iij., 21.

From a letter of Rev. Dr. S. P. Henson to National Christian Association, April 15, 1890:

"Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action. * * *



REV. DR. HENSON.

"I have referred especially to secret political organizations, but these same great principles apply to organizations that professedly aim at moral and religious ends. * * *

"We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and his name is recorded in reprobation of them."

If you are not a subscriber and receive a copy of this magazine it is sent you with the thought that upon examination of the same we may be favored with your subscription. If by chance an extra copy should reach a subscriber we trust you will hand it to some party interested, and at the same time speak a good word for the Christian Cynosure.

FREEMASONRY.

THE FIRST THREE DEGREES — BLUE LODGE OATHS—"ILLINOIS WORK."

Entered Apprentice Obligation.

"I, Rev. James Worner, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly con-

stituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make nor engrave them, nor cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

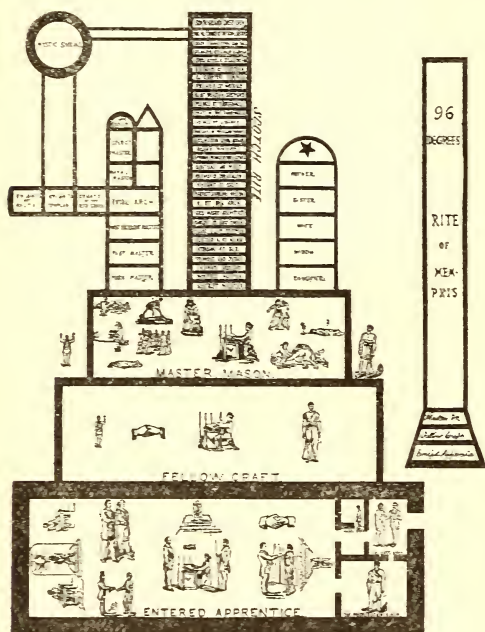
Fellow Craft Obligation.

"I, Rev. James Worner, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Fellow Craft degree, to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or within a regularly constituted lodge of Fellow Crafts; and neither unto him nor them until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of the Fellow Craft degree so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summons sent to me from a lodge of Fellow Crafts or given to me by a brother of this degree if within the length of my cable-tow.

"Furthermore, that I will aid and assist all worthy distressed brother Fellow Crafts, I knowing them to be such, so far as my ability



MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty-two degrees.

1. The American Rite of 13 degrees.
2. The Scotch Rite of 33 degrees.
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.

5. The Eastern Star of five degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

will permit without material injury to myself.

"Furthermore, that I will not cheat, wrong nor defraud a lodge of Fellow Crafts, nor a brother of this degree, nor supplant him in any of his laudable undertakings.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under a no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air should I ever knowingly violate this my solemn obligation of a Fellow Craft Mason, so help me God and keep me steadfast in the due performance of the same."

Master Mason's Obligation.

"I, Rev. James Werner, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear:

"That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or within a regularly constituted lodge of Master Masons, and neither unto him nor them until, by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will conform to, and abide by, all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden, so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summons sent to me from a lodge of Master Masons, or given to me by a brother of this degree, if within the length of my cabletow.

"FURTHERMORE, THAT I WILL KEEP THE SECRETS OF A WORTHY BROTHER MASON AS INVIOLEABLE AS MY OWN, WHEN COMMUNICATED TO AND RECEIVED BY ME AS SUCH, MURDER AND TREASON EXCEPTED.

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing them to be such, so far as their necessities may

require and my ability will permit without material injury to myself or family.

"Furthermore, that I will not assist in, nor be present at, the initiating, passing or raising of a woman, an old man in his dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

"Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine Mason, nor with one who is under the sentence of expulsion, to my knowledge, while under such sentence.

"Furthermore, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

"Furthermore, that I will not cheat, wrong nor defraud a lodge of Master Masons, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power.

"Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent.

"Furthermore, that I will not give the Grand Hailing sign or sign of distress of a Master Mason except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, if there be a greater probability of saving his life than of losing my own.

"Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

"To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no more trace or remembrance may be had of so vile and perjured a wretch as I should I ever knowingly violate this my solemn obligation of a Master Mason. So help me God and keep me steadfast in the due performance of the same.

Note—Masonic marks in some States differ slightly from the above. In the New York State Work

the fourth obligation in the Master Mason's Degree is given as follows:

"Furthermore, I do promise and swear that I will keep the secrets of a worthy Master Mason, when communicated to me as such, as secret and inviolable in my breast as they were in his own before communicated." There is no exception as to murder and treason in the New York Work as in the Illinois.

MASONIC PENALTIES.

The Entered Apprentice Mason swears to keep the secrets of Masonry "under a no less penalty than that of having my throat cut across, my tongue torn out by its roots."

The Fellow Craft swears to keep the secrets of Masonry "under a no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field, and the fowls of the air."

The Master Mason swears to keep the secrets of Masonry "under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes."

The Past Master invokes the penalty of having his "tongue split from tip to roots."

The Most Excellent Master swears to have his "heart taken out and exposed to rot on a dung-hill."

The Royal Arch takes an oath to have his "skull smote off and my brain exposed to the scorching rays of the meridian sun."

The Intimate Secretary invokes the penalty of having his 'body delivered unto anatomists for dissection" and its remnants to remain unburied.

The declaration of the Master Elect of Fifteen is as follows: "And in failure of this, my obligation, I consent to have my body opened perpendicularly and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen."

These are not all of the penalties, but only samples of the shocking impiety and brutality of the Masonic penalties and obligations.

ARE MASONIC PENALTIES EVER ENFORCED?

In the 30th Masonic Degree—Knight of Kadosh—the candidate makes this declaration: "I swear to take revenge on the traitors of Masonry."

If the penalties of Masonry were never inflicted it would not relieve the system from its inhuman character since its penal code is an inherent factor in its composition. But its penalties are enforced. No one knows how often. That they are not enforced oftener may be due to cowardice or treachery in its members. That the death penalty is not inflicted now as often as formerly is doubtless due to the work of the National Christian Association.

The following are some of the best authenticated accounts of a Masonic assassination that have come to the knowledge of the public:

Samuel Pritchard, an irreproachable citizen of London, England, was murdered in 1730 for exposing Masonry; Noah Smith, of Manchester, Vermont, in 1798; Ariel Murdock, of Rensselaer, N. Y., in 1803; William Michner, of Jenkinstown, Pa., in 1809; Loring Simons, of Albany, N. Y., in 1809; William Miller, at Belfast, Ireland, in 1813; an unknown man in Bristol, Pa., in 1820 (Narratives and Arguments, pages 17-22); Oliver Gavit, of Ohio, in 1824; Alexander, the Czar of Russia, December 1st, 1825 (his death was attributed to Masonic "vengeance" for having issued a ukase in 1822, closing all Masonic lodges); William Morgan, at Fort Niagara, N. Y., in 1826; Job Hunt, of Boston, Mass., Nov. 15th, 1827; Artemus Kenedy, a seceded Knight Templar, Feb. 27th, 1830; the Grand Duke of Tuscany in 1837, after taking measures to suppress the Masons; David Brounlee, Little York, Ill., in 1840; the carpenter Fogie in Canada in 1854; a stranger by the name of Brock in Howard City, Mich., in 1881.

Well might the Hon. Wm. L. Stone, member of the Grand Lodge and Grand Chapter of New York, exclaim: "The garments of Masonry are stained with blood."

MASONIC ARROGANCE.

These quotations are taken from standard Masonic works showing Masonry's claims:

"IT IS THE COVENANT THAT MAKES THE MASON."

"NO LAW OF THE LAND CAN AFFECT IT. NO ANATHEMA OF THE CHURCH CAN WEAKEN IT."

—Webb's Monitor by Rob Morris. Page 240.

This covenant assumes authority above all civil or ecclesiastic power.

"IT (THE COVENANT) IS IRREVOCABLE."

—Idem. Page 240.

Masonry would make its adherents believe that this covenant is perpetual, that when a man swears once as a Mason he is forever after sworn and cannot break his obligation, however wicked.

"A DISCLOSURE OF ANY OF THE SECRETS WHICH A MASON HAS PROMISED TO CONCEAL AND NEVER REVEAL IS A HEINOUS CRIME."

—A. G. Mackey (33d degree) Jurisprudence, page 511.

"IF WE WOULD BE MASONS WE MUST YIELD PRIVATE JUDGMENT."

—A. T. C. Pierson (33d degree) Traditions of Freemasonry, page 30.

MASONIC DESPOTISM.

The position in the local Masonic lodge of The Worshipful Master is set forth in Mackey's Masonic Lexicon, pages 296-297.

1. "The power of a Master is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge."

2. "He is to be treated with the utmost reverence while in the chair and his commands must be implicitly obeyed."

3. "He has the right of congregating his lodge whenever he thinks proper; and of closing it any time that in his judgment may seem best."

Grand Lodge Powers.

The Grand Lodge has absolute power,

(1) to "erase," "extinguish" or destroy any local lodge at its pleasure.

—Chase (33d degree), Digest of Masonic Law, pages 22, 28, 36.

(2) To tax lodges, and individual Masons, at its sole discretion.

—Idem. Pages 24, 418.

(3) To withdraw the charter of any local lodge, confiscate and seize all its money, property, papers and effects.

—Idem. Pages 121, 122.

(4) To expel individual Masons from the craft.

—Idem. Page 22.

(5) "The Government of Grand Lodges is therefore completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges."

—A. G. Mackey (33d degree), Lexicon, page 183.

DISLOYALTY TO COUNTRY.

Recognizes No Civil Authority.

Report on Foreign Correspondence to the Grand Lodge of New Hampshire for 1876, p. 59:

"The municipal law of the land is, as such, of no binding force in the government of the Masonic institution."

Proceedings of the Grand Lodge of New Hampshire, 1876, p. 49:

"Freemasonry is a law unto itself, it treats many acts as crimes which the law of the land does not."

An official of a Grand Lodge in Missouri said in his report of 1867:

"Not only do we know no North, no South, no East, no West, but we know no government, save our own. To every government, save that of Masonry, and to each other and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

An illustration of disloyalty to country is taken from the "Proceedings of the

Most Worshipful Grand Lodge Free and Accepted Masons of the State of Louisiana, 1866."

The Grand Master, J. Q. A. Fellows, reports on page 16 the difficulties under which the lodges of Louisiana labored in 1863, 1864, 1865; he says that the Grand Lodge decided to send a brother through the military lines to New Orleans. They chose a Confederate officer by the name of W. C. Driver. The Grand Master says (page 16 of the Proceedings of the Grand Lodge): "Brother Driver was selected and for the good of the order undertook this truly dangerous mission, being an officer (Confederate), of entering the lines of the enemy (Union) without permission. He found the General (Union) in command a Mason, one who understood and appreciated the importance of the mission of Brother Driver, permitted his stay * * * and granted his safe return. I need not say to most of you that Brother Driver carried his life in his hands—and all for the good of our order."

W. C. Driver gives his report on pages 34 and 35 of the same Proceedings. He says: "In my journey from New Orleans to Natchitoches, I necessarily came into contact with many officers and privates of the U. S. Army who were not Masons, yet I was treated by them all with not only every mark of attention, but was forwarded in my progress by the transmission of my baggage without examination or delay to the Confederate lines."

The treason of the Union General narrated above in passing and repassing through the Union lines, without search or inquiry a Confederate officer, is in strong contrast with the devotion and loyalty of Lincoln, Grant, Seward, Chase, Stanton, Sumner, Stevens—men who were not under Masonic obligations, and some of whom understood thoroughly the disloyal character of the Masonic institution and the danger to the country from the secret plotting and disloyalty of certain Masonic cliques.

RESPONSIBILITY.

What Can Be Done?

An honest Freemason can not be an honest government official, since his ob-

ligations conflict. A man can not ride in two boats going in opposite directions. Such an one is unfit to rule over the whole people while under secret obligations to a part of the community. This has been demonstrated by the trial of the murderers of Cronin, Ellen Slade, Wm. Morgan, and in the treatment of Masonic criminals again and again.

What, then, can be done? We are brave and virtuous when we do the best that we can under the circumstances.

(1) We can obtain accurate information as to how many officers in our city or town are Freemasons. Find out the exact facts, then turn on the light. Protest to them individually against their wicked and unpatriotic position. Publish the facts as to the number of Masons holding office.

(2) We can then, by the use of tracts, sermons and lectures, show how incompatible secret societies are with official duty and good citizenship.

(3) We can petition our Representatives in the Legislature to ask for the enactment of the Vermont law which prohibits such oaths and affirmations as are given in the Lodge by Masons, Odd Fellows, Knights of Pythias, and others.

(4) As Christians we have access to God in prayer. If God does not interfere for us no hand can save us from ruin. It is an awful thing to rely upon mere human aid. God calls upon us to pray, "Thy will be done on earth," and he expects us to do what we can. "The thunderbolts in his right hand are plenty in number, and when he sees fit to wipe out iniquity he will do it."

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, nor by any other oath."

And yet they tell us that these oath-bound institutions of darkness "do not interfere with anyone's religion!" What kind of religion is it that blasphemy will not interfere with? What kind of religion is it that a positive transgression of God's holy law will not interfere with? Is it the Christian religion, or is it Pagan?

—Octographic Review.

Contributions.

A CHRISTLESS MASONIC RELIGION

Which I Once Loved, but Now Hate.

SAMUEL M. GOOD, AN EX-HIGH PRIEST OF FREEMASONRY.

All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution.—*Lexicon of Freemasonry* by Mackey, article Prayer.

I once liked the religious ceremonies I witnessed in the Masonic institution. I prayed orally in the third degree amid perfect silence. I often repeated in unison with Royal Arch Companions the Lord's Prayer in the Royal Arch degree; and also repeated Masonic prayers in a number of other degrees, but I now believe lodge prayers are not instigated by the Holy Spirit and are not acceptable to God.

The religion, then of Masonry, is pure theism.—*Lexicon of Freemasonry*, by Mackey, article Religion.

Webster says, Theism is the belief or acknowledgement of the existence of a God.

James 2: 19, "Thou believest that there is one God; thou doest well: the devils also believe and tremble."

John 14: 6, "No man cometh unto the Father, but by Me."

Masons do not tremble at the thought that the tenets of Masonry will exclude them from heaven unless renounced.

There he (perhaps an eminent D. D.) stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight.—*Mackey's Masonic Ritualist*, page 22.

In the first degree, we are taught morality; in the second, science; in the third, religion. The instruction to the Entered Apprentice is directed to the heart: to the Fellow Craft, to the intellect, to the Master Mason, to the soul.—*Webb's Free Masons' Monitor* by Rob Morris, page 38.

The supreme author of Freemasonry is playing one of his old tricks; read Genesis 3: 5-6:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Masonry proposes to make men moral, scientific and religious, to furnish vast improvements on God's religion. Eve was deceived by the promise of Satan, that she would become wise by eating God's forbidden fruit.

The devil's Masonic religion will be annihilated because Jesus says, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13).

It must be very humiliating to a genuine Christian to know that his pastor is so blind in spiritual matters that he tacitly confesses that God's religion is not a satisfying portion, that the Holy Spirit cannot sufficiently illuminate his soul, and that he needs the greater light of the secret lodge to make him spiritually all right.

These three degrees (named above) thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires.—*Ahiman Rezon*, page 189.

If nothing more is required to get into heaven, why do Master Masons continue to affiliate with the churches of Christ? So doing they are either hypocritical to the church or traitorous to Freemasonry. "Ye cannot serve two masters." Masonic religion is diametrically opposite to the religion of Christ.

Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted.—*Webb's Monitor*, page 23.

If the bombastic and preposterous claims of Masonry be true, then the Christian religion could be profitably dispensed with by the lodge's votaries, because it does not require repentance toward God and faith in the Lord Jesus Christ. Godliness, however, is profitable, unto the poor, maimed, blind, children and all women which are rejected by the beneficent (?) Masonic religion.

Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else.—Chase's Digest of Masonic Law, page 208.

Yet we hear Masons say if they live according to the principles of Masonry they will be good Christians.

Acacian signifies a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin.—Mackey's Lexicon of Freemasonry, page 16.

The Masonic obligations are more selfish than benevolent and their precepts to exclude three-fourths of the males and all the females of the human race from their religious communion is excruciatingly diabolical, provided their religious tenets are true.

The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.—Webb's Freemasons's Monitor, page 21.

Freemasonry plainly ignores and supersedes the Christian religion. Those who believe in the supreme religious devilry of the system, should have an ardent desire and burning zeal for the Masonic salvation of men and women outside their own membership. And to this end they ought to preach the devil's "gavel" religion everywhere; and they should petition Congress to manufacture a thousand carloads of common "gavels," and distribute them gratuitously to all the inhabitants of Uncle Sam's dominions in order that all the people may become righteous and, God's word verified, viz.: that "Righteousness exalteth a nation."

Then when any person begins to lie, swear, cheat, steal or violate any or all the commandments in the decalogue, he can give himself a few raps with his gavel, and in an instant become free of all his vices up to date.

Every person should constantly have his gavel with him and if he has vicious thoughts rap his head; if his feet are swift to run into mischief rap his feet; if

his hands shed innocent blood, rap his hands; if his tongue utters slanders or his mouth lies, rap them; and desperate cases may need so many hard raps that wraps may be needed to bind up the broken-hearted.

Some ignorant Masons may say that the quotations from Masonic authors here given are not true, or they may say the quotations are esoteric and not exoteric. All the lodge quotations given him are as public as the Discipline of the M. E. Church. The Masonic authors quoted are among the greatest that ever lived.

Let every Mason read Job 15: 5-6, "For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty."

"Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee."

OATHS.

BY F. R. N. D.

Swear not at all is the simple rule that covers the ground. Oaths are ruled out. Whatsoever is more than simple affirmation or negation cometh of evil—or from the evil one.

There is one denomination claiming the giver of this rule as its Master that accepts the rule, at least in form, and so far as the law of the land gives opportunity. It is our own opinion that there is no good reason for compelling its members to use a substitute associated with the oath and retaining certain pledges contained in the original form. The phrase, So help me God, ought never to be used anywhere to secure credence for an assertion or confidence in a pledge. A more complete exemption should be granted the denomination.

Any denomination claiming allegiance to Jesus should recognize His rule, swear not at all, and His warning that swearing cometh of the evil one.

There is no limitation of Jesus' words to a denomination. There is no reason why a nation desiring to be named Christian should call him Lord and do not the things that he says. In so far as divorce laws affecting the meaning of a relation

that is at the foundation of every family, and the law of oaths affecting all enactment, execution and application of law fail of being Christian, the nation comes short of being Christian.

In this view we are unable to feel the force of the stress sometimes laid on the words *extra judicial*.

Oaths are called unlawful as related to civil law, and thus there is a kind of argumentum ad hominem applicable in case a man does not care for the law of the Lord, but still professes regard for the law of man. It is an argument so far so good for him. When, however, oaths are condemned as *extra-judicial* with the obvious intention of discriminating against them as lacking the moral sanction belonging to judicial oaths, the question is in point. What gives these moral sanction? Not the Sermon on the Mount giving the moral rule. Swear not at all.

"At all" covers court cases and all governmental oaths.

We cannot agree that the discrimination against lodge oaths as not legal or judicial, is very convincing. We prefer a change of venue. The case can go directly to a higher court. Either civil officers, court witnesses and lodge initiates do not swear in Jesus' sense of the term, or else they all do what he says do not do when he says, Swear not at all.

THE WHY.

Editor Cynosure:

The visitor to the great city, who takes his seat in the street car and pays his fare to the conductor, is amused to see him reach up and pull a string, which rings a bell, and turns a pointer on a dial, in the sight of all the car. Why all this performance? is the natural query, and we confess it was so with us, and a train of thought was the result.

If this was to register—keep account—why not simply count the nickels at the close? or have some contrivance to mark the fares (silently) in the conductor's pocket? Why all this trouble and noise, with the weird turning of the pointer, and the "co-jing" of the bell, assailing all ears, unless they are deaf? Surely there is use in it, or this cannot be in practical

Chicago, and this cannot be our great utilitarian age.

A savage would at once conclude that it is to conciliate the Great and good spirit, who guards and keeps the car, or to drive off and subdue the evil spirits or devils, who are trying to break the wheels, or upset the cars, and in many ways trying to injure the corporation.

Some one may smile at this conceit, but it is nearer the truth than they may think, the purpose and result are the same, only they may not be calling things by their civilized names. By this the company appeal to the great, watchful and sincere public eye, which believes in fair-dealing between man and man, together with the public ear to witness that a fare has been paid. This open "spirit" is invoked to take cognizance of what is going on; and the sly, dark, secret, dishonest spirits are driven off for the time. The conductor knows that the public is witness to the transaction, and he is held to duty by an additional band to conscience.

However willing some of us may be to wrong our neighbor, fortunately we have not got where we are ready to do it openly—before the world. The nickel is safer in the conductor's pocket, now that the public knows of it. In this the company is acting on the announcement of scripture (John 3: 20-21) that what is hidden is (*prima facie*) dishonest, and what is open, and before the public, is fair and upright.

Some Old Worthy has said (we quote from memory), "He that is so conscious of the rectitude of his intentions, as to be willing to lay open his bosom, to the inspection of the world, is possessed of one of the strongest attributes of a decided character; while he who is conscious of secret and dark designs—which if known would blast him—is afraid of all about him, and much more of all above him."

In a republic like ours (*Res Publica Public Things*) secrecy, and especially sworn secrecy, is conspicuously out of place. The whole genius of the thing condemns it. There—as in morals and in business—so in politics, the public have a right to know what is going on among them. The secret cabal—which plays such an important part to-day, is a men-

ace to our liberties; is the spirit of monarchy, exclusiveness, privilege; having as it does the example, teaching, and often using the very machinery of the oath-bound secret lodge. John 3: 20-21 applies everywhere, and our advice to the young would be, "So live that all may be welcome to know of your inner life, whenever necessary, or important; and especially so in view of the approaching day (Ps. xc: xii), when the secrets of all hearts (oath bound or otherwise) shall be made known." Respectfully,

H. D. Whitcomb.

GRAND ARMY OF THE REPUBLIC.

Ought Christians to Belong.

BY REV. H. H. HINMAN.

The question is not whether some very sincere Christians are members of this organization. This is granted. It is not given to all Christians to see all truth. But is such connection in harmony with the mind of Christ? I think not. First, because such connection is an endorsement alike of the military and the secret lodge systems. These two systems have much in common and much that is un-Christian.

The G. A. R. is a military organization, made up of actual ex-soldiers, designed to glorify certain military events, and conducted on military principles, for the benefit of the organization. It has, also, like the lodge system, an oath of absolute secrecy and of unconditional obedience to the organization. I quote from the Ritual of the G. A. R.:

"I do solemnly swear, in the presence of Almighty God, that I will never, under any pretense nor for any purpose whatever, expose the secrets of this encampment. That I will never make known or cause to be made known any of the hidden mysteries, work or ritual, whereby the same may come to the knowledge of the uninitiated. I do further swear that I will yield implicit obedience to the encampment of which I may be a member. I further swear that I take this obligation upon myself without any mental reservation, or equivocation, under no less penalty that of being treated and punished as a traitor by this order."

Now such an oath violates both the spirit and letter of God's law. Our Lord says: "I say unto you, swear not at all. Let your communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil" (Matt. 5: 34, 37). Now, whatever else this command may prohibit, it at least forbids the taking of all extra-judicial oaths, such as the oaths of the lodge or of the encampment. No oath should be taken that cannot be conscientiously kept, and the keeping of such an oath may involve what, to an enlightened conscience, is clearly wrong. Not all secrets can be innocently kept, and what may seem right to another man's conscience may not be in harmony with mine. It is a well-recognized principle in Christian ethics, that it is never right to promise to conceal anything until, by actual knowledge, we can decide that it ought to be concealed. Nor have I right to bind my conscience as to the future. What may seem right to me to-day may, under clearer light, be manifestly wrong to-morrow, and hence there can never be a perpetual obligation of secrecy, nor of obedience except to the known will of God.

The oath of obedience taken in the G. A. R. is essentially the military oath. Every soldier takes such an oath. It is absolute and unconditional. It requires him to do what either may be lawful and right or unlawful and utterly wicked.

Is it too much to say that such an oath ought never to be taken, since God's law is never silent and the "eyes of the Lord run to and fro throughout the whole earth" (II. Chron. 16: 9), will not fail to make inquisition for blood?

Surely an oath that may by any possibility require us to disobey God is an unholy covenant and to take it is an act of disloyalty to our Maker. Consider what is implied in our covenant with God. "It is written, thou shalt worship the Lord thy God and Him only shalt thou serve" (Matt. 4: 10). This service has respect not only to the purposes we seek to accomplish but equally to the means we use to secure their attainment.

All must be in harmony with what we believe to be the Divine will. There can be no shifting of our responsibility upon others. "We must all appear at the judg-

ment seat of Christ that every one may receive the things done in his body—whether it be good or bad” (II. Cor. 5: 10). Is it not in the nature of things impossible that a man should be led by the Spirit of God and commit himself to the absolute guidance of a fellow man? “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey?” (Rom. 6: 16).

If the purpose of the G. A. R. was to promote sympathy and good fellowship between those who had unitedly suffered in the great conflict in our nation, there could be no objection to its existence, if the methods of organization had been wholly legitimate. But what occasion was there for such secrecy? What legitimate object needed concealment? Surely the great mass of the people were concerned with and had a right to participate in any plans for the promotion of the comfort and happiness of our national defenders. Their sworn secrecy has been the occasion of a belief that some things done in the encampment would not bear investigation.

Organized secrecy is an element of power which is always liable to be used for illegitimate purposes. There is much reason to believe that it has been so used by the G. A. R. I would by no means impeach the integrity of all the members of this great body; but that immense frauds have been perpetrated in the obtaining of pensions is simply a matter of history. That false claims have been urged and fostered by members of the G. A. R. is also well known.

Until within a few years we have had, relatively, the smallest military system of all the nations. We owe our immense growth and unbounded prosperity to our exemption from the vast burdens of militarism. But now our war taxes (including pensions) are greater than those of any other nation—greater than those of Russia, with her 800,000 soldiers—and there is every indication that they will continue to increase.

Our pension system was justly and wisely designed to relieve the necessities of those who had served in the armies of the nation. Such eminent statesmen as Gens. Grant and Garfield believed and affirmed that it would never exceed an

annual cost of \$68,000,000, and would then steadily decline. It has become two and one-half times as much. The recent passage by the House of Representatives of 153 private pension bills in less than three hours shows how little attention is given to the investigation of such claims. Men of wealth and of excellent business capacity are receiving pensions for total disability, which, though possibly according to the letter of the law, is manifestly unjust. Such men are members of the G. A. R., and the injustice of their pensions is well known to their comrades in their army post.

I append a brief statement from recent pension reports:

In 1865 the whole number of pensioners enrolled was 126,722. In 1899 the number was 991,519. The total number enrolled up to 1899 was one million, six hundred and sixteen thousand, three hundred and ninety-one. The amount paid out for pensions in 1898 was \$144,651,871. In 1899 it was \$135,355,853. Since then the amount has increased. For such enormous taxation and for the growth of the military spirit, which has involved us in four years of continuous war in foreign lands, at a cost of \$400,000,000, and a vast number of lives, I think the G. A. R. is largely responsible.

As followers of the Prince of Peace, at whose advent man “will learn war no more,” we cannot afford to do what He would not do under similar circumstances. We cannot think of our blessed Lord as belonging to a secret association, as swearing to conceal valuable truths from those who desire to know them, of swearing obedience to an unknown code of laws, or to obey commands made without reference to the law of God. Surely nothing can be more abhorrent to the mind of Christ than the spirit and practice of war and surely He would not have us give it our endorsement by belonging to a military organization that is confessedly wholly needless for the well-being of our nation.

Oberlin, Ohio.

What so foolish as the chase of fame,
How vain the prize, how impotent our
aim.

Editorial.

Brother, read this paper carefully and then hand it to your neighbor and permit him to read it. It will do both of you good, and you may reap the reward of securing a good member thereby. Try it, and mark the result.—Lodge paper.

Try it with the anti-secret organ and results you cannot mark may follow. We have one thing that can be joined and that is our subscription list.

The Orient, Kansas City, objects to any Masonry that has not the Christian Bible upon the altar. The Trestle Board, in commenting, says: Of course his Masonry is sectarian, and cannot include the Mohammedan, the Buddhist, the Jew, or the believer in the truths of Whittaker's Almanac, and, therefore, not universal. We were told once that in every country and in every clime Masons could be found, and have ever believed that all were not Christians. Is not our brother a little intolerant?—Illinois Freemason.

Rather, for a Freemason; almost as intolerant as a church member, who will not accept the Koran for the pulpit, but demands a Bible. But Christianity does not pretend to join Paganism.

CHURCH SERVICE OR BALL.

II. The attention of the Uniform Rank Knights of Pythias is called to Section 2, Chapter XV, Rules and Regulations as published in General Orders No. 10, current series, on the subject of parades, balls, entertainments, excursions or picnics, as adopted by the Supreme Assembly of 1901:

"Section 2. Companies, battalions or regiments before turning out for any special parade or drill, other than a regular practice drill or regular stated parade, church service or funeral of the Uniform Rank, or of the Order of Knights of Pythias, or before giving or advertising any ball, entertainment, excursion or picnic in the name of the Uniform Rank, Knights of Pythias, must first obtain permission, through military channels, of the brigade commander."

This section of the Rules and Regulations applies to every day of the week, and the permission therein named must be obtained.—General Orders, No. 14, K. of P. By command of Major-General Carnahan; Geo. W. Powell, Adjutant General.

It appears that every day of the week is included and that must include Sun-

day. Other sections of the order deal severely with the matter of recognizing that day. Violations of good order by excursions, picnics, etc., on the Lord's day is punishable by revocation of charter.

STAND BY THE OLD WAYS.

Brother Laurence N. Greenleaf says he is in favor of adhering to the old traditions. He believes, for symbolical reasons, that we should adhere as closely as possible to the law of physical qualification which has been in operation in this country since Masonry was first introduced into the colonies. We are thoroughly in accord with him in the proposition that we cannot live up too closely to the ancient landmarks and old charges and to the customs and usages that, having been in operation for nearly two centuries, have the force and effect of unwritten law. Of late years, since the organization of the numerous secret benevolent orders, so-called, with their degree teams, adorned in robes of blue and gold and fuss and feathers, and all sorts of gew-gaws and bewildering paraphernalia, many of our brethren have caught the contagion and have worked themselves up to the belief that the Masonic fraternity is an old foggy organization and will never prosper until new men, new methods and progressive ideas are introduced.—Daniel McDonald.

This scornful characterization of a large group of secret orders comes from the Voice-Review, "the oldest Masonic publication in the world."

Notice also the claim of nearly two centuries.

THE REASON WHY.

"Isn't it somewhat tiresome to find the fraternal press forever in full chorus upon the subject of Masonic indifference and lack of support of periodicals published in the interest of the craft? And isn't it just possible there may be some good and sufficient reason for this alleged indifference?"

"The publications of no other class seem to be troubled with this continual whine as to nonsupport on the part of their constituency.

"When the would-be reading Mason seeks for a fraternal publication he must look long and far before he finds other than inferior productions judged by the standard of the profane.

"The mission of the fraternal journal, as we take it, is threefold—to keep the craft in

touch by publishing real and legitimate news: to keep up the plain presentation of fundamental principles that the new recruit may have other sources of information and authority than the wiseacres of the local lodge; and, thirdly, to see that controversial or debatable subjects of interest or importance are handled by those whose scholarship or experience are equal to the task and will give weight to their utterances. But 'real and legitimate news,' in a Masonic sense, is not found in columns of announcements that '—— lodge, on the —— inst., conferred the third degree in the manner for which it is noted, which is very close to the standard of perfection. There were present Worshipful Brothers, etc.'

"The lack of these essentials is not made up by second-rate stories under the guise of 'family reading,' nor by reprints of speeches or sermons that only by a stretch of imagination can be termed Masonic. Neither can interest be aroused by editorial jangling over questions of trivial or no importance, and by the filling in of all vacant spaces with the monotonous cry that Masons will not read."

These true words culled from a signed contribution to the Iowa M. L. Bulletin, are applied by their Masonic author to organs of his own order, but they fit the so-called fraternal organs as a class. They are tedious reading with their endless bombast, n. p. d., and reports of banquets and dances, with solemn screeds concerning Solomon's Temple, old English lodges, Brother Wildey, lodge reports and remarks on the amazing shortcomings of lodges and delinquents, or the astounding and dazzling performances and excellences of admirable lodges and frantically beloved and adorable brethren.

It is hard work to talk interestingly year in and year out about nothing; especially so for a class of writers who find a perpetual stumbling block in the stern requirements of rhetoric and grammar.

We are not responsible for missing numbers except notice is sent us within thirty days from date of issue. Promptly notify us if you change your address.

If your subscription expires with this number you have received notice by mail, and we hope to be favored with your renewal promptly.

Mr. Ezra A. Cook, the publisher of the Cynosure for the first fifteen years of its existence, is the nominee of the prohibition party for Alderman of the Eighteenth Ward of Chicago. The ward in which the Cynosure office is located. The population of this ward is about 40,000, with over 9,000 registered voters. The liquor element, with its attendant vices and viciousness, has held sway here for many years. In leading this forlorn hope for better government, it is exceedingly gratifying to note the very strong terms in which the fitness of Mr. Cook for the office is certified to by leading business men of Chicago. Representatives of half a dozen business houses, with several million dollars' capital, testify to Mr. Cook's qualifications for the office in terms that would be an honor to any one. The following from John Marder, manager American Type Founders' Co., is a fair sample of all:

Chicago, Ill., U. S. A., March 20, 1902.

To Whom It May Concern:

I have personally and somewhat intimately known Ezra A. Cook for the past thirty-three years. He is one of a very few who, with a heavy loss in the great fire, paid his debts in full, and I have ever regarded him as a man of sterling integrity as well as good business ability, and should he be elected to the Common Council, he will fulfill the duties of the office to the satisfaction of his constituents in the ward. Yours truly,

John Marder.

A GLIMPSE OF SCOTCH RITE MASONRY.

Knights of the East or Sword.

(Continued from the February Cynosure.)

Ten thousand rove the woods and brakes among;

Some eastward and some westward and all wrong.

All lose the way to God.

—Scotch Rite Masonry. Vol. 1. page 382.

In the fifteenth degree, or Knights of the East or Sword, the candidate as a Grand, Elect, Perfect and Sublime Mason, under the name Zerubbabel is admitted, approaches the altar with the Master of Ceremonies and they salute.

After an interesting conversation about rebuilding the Temple, and a prayer, the candidate is excused for the purpose of viewing the ruins of the Temple, after which he is to return to Cyrus, King of Persia.

Bound about the waist with chains, with a black veil over his head, he secures audience with King Cyrus, kneels before him while his veil is removed, and (his conductor for him) implores that the Jews, now in bondage, be restored and return to aid in the rebuilding of the temple. King Cyrus promises to grant his request on condition that the candidate will acquaint him with the secrets of Masonry. This the candidate says he cannot do. King Cyrus, in admiration of his discretion and virtue, orders his chains removed and places him upon a seat of honor.

Cyrus grants freedom to the Jews and gives further aid toward the restoration of the temple.

The candidate then reports at Jerusalem. He is reviewed on the sign of the preceding degree, and at the altar takes the

Obligation of Knight of the East or Sword, which requires him to be faithful to his religion and the laws of his State, and, so far as lies within his power, never to reveal the mysteries of the degree of Knights of the East, and never to receive a brother into the degree except in accordance with the statutes of the order, under penalty of being dishonored and losing the title of a Freemason, and of being deprived of the advantages of the Council.

The candidate is then decorated with the sash and put in possession of the signs, grip and words of the degree. He is also presented with a trowel, and in sash, girdle, green rosette, collar and jewel and gloves, he is seated beside the Thrice Excellent, while he listens to an address by the Grand Orator. This address is followed by a lecture, after which the degree is formally closed.

Of this degree Mackey says: "Some of these legends have the concurrent support of Scripture; some are related by Josephus; and some appear to have no historical foundation."

Prince of Jerusalem.

In the sixteenth, or Princes of Jerusalem Degree, two apartments are used. One representing Jerusalem and the other Babylon. The candidate, with crape over his head and face, is admitted to the Jerusalem apartment to which (he explains) he has come to prefer charges against the Samaritans. He is referred to King Darius, as the officer having jurisdiction in the case, armed, and furnished with four Knights and a letter of introduction, he retires to the ante-room (journey to Babylon), giving the members of this degree opportunity to take their stations in the second apartment, representing the court of Darius. Candidate, accompanied by four companions, is admitted. He approaches the East and kneels on one knee, from which posture he is bidden to rise and declare his wishes. He states them to be a desire that the Samaritans be compelled to contribute to the rebuilding of the temple of the true God, and to furnish what is requisite for the sacrifices. King Darius gives them a decree to that effect and they retire to the ante-room, while the officers return to the Jerusalem apartment, and resume their stations. As many of the brethren as is convenient, with the candidate and his four companions, light torches, advance to the door in double file, and, after raps and inquiries given and returned, they are admitted, march around the Council Chamber while a triumphal chorus is sung, in which all join. The Master of Ceremonies, for the candidate, then reports a prosperous journey, and hands the decree to the Most Equitable, it is read and received with acclamation. The candidate and his four companions are then created judges and governors of Jerusalem, and contract the

Obligation of the Princes of Jerusalem.

Obligation of the Princes of Jerusalem.

1st. Never to reveal the secrets of the degree except to those to whom they may legally belong.

2d. That when called upon to judge or decide between brethren, to do so with justice and equity.

3d. Never to fight a brother Prince of Jerusalem, or to consent to receive any Mason in this degree unless conformable to the ancient statutes and regulations of the order.

4th. To appear at the Council when summoned, unless having good reasons to the contrary.

All of which he swears under penalty of being deprived of all the advantages of the Council and of Masonry in general, closing with an appeal to God to maintain him in justice and uprightness.

He is then invested with apron, sash, jewel, signs, grips, and words of the degree, receives a lecture which is a review of the ceremonies, and the lodge is closed with dialogue, raps and claps.

This degree, invented by an unknown person or persons, was revised by a Jew, Mr. Morin, who turned the "Soldiers of Jesus Christ" into ancient Jews of the time of the building of the Second Temple.

This concludes the second group of degrees which was administered in the Masonic Temple, Chicago, in November, 1901, for a fee of ten or fifteen dollars. Readers of the Cynosure have a great advantage over their brothers who, by taking these degrees, become

"Slaves to a horde of petty tyrants."

Admission to any of the Scotch Rite degrees is hedged about with great precautions against the intrusion of any outsider; perchance a father, mother, wife, son, daughter, or near friend of the candidate. It is apparent to all that such organized seclusion practiced by men in health, of mature age and full strength, in itself exposes them to imminent peril at the hand of unworthy brethren, and of their own unsanctified natures.

But what keeps this degree up to-day? asks President Blanchard, in reviewing it, in *Scotch Rite Masonry Illustrated*. "Doubtless the costly yellow drapery, 'yellow robes and caps,' 'red gloves and swords help.' But nothing could have kept this dull, insipid child's play up for one hundred and thirty-three years, since it was started by Jesuits in 1754, but the sorcery of a false worship."

Be thankful even when tired and faint
For the rich bounties of restraint.

A Christian College will decline an endowment of shares in a brewery. The reason is evident.

ARE INSURANCE COMPANIES EXTRAVAGANT?

The company's own expenses are not a primary concern of the insured, though he may be interested in the percentage of expense when comparing companies for selection. He is a passenger interested in the price of a ticket, not of the station.

Yet the idea that life insurance is profitable to managers or others at the expense of patrons, may, to some men, seem to affect the personal question of insuring. Buildings occupied by companies and salaries paid might to these persons seem extravagant.

But the buildings are real estate investments of funds deposited as premiums. Each policy is a kind of mortgage. Policy holders of an old line mutual come near being sole proprietors of such buildings. No real estate held by a bank or insurance company can be a more solid investment than a first-class business building, located where value tends to rise rather than fall, and coming under direct supervision of the home office.

Rent of stores, offices and other rooms in the building helps offset expenses or swell the value of policies by dividends. The building is a part of the working capital.

Viewed as showy exhibits standing on a profit margin, such buildings might appear extravagant. Regarded as real estate investments, supporting death claims and embodying working capital, they are a ground of confidence.

As to salaries, they are a necessary part of banking and insurance, and in financial business the highest salaried men are liable to prove cheapest. The business involves expert mathematics and strong business executiveness. It runs the scale from academic theory to hard-headed practice. Rates and plans, investments and agencies, to mention no more, show that the business is varied in nature and extensive in range. The question is actually between not insuring lives at all, and paying men able to make the business useful to the insured.

Salary is a relative matter, depending on what is done and the man who does it. For one sort of work done by one kind of man, a thousand dollars is large; for

other work and a different man, two thousand would be too small to mention.

Comparison is a measure of salary. If a bank pays its president six or ten thousand dollars, what should another financial institution, five or ten times as large, pay its president?

No such business can be properly done without expense. If this alienates a man from insurance, he should ride on no railroad, live in no municipality, and, in fact, avoid the boundaries of civilization; for wherever civilization is, there are expenses, tariffs, and taxes.

Cheapness that is really economical is apt to be found in the vicinity of high prices for goods and high salaries for men. Not infrequently "The best is the cheapest."

But the question here raised is not left to be answered by vague guesses. Supervised by commissioners, hedged by rigid laws, reported in ample figures publicly exposed, life insurance is not hid. The percentage of expense incurred by the management of different companies is openly printed. When figures are at hand, a man is not warranted in trusting the interests of his family to a decision based only on his own timorous and indefinite suspicions. Especially is this true when the general business is, after all, something for which others are exclusively responsible, while the special item of insuring his individual life is his sole concern.

A MISDIRECTED CRITICISM.

A subscriber finds in the Cynosure what he regards as presumptive proof that its editor is interested in the business of life insurance. This appears to mean that he may be in some way engaged in life insurance as a business. The fact is that the editor is not only as completely disconnected from the business as his critic but that he is also wholly uninsured. Therefore, if we have correctly construed the criticism, the critic will clearly see that it is misdirected and that his surmise is wrong.

If the other kind of interest were in question, as to some extent we think it may be, the aim would be direct and the answer a frank confession. No one could

edit a journal devoted to discussing secret orders and at the same time feel no interest in a subject which is vitally connected with the secret system. Our critic does not realize that we encounter no other question more constantly or that we are fighting a foe intrenched behind the breastwork of so-called fraternal insurance. If he realized that it is not merely a religious or social issue, but that it is largely a money interest that demands our earnest contention he could not accuse us of "turning aside to gratuitously advertise insurance" when we are in the act of drawing lines of attack on an immense secret formation.

This is one way in which our critic seems to us who are in the thick of the fight to misdirect the criticism. To men like him we can present in our columns high moral and religious considerations. These interest such a reader, and if we could bring to him anything novel and of this fundamental type, it would re-enforce his interest, or at least increase the resources from which he could draw in working for others.

Can he not realize that the whole battle could not be fought with artillery, and that to a great mass of material that goes to recruit secret forces all this is nearly lost?

He may not realize how many among lodge recruits are already profane and feel none of his abhorrence of an oath. We do not say that nothing should be said to them about oath taking, but he will agree that other motives are appealing more to them than moral ones. The hope of getting cheap insurance is one of these motives. We aim to collapse this motive and he misunderstands what we are doing.

Probably he would prefer a method of doing this, which we believe to be adding more fuel to the fire than almost anything we would be likely to do. Besides this, we cannot honestly take the attitude of complete opposition to every kind of life insurance. It is almost certain that one of the greatest helps to many of the orders is the notion that life insurance, in its regular form, is extravagant, costly and far less desirable than what is offered by secret orders. This notion appears to be a breath of life to the brood of minor

orders, while the method used by them also gets a strong hold on Masonry and Odd Fellowship. We desire to do our part to show the fallacy of this powerful recruiting argument of secret orders.

Men who cannot be reached by high motives are natural victims of the secret system. Motives that move are what reach results. The dollar is a motive to them and the Cynosure attends for one thing to that motive. It aims by all means to save some, and to the Jews it becomes as a Jew.

If our critic has it settled in his mind that there can be no such thing as insurance so conducted as to rank morally with any business, he is by such an impression disqualified to convince those who know that there is such insurance. Neither can he successfully meet those who are victimized by fallacious schemes. He is one of those to whom we wish so to present this subject in the Cynosure as to help them gain a vantage ground from which they can successfully attack one of the strongest intrenchments of the secret system, and one of its cruel agencies.

That fraternal insurance bears both these characterizations we believe, and we are sure that our friend is widely mistaken when such a charge on the worldly centers of selfish orders appears to him "turning aside." This is our Areopagus where to the Greeks we become as Greek.

Samuel P. Jones is still a drawing card both on the platform and in the pulpit. Many are the good lessons he teaches. He shows up the vices of the individual and of society. This he does as no other man ever did. His language is often exceedingly uncouth, his illustrations border onto the exaggerated and contain elements of apparent vulgarity, and his applications are severe. He condemns cigarette smoking and then lights a cigar and saturates his body with nicotine. His example in another particular is not, we think, in harmony with his example. He teaches reverence for the name of God and adheres to a society that co-ordinates that Name with a horrible ritual of initiation. The Knight Templar oath is so shockingly blasphemous that it is a mar-

vel how professed Christian men can take it and pronounce fealty to its demands. Mr. Jones is a Knight Templar.
—Christian Conservator.

MASONS GREATLY AGITATED.

Grand Master of the Grand Lodge Will Expose Daring Fraud.—Republic Special

New York, Dec. 20, 1901.—Charles W. Meade, Grand Master of the Grand Lodge of Free and Accepted Masons, is hurrying to New York as fast as steam can carry him to expose a fraud which is of more importance to Masons generally than any question that has arisen since 1828, when William M. Morgan was taken from his home in Batavia, N. Y., and thrown to his death in Lake Ontario for threatening to reveal the Masonic secrets.

Grand Master Meade is in possession of facts which go to show that lodges are being formed by expelled and clandestine Masons, and that the right of fellowship in the Masonic order is being sold to any one who will pay \$15. Men are being initiated right in the city of New York who believe that they are real Masons.

The Masons of New York are determined that the frauds must be exposed and the perpetrators punished. Already Grand Secretary Ellis has come out in a public statement saying that a lodge in Ohio is a bogus institution, composed of expelled and clandestine Masons and without Masonic authority of any kind.

Attention to the bogus lodges was first brought by an alluring circular sent out by "A. F." in reply to advertisements published in two Ohio newspapers, which went on to say that there is no patent right on Masonry and no man or body of men have exclusive jurisdiction to work any degree thereof, and offering to initiate would-be Masons in the order at reduced rates.—St. Louis Republic.

At this rate one thousand initiates would bring a revenue of \$15,000. At the same time those among them who would have joined regular lodges are lost from the new list of contributors. If the Grand Lodge refuses recognition there is nothing to hinder their forming a new Grand Lodge of their own. They have only to find a new Apple Tree Tavern.

Masonry is already cut up into all sorts of exclusive divisions. Blue Lodge Masons can no more enter Commandery or Scotch Rite lodges than outsiders; and members of these in turn find no welcome in the rite of Memphis or the Mystic

Shrine. The Masonic doors excluding Masons number scores if not hundreds. Eastern Stars may think themselves Masons, but they cannot so much as pass the Tyler of a Blue Lodge where an Entered Apprentice is initiated.

Then there are all sorts of orders like Odd Fellows, and so on. Why need Masons be excited when another is hatched of the same brood? One reason why they are zealous to expose the fraud might be guessed to be that the bogus lodge exposes the original fraud; yet this is hardly credible, for that is exposed to all initiates, who are keen enough to see through it, and the initiates of the new lodges will be nearly as sure to hide it as others.

There are real objections. The scheme raises Masons not subject to punishment, Grand Lodge discipline and government. It alienates revenue. It might break up the popular impression of the unity and sacredness of the Masonic system. Expelled Masons are already in membership and more are liable to come. The n. p. d. suspension is liable to turn Masons toward cheaper lodges. So far as ritual and obligation are concerned these initiates are real Masons, yet they are not controllable. There are the same objections to these as to all the many clandestine lodges already existing.

ORIENTAL ADVERTISING.

Whether the Oriental deals freely in mark down, slaughter, and straining superlative advertising rhetoric we do not know, but he is credited with the following similes.

"We sell paper tough as elephant's hide."

"The print of our books is clear as crystal, the matter charming as a singing girl."

"Goods despatched as expeditiously as a cannon ball."

"Our silks and satins are smooth as a lady's cheek and colored like the rainbow."

"Customers are treated as politely as by rival steamship companies."

"Parcels done up with such care as a loving wife bestows upon her husband."

What lady could forbear going shopping?

News of Our Work.

PENNSYLVANIA STATE CONVENTION.

Held in Altoona March 18 and 19, 1902.

REV. W. B. STODDARD, FIELD SECRETARY.

The Christian convention to discuss secret societies met in the old First Lutheran Church, Altoona, on Tuesday, March 18, at 2 o'clock, and was opened with a prayer and song service, Rev. D. P. Drawbaugh and Rev. W. B. Stoddard leading in prayer, and Miss Myrtle Kinter leading in the song service. Rev. R. A. Hutchinson, in giving the address of welcome, spoke of the lodges in Altoona, the lodges for insurance being the most popular, as many thought thus to provide for themselves and family. He would not object to this were it not for the fact that in connection with this supposed help many are led from Christ. He hoped that these points would be clearly brought out in the deliberations of the convention.

President G. S. Seiple, in responding, spoke of the possibilities of the gathering. It was his hope that there might come not only a reform, but a revolution in lives as a result of the gathering. The program was a series of questions. God has answered them long ago, but we need to have our attention called to them. Some phases of the question were also discussed.

After music, Professor J. B. Brumbaugh, of Huntingdon, Pa., spoke in answer to the question, "Does the Lodge Help the Church?" He thought it did not, as: First. Its charity is limited. The charity of the church is as broad as the love of God; not so that of the lodge. Divine charity is the fruit of repentance; not so that of the lodge. Second. It can not be a help as it stands in opposition to the work of the church. The lodge refuses to receive those who are needy.

It keeps many from the prayer meeting, from the Sunday school teachers' meetings and other meetings of the church. It hinders in the missionary work. What could not the church do should it receive the money paid into

lodges? It hinders in the spiritual development of church membership; those who go to lodges come in contact with many who do not lead them into the right. Many lodges injure the church by purposing to bring salvation through the ritual and ceremonies, and thus mislead.

Tuesday evening session was opened at 7:30 with a devotional service. Miss Myrtle Kinter leading the singing, Rev. W. B. Stoddard reading the Scripture lesson, John S. White and Jacob Snyder leading in prayer. Dr. C. A. Blanchard was then introduced as the speaker of the evening. He presented at length the claims of church and lodge, showing that they purposed to do practically the same things for men, and therefore were rivals. He received the undivided attention of a large audience.

Wednesday morning the third session of the convention opened at 9:30 with prayer by Prof. J. B. Brumbaugh. Minutes were read and approved. Convention letters expressing sympathy were read from the following: Richard Randolph, Philadelphia; Dr. J. E. Montgomery, Saltsburg; Sigel Brown, Washington; H. C. Cassel, Philadelphia; Rev. J. N. Durr, Martinsburg; Rev. J. W. Smith, New Florence; Elder J. C. Cassel, Louisville, Ky.; Rev. Chas. E. Temple, Brockwayville; Simon A. Hershey, Landisville; Rev. J. H. Leiper, Philadelphia; Edwin P. Sellew, Philadelphia; Rev. R. H. Shaw, New Castle, Pa.; Rev. E. Cronnenwet, Butler; Rev. A. B. Dickie, Pardo; J. Horst, Palmyra; J. W. Leeds, West Chester; J. C. Young, DeGolia; Landis Brothers, Yerkess; Rev. J. E. Martin, New Castle; A. Bonnett, Brookville; Rev. A. S. Aiken, Airville; Rev. C. F. Kreider, Cleona; S. R. Smith, Harrisburg; Rev. Wm. Wishart, Allegheny; Rev. J. C. McFeeters, Philadelphia; W. S. Price, Royersford; Rev. S. M. Black, New Florence; J. F. Hershey, Menges Mills, Pa.; J. C. Berg, Scottdale; J. B. Noffsinger, Johnstown; Dr. Henry J. Becker, Huntington, Ind.; Rev. R. Thiersch, Johnstown; John S. White, Steelton; John R. Loucks, Scottdale; W. J. Shields, New Wilmington; Prof. J. M. Coleman, Beaver Falls; Edward J. Chalfont, York.

Committee on nomination of State offi-

cers reported as follows: For President, Rev. J. C. McFeeters, of Philadelphia; for Vice President, Prof. J. B. Brumbaugh, of Huntingdon; for Secretary, Rev. C. F. Kreider, Cleona; for Treasurer, Edwin P. Sellew, Philadelphia.

A question box, conducted by Dr. Blanchard, brought forth an interesting discussion. The insurance features of the lodge were given special attention. Dr. Blanchard thought men who were taught to rely on their lodges for help in times of sickness or accident, were made dependent in a way injurious. Dr. Bain was opposed to all insurance, whether secret or otherwise, for the same reason.

Wednesday afternoon session opened at 2 o'clock with prayer by Rev. W. J. Coleman, and scripture reading by the President. Two songs were then rendered that were uplifting. Miss Kinter leading.

John S. White said that Christians as others must come to truth gradually. They are to run the Christian race. There are many difficulties that hinder in this race; some are seen easily, others can only be known by investigation. "To the law and to the testimony, if they speak not according to thy word, there is no light in them." The Word of God must be in us to profit us. The Bible says that every spirit that confesseth that Jesus Christ is come in the flesh, is of God. The Bible also says of wicked men, "Your sins have separated you from the Father." The idea of the fatherhood of God and the brotherhood of man is not divine.

Simon A. Hershey related his experience in joining the K. of P. Lodge at Mt. Joy, Pa. He wanted to take the three degrees on the same evening, as he felt sure it would be a trying task, and he wished to have it all over as soon as possible. He believed he would be helped in finding friends, when from home, by uniting with this society, and was willing to submit to the initiation to secure what he desired in this direction. He was now sorry that he had joined the K. of P., as it had not only been a grief to his mother, but had hindered his coming to Christ.

By special request Dr. Blanchard sung, "His love can never fail."

Resolutions.

Rev. W. J. Coleman presented the resolutions which, after a protracted and interesting discussion, were adopted and read as follows:

"Whereas, We are living in a time of temporal prosperity, with which there is an increase of infidelity and a great laxness on the part of many professing Christianity, and

"Whereas, There is also an increase of lodges, clubs and other associations, unauthorized by God and calculated to mar, blight and in some degree to destroy the divinely ordained institutions of church, family, and State; therefore,

"Resolved, That, as an association of Christians, it is our duty to ascertain and point out to those within our reach the injury to character which lodge association brings to its membership.

"Resolved, That we have observed in conversation with the ordinary lodge advocate a tendency to belittle the church and its mission, as he praises the secret association which he favors.

"Resolved, That we condemn the religious rites and ceremonies as conducted within the lodge room, on funeral and other occasions, as being without divine approval, calculated to mislead the individual, and annoy the gospel minister.

"Resolved, That we believe the family is being divided, rotted and degraded by the secret lodge system.

"Resolved, That the State, in its administration of the oath, and in seeking to bring to justice those who are guilty, has often found the secret lodge its chief obstacle.

"Resolved, That the multiplication of rites, ceremonies, regalia, dances, and dissipation, so generally favored by lodges, is not helpful to the individual, nor calculated to lift up the community where such folk are found.

"Resolved, That while we believe many have entered what are known as the minor lodges with the good intention of thus providing for themselves and families, we find lodges do not teach charity and are not needed for insurance.

"Resolved, That we rejoice in the growing Christian sentiment adverse to these organizations and taking as our leader Him who in secret said nothing, we renew our covenant with God and

strive to secure the presence of his Holy Spirit that alone can open blind eyes, and dispel evil propensities.

"Resolved, That we recommend the work of the National Christian Association, ask all Christians and Christian churches to aid in furthering its objects by subscribing for its organ, the Christian Cynosure, and circulating its literature.

"Resolved, That we desire to make fitting acknowledgement of the courtesy shown us by the papers of Altoona, in the full and satisfactory reports which they have published of the proceedings of this convention.

"W. J. Coleman,

"R. A. Hutchinson,

"Chas. A. Blanchard."

Wednesday evening at 7:30 the convention opened with prayer by Rev. J. B. Brumbaugh, of Bellwood, Pa., and after the Scripture reading the minutes were read and approved.

A vote of thanks was given to those who addressed the convention and those who led in the singing.

Rev. W. J. Coleman gave a happy and telling address on the subject of Parasites, setting forth their nature and work. The unfortunate calf covered with the lice parasites was to be pitied. So is the church, family, and state infested with that which sucks its life.

The closing address was delivered by Rev. W. B. Stoddard, and friends returned home happy with what they had received.

Mr. E. H. Rettig is attempting to organize an association auxiliary to the N. C. A. in the State of Washington. We ought not to forget to pray for these workers scattered over the States, East, West, North and South. Mr. Rettig writes of the Cynosure: "I consider it an absolute necessity for the home of every Christian and American in the United States or wherever he may be, to have it."

Rev. H. A. Day, Grand Rapids, Mich., President of our Michigan Association, called a conference for consultation in his church on March 6th last. The response was rather discouraging. The Association appointed Rev. J. Groen as

delegate to the annual meeting of the National Christian Association, which is to be held May 12 and 13, in the Moody Church, Chicago.

Rev. O. M. Van Swearingen, formerly of Palmyra, Wis., and author of the "Stone Enel," which gives his reasons for renouncing Oddfellowship, called at the office of the Cynosure during the absence of the editor. We very much regret not meeting our brother, and hope he will call again soon.

Rev. A. T. Apers organized a "Church Relief Association" for his congregation, Mt. Olive Baptist Church, at Mansfield, Texas. He writes that the association has proven a great strength to the church and community. Several members left the lodge and joined the association. It has monthly dues and pays sick and death benefits. Persons desiring further information will address A. T. Apers, now at Mansfield, Iowa.

Mr. Will Inman, contractor and builder, of Shelbyville, Ill., is a seceding Freemason. He writes, "I am willing to go anywhere and do anything in my power to open the eyes of the young people to the evils of secrecy. If you will send me some sample copies of the Cynosure, I will endeavor to get subscribers, and will also distribute tracts, if you will send them."

"This city is infested with secret societies, and the boast has been made that no man can be elected to a county office unless he be a Mason or Odd Fellow, and of the present incumbents there is but one who is not a Mason, and he is an Odd Fellow. There has been a series of meetings held at the Baptist Church here. Dr. W. H. Steadman, of Champagne, has been with us and has done a good work. One night the K. of P.'s gave a banquet, and the church service that night was remarkable on account of the scarcity of men. This shows that there is a class of professed Christians who have little or no spiritual life.

Slanderers are like flies, that leap over all a man's good parts to light only upon his sores.

ENTHUSIASTIC MEETINGS IN NICOLLET COUNTY, MINNESOTA.

Rev. Th. Johnson's congregation—Lutheran—decided some time ago to discuss the lodge question and also to call on some outsiders to help them present the subject. Your correspondent was invited to speak and dates were arranged.

On the 15th day of February the first meeting was held in the largest congregation, and a large audience was present. They had come to stay all day. In the forenoon your correspondent spoke two hours and a half. After lunch the lecture was continued one hour longer. Discussion was then in order. Although several Woodmen were present, they decided to be silent. Many tracts were sold.

The next day a meeting was held at Swan Lake. There was a small, but enthusiastic audience. Several Woodmen were present. These had more courage and a lively discussion took place. They were asked if they considered their order a charitable institution. This they affirmed. An example was then brought before them: A young married man had found out that he had consumption. His wife and child would not have anything when he died. But he had heard that the Modern Woodmen of America was a charitable institution, that for certain considerations offered life insurance policies. He thanked the Lord that he lived in a country where such institutions were allowed to spring up and flourish. He goes to the Camp in order to protect his family with Woodman's dignity and life insurance. He is examined by a doctor. The doctor discovers the dread disease. This is reported. Now, what does the M. W. of A. say? Do they say "We save you and your family to the extent of a \$3,000 policy? That do not. They tell this sick man: "We do not love your family. You are sick. Our laws forbid us to love you and others like you." So this sick man must get along as well as he can by the help of the Lord, the church, and good people. This argument stopped the mouths of the Swan Lake Woodmen. The congregation was well satisfied with the meeting and hoped they soon might have another like it.

(Rev.) O. T. Lee.

From Our Mail.

Evangelist D. E. Miller, now laboring in North Carolina, writes: "We are having a great 'howl' here in our mission from the lodge people." He sent for fifty of Rev. Dr. Carradine's sermons and a quantity of Col. Clark's address.

"We have found the influence of the National Christian Association very useful among the members of our churches and the colored people in general, teaching them religion in its essence and seeking to guard them against unnecessary expenditure and frivolous ways. Many of them will exhaust their exchequer upon a half dozen secret societies to the neglect of their families and their church."—J. E. Roy, Dist. Sec. A. M. A.

From Arkansas our brother, A. J. Millard writes us: "One young man had my books some three months. When I called for them his wife said, 'You are opposed to Masonry.' 'Yes,' I told her. 'Well, my husband has taken one degree and he is going on with it.' 'No,' I said, 'you will never get him any farther into Masonry; he has had enough of it, and if you knew what I do about it, you would thank me for keeping him from going any farther.'"

Mr. J. J. Bruce, of Rolfe, Iowa., has received quite a number of orders for his booklet, "Can I Be a Freemason and a Christian," and is willing to continue its distribution to all parties desiring it if they will send him two cents for postage.

The Student Volunteer Missionary convention lately held in Toronto, Can., received some 10,000 or 12,000 copies of anti-secrecy tracts and pamphlets through the efforts of Mr. Robert Jones. He had some nine or ten persons engaged in circulating our booklets among the delegates. One can hardly conceive of a more far-reaching distribution of our literature than was accomplished at this great convention.

Our brother, Rev. O. M. Thomason, has taken up his residence in Oklahoma

Territory. There is no more faithful Watchman in that section of our country than this good brother. He not only warns people by word of mouth against the idolatry of secret orders, but has also published and sent, at his own expense, his own tracts on the subject.

Many will be glad to hear that Rev. J. R. Wylie, of College Springs, is laboring at the present time in Nebraska, "Teaching, preaching, pounding away at all evils, the lodge among the rest."

The address of our brother, Rev. J. Franklin Browne, is Williamsburg, Mass. He is laboring in connection with a correspondence school in his State.

WHAT THEY SAY.

"I have taken and read the Christian Cynosure for over thirty years. I long ago concluded to be a life subscriber. May God bless the dear old Cynosure and its publishers."—J. Bittinger.

"I like the Cynosure very much and get helpful thoughts from it. Wishing you success in the Master's work."—Rev. E. M. Adair.

"I have read the March number of the Cynosure from cover to cover. This issue stirs my old-time enthusiasm. It approximates my ideal of a monthly on the lodge discussion. Its articles are clear, truthful, and especially timely."—Rev. James P. Stoddard.

Swanzy, N. H., March 12, 1902.

Dear Brother Phillips: I am glad to renew my subscription to the Cynosure, and thus add my mite toward helping on a much-needed and Christian reform. What the church paper is to the church member, the Cynosure is to the Christian reformer. Very truly,

Rev. Lucien C. Kimball.

"I find the Christian Cynosure an excellent periodical on the sin of secret societies. They are undermining the church and producing a condition of things deplorable indeed. I attended a burial not long ago conducted by the

Woodmen Lodge. An infidel led in the services and lauded the departed "neighbor" into the grand lodge above, though he did not believe, while living, in God's word, heaven or hell. What mockery. God bless your noble purposes and work."
—J. G. Hurlbut, Pastor of M. E. Church.

THE PIONEERS.

Luverne, Minn.

Dear Editor: In the March number of your magazine the question is asked: "Can you furnish me any information about 'The Pioneers'?" Are they a secret organization?" I called the attention of the Cynosure to this new lodge some time ago, but willingly write again.

"The Pioneers' Life Association" is most certainly a secret organization, although at first, I have been told, it was organized as a simple mutual life insurance association, without anything secret about it. It seems to be a secret fraternal society about like the Modern Woodmen of America.

"The Pioneers' Life Association" was incorporated under the laws of Minnesota July 28, 1898, but did not seem to do much business till about a year and a half ago. Since that time it has been working night and day, and seems to have made a good deal of headway, especially here in Southwestern Minnesota. The society was organized at Luverne, Minnesota, and has its headquarters there. It publishes a paper at the same place called "The Pioneers' Visitor," price 50 cents per year.

Here is an abstract from The Pioneer Visitor for November 1, 1900: "The secret or ritualistic work of the Pioneers is based upon the supposed experience of a real pioneer in quest of a homestead. As the candidate progresses through the various stages of the work, he is taught certain moral principles which are supposed to be his guide in all his conduct through life. Among these moral precepts are courage, self-reliance, charity, industry, mutual helpfulness and brotherly love. There is nothing in the work that the most conscientious can object to (?). There are also some features of the work that add spice and amusement to the ceremony. The work requires less

paraphernalia than in any other secret order, hence the expense to members is practically nothing (?) * * *"

One feature of the Pioneers, that is peculiar to our order only, is the business homestead. Section 27 of the Constitution and By-Laws of the Pioneers' Life Association provides for the establishment of Business Homesteads as follows: "When six or more members-at-large desire, they may form a Business Homestead, electing a president, secretary, and treasurer, and assessments and dues may be paid to said treasurer, who shall remit same promptly at the end of every month to the secretary of the Pioneer Homestead; but no Business Homestead shall be allowed in cities or villages where there already exists a Subordinate Homestead."

This will be sufficient to show that "The Pioneers" is a secret organization and must be treated as such. The present secretary of this lodge, H. W. Ferguson, Luverne, Minn., will undoubtedly be "very willing" (?) to give full information about the P. L. A. With best wishes for the National Christian Association.

(Rev.) J. H. Lunde.

LETTER FROM INDIA.

Yellandi, India, Jan. 14, 1902.

Editor Christian Cynosure:

Dear Brother: Though a stranger to most of you reform friends, I am glad to know many of you. I watch and pray for the battle in which you are engaged. India is almost wholly in the grip of secrecy. They are all in one box here—Christians (?), Mohammedans, Hindus, Parsees, Atheists and Buddhists. Barnum's happy family is no comparison.

If the Lord lead me I may be in America from next May to October. If so I want to see Wheaton College and also become better acquainted with Cynosure friends. My work has outgrown me, so I must seek missionary volunteers, and friends to help send and support them. Will you not tell the friends of righteousness we need missionaries who worship, not Baal, and money not consecrated. And, brother, pray for me in my work. Your brother in the Lord.

(Rev.) C. B. Ward.

Obituary.

REV. PETER NICKLAS.

Rev. Peter Nicklas was born in Hesse Darmstadt, Germany, April 19, 1839, and died at his home in Chambersburg, Pa., Feb. 5, 1902; aged 62 years, 9 months and 16 days.

He was converted to God in the thirteenth year of his age, under the labors of Bishop Dickson, and joined the United Brethren Church. At the time of the nullification movement in his church he became the leader of ninety-nine members who stood for constitutional rights and discipline, and formed what is known now throughout this church as the King Street Church of the United Brethren in Christ. The congregation was independent until 1890, when it was taken into the Pennsylvania annual conference.

In 1890 he was ordained at the Franklintown conference, and assigned to the Alto Dale circuit. He was an able and successful pastor. All Christian movements against the prevailing evils of the day found in him a faithful watchman and co-worker.

He was married to Miss Maggie Henneberger, February 15, 1861, by Bishop Dickson. Ten children were born to this union, eight of whom are living, five sons and three daughters. His home was subject to the strictest rules of piety. As a husband and father, affectionate; as a Christian and church member, above reproach; as a citizen, commanding the respect of all; as a merchant, reliable, honest and aggressive.

Eight ministers were present. Revs. W. R. Burkholder, P. O. Wagner, B. G. Huber and J. Dickson assisted in the services.

The scope of this notice will not permit us to say all; it would take a volume for that. "He was a good man and a just."

Word has been received at the Cynosure office of the death of Mrs. H. E. Powers, whose anti-secrecy work in Washington and New England will be remembered by many. During the last few years of her life she was connected with the Christian Catholic Church. She was buried at Winchester, N. H.

FROM REV. W. B. STODDARD.

We have been frequently startled and made sad during this month by hearing of the sudden call from earth of those who have stood by our side in this conflict.

Although advanced in years, Hon. Geo. Buck seemed well when we visited him in December. His death was a surprise.

In council and convention perhaps none have been more interested in our work than Rev. H. J. Leiper and wife, of Philadelphia. Their home has always been a welcome retreat for the unpopular reformer. We are told that Mrs. Leiper died suddenly, with but an hour's sickness.

Among the radical United Brethren in the East none have been more prominent than Rev. Peter Nicklas, of Chambersburg, Pa. His call home came with little warning. Incessant in labors, happy in Jesus, he could scarcely have been better prepared.

Bro. Sollenberger, Elder on the Chambersburg district, passed suddenly over but a little before. These will all be greatly missed. But the God who raised them up will raise up others that the work may move forward. Were there here space we should love to enlarge on this brief notice. Doubtless obituary notices relative to these friends will be sent to the Cynosure. God will bless our work and the workers. Let us hasten forward, for "in such an hour as ye think not the son of man cometh."

There is a Gaelic proverb: "If the best man's faults were written upon his forehead, it would make him pull his hat over his eyes."

"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it then he shall be guilty in one of these.

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."—Lev. 5:4, 5.

Voices from the Lodge.

"A Mason becomes possessed of certain rights: the right to travel in foreign countries; to converse with every Mason on Freemasonry; to visit every lodge under restrictions; in danger or necessity to ask relief.

From these rights and privileges in my opinion, no lodge or grand lodge can rightfully deprive him unless for the commission of an offence against the fraternity and then only after trial upon conviction."

—Maryland R. A. Correspondence Report, 1898.

The same report complains that some lodges do so for non-payment of dues, and for not joining some lodge again within six months after taking a demit.

DEMIT OR DIMIT.

"The New Zealand Craftsman has gone deep into the proper spelling of a much used or misused word—'demit' or 'dimit.' After canvassing all the authorities that journal sapiently concludes that the latter form is an Americanism and therefore incorrect."—Quarterly Bulletin.

Good! Anything that will bring lodge literature within hearing distance of good English is to be welcomed.

The Bulletin, however, clings to dimit, using it twice, as follows, on the same page:

"One of the lodges at Ottumwa recently received a petition on dimit from a clandestine body in Ohio. It was dealt with properly, promptly and energetically. In this connection it would be well for secretaries of lodges to acquaint themselves with the names at least of Grand Secretaries of sister jurisdictions that they may have knowledge of the proper authentication of dimits."

DISAPPOINTED.

A brother writes us inclosing one dollar to pay for sixteen months' subscription for this paper, and complains that he subscribed for another paper and received only a few copies of it, and they were inferior to what was promised. He claims that, as he did not receive what he had paid for, the publisher is a swindler. Be easy, brother; it requires money as well as brains to publish a frater-

nity paper, and the meager support given many of the ventures in this line causes them to run for a season, then to cut in size and quality, and—finally die. It is unfortunate for the publisher and for the subscriber as well. The safe thing to do is to subscribe for such papers as are firmly established and have subscription lists that enable them to live. Publishing a fraternity paper is a business transaction, which, like other similar ventures, must depend upon the excellence of the article promised at popular price. This paper has never failed to appear for many years, and every subscriber receives the worth of his money, and—more.—Masonic Chronicle.

The Chronicle belongs to the opposite party, but we can say for it that it gives its patrons interesting reading matter and does not load its columns merely with fictitious history, vamping claims, and reports of carousals. There is something real to survive in the Chronicle, and a range of reading not restricted to Masonry.

OHIO GRAND LODGE NOTES.

Commenting on the expulsion of 77 brethren by the Grand Lodge of Georgia for non-payment of dues, Brother Cunningham says:

If on trial, proof of ability to pay was deemed essential in the prosecution of n. p. d. cases, the injustice would not seem so great. But the sensitive brother who will not plead poverty in his own defense is classed among the vilest criminals, and receives the same punishment. Extreme penalties only make the non-affiliate class larger, whilst dropping from the roll with the right of reinstatement upon payment of dues would be an incentive to membership with brethren of limited or precarious means, who, fearing future inability to pay, prefer to remain on the outside.

Of Catholics as Masons Brother Cunningham pertinently says:

The writer has known a number of good Masons who were also Catholics, and recalls two who were zealous members of the same lodge of which he is a member, both of whom, however, on account of their prominence as Masons, were denied the final rites of that church, and both "remained faithful unto death," and received honorable Masonic sepul-

ture. One of the two, however, had a brother in the priesthood, for whom he sent in his last illness, who administered without question the rites he desired, and left him in the care of his Masonic brethren.

—Masonic Voice-Review.

A SAD CASE.

Effect of Secret Societies in High Schools

The following sorrowful story is condensed from the Worcester (Mass.) Telegram of March 6, in which it appears under double column extra heading:

Clinton, March 5.—Too ill to respond to the summons into court, and in bad condition mentally and physically, was the story which came to the courthouse this morning relative to a pupil charged with having defaced the Clinton high school building Wednesday night of last week.

Dr. George J. Ott is his physician, and he told Judge Christopher C. Stone of the condition of his patient. This story was confirmed by others who have seen the boy, and it was well settled as a fact that young Russell has been so wrought up over the case in which he was caught, that of putting red paint mottoes in the upper portion of the high-school building, that he is now in bad shape. The matter has been discussed by about everybody in the town, and he has got a good deal of the benefit of it, and the effect has been to wear out his nerves until he is a very sick boy indeed.

He is ill at his home, and the case in which he is one of the defendants has been continued to Monday, March 17, and it is hoped by that time he will be in condition to face the court. His partner in the trouble was in court this morning in answer to the summons served on him.

Judge Stone desires to try the cases of both boys at the same time, and therefore bound him over in the sum of \$100.

Their friends say they believe the backers of the plan to daub things in the high-school building deserve some of the punishment which comes to them from the school, if not from the court, and they do not wish to see the odium of the freak all on the shoulders of two of the members of the secret society which some of the members are reported to have said was for the main purpose of annoying the principal of the high school, and which some of the others now say was not for so bad a purpose.

There is a feeling among a lot of the friends of the boys who have been brought into court

that there should something at least be done with the boys who were with them in the business up to the point of committing the crime of defacing the public building, and they are going to do what they can to have all the secret society leaders and members shown up if they can.

Public opinion is divided in the matter of exposing all of the members of the M. M. M., the secret society of the school. There are plenty of people who believe they should be exposed as a warning to others.

There is one phase of the secret society matter in the high school which has been touched on but little. This is the honorary membership. A reporter for the Telegram was told of one case where one of the girls at the school was invited to become an honorary member.

"A member of a Grand Commandery" (?), discussing "Masonry as seen by a Mason," in a Detroit Sunday paper, says:

"The student of Masonic history knows, or ought to know, that the anachronisms of the letter of the ritual, its contradictions and imperfections, whatever they are, are but the faulty rendering of an allegory, the full import of whose symbols the lecturers or ritualists of the revival did not apprehend and whose mystic philosophy did not or would not understand?"

What an egotist! The stupidity of the Revs. Doctors Desaguliers, Anderson and other learned men of Oxford, which prevented them from understanding the full import of the symbols they made use of to create speculative Freemasonry, is deeply to be deplored, but The Tyler is so thankful that the loss to Masonry was not discovered until January, 1899. Then to think that the revelation should come from "a member of a Grand Commandery," whose wisdom bubbles over like a Niagara when he declares:

"And so, farther speculation and discussion aside, it may be stated, as an article of Masonic belief that here to-day, on the dawn of the twentieth century, Freemasonry stands alone and unrivaled, daughter of the ages, the professed Priestess of Truth and Prophet of Destiny and the sole and only legitimate receptacle and depository of the esoteric caballa in ancient or later times. To Free Masons all other esoteric societies are creatures of to-day, to be respected according to

their merits and good or bad as they approximate or depart from their ancient type and rightfully or wrongfully interpret her instructions."

"It is pleasant," says a writer, "to be associated with those who know what they believe, and who believe what they believe more heartily than they believe what they don't believe." And we agree with him most heartily.

—American Tyler, Apr 11, 1899.

Really, Brethren!

CORRESPONDENCE ON FREEMASONRY.

Between the Morning Call of Paterson, N. J., and the Rev. J. A. Westervelt.

On the evening of November 19, 1901, a lecture on, "What Are the Secret Societies Doing?" was given in the Third Christian Reformed Church of Paterson, N. J., by the Rev. W. B. Stoddard, of the National Christian Association. Several who heard the lecture were so pleased that they expressed a desire to hear Brother Stoddard on the subject again. Information was given that an Anti-Secret Society Convention, at which Bro. Stoddard and others were to speak, would be held in Brooklyn, N. Y., on November 25th and 26th. It was the privilege of the undersigned and others from Paterson to attend this convention and hear some able and instructive addresses on the subject. Besides the lecturer already named, there were the Rev. J. P. Stoddard of Boston, Revs. J. A. W. Haas and F. M. Foster of New York City, Revs. E. D. Bailey and W. M. George of Brooklyn, Rev. J. Parker of Jersey City, and Rev. C. A. Blanchard, President of the National Christian Association and President of Wheaton College, Illinois. Testimonies were also given by Rev. Stephen Merritt, a one hundred and thirty-eight degree Freemason, and others.

The resolutions and discussions of this convention were reported in several papers. On the morning of Nov. 27th the Morning Call, a newspaper of Paterson, N. J., criticized the said convention and speakers in the following language: "Here at this late date come along a lot

of intolerant ministers of the gospel who denounce the ancient order, something that has been in existence longer than the denominations of its critics, and characterize it as being an auxiliary of treason, anarchism and what not. "On reading the Call's editorial I felt inclined to ask the editor why he called the Christian gentlemen who addressed the convention intolerant and ignorant? which I did in the following letter, as printed the next morning:

And Are Freemasons Anarchists?

Paterson, Nov. 27, 1901.

To the Editor of the Call—In an editorial this morning, you refer to a convention of Christian men as "a lot of intolerant ministers," and brand their discussions as ignorant bigotry. I would like to ask why you speak of these Christian gentlemen as intolerant and ignorant? Is it intolerant to say that a heathen religion, a religion that is Christless, is wrong? Is it intolerant to warn a man of danger to which you know he is exposed? And is it intolerant to tell men to be truthful and chaste, and kind; to love their neighbor as themselves, and to love God above all others? Again I would ask should those men be called ignorant who declare facts, and who can prove the truth of what they affirm, not only by the testimony of others, but by what they themselves have seen and heard? Should a man who had formerly been a drunkard, but was now reformed and truly converted, be called intolerant and ignorant because he afterward told his children and neighbors that the saloon is an evil, and advise them never to go in a saloon? Perhaps if you had been present and heard all that was said in this gathering of alleged clergymen among whom were some who had been connected with the Free Mason and other lodges, and also men from some of our best colleges, you would have formed a different opinion. Or if you had read the report of this "gathering of alleged clergymen" by the Brooklyn Times of yesterday, and reprinted it for the benefit of your readers, they would be better able to judge whether your name of "ignorant bigotry" was correct. Trusting you will explain in your columns why you call these Christian gentlemen "intolerant" and "ignorant." I am respectfully,

J. A. WESTERVELT.

When I see the question which the editor placed at the head of my letter and failed to find the explanation asked for, I concluded to write again. After a lapse of five days my letter appeared with a lengthy reply, both of which I will give

spect and honor those set over them in authority, as their Master ordered them to do.

I am well pleased that the above writer gives us credit that we practice charity. Unfortunately I cannot say much on this subject, as our maxim is: "What the left hand does, do not let the right hand know." But one thing I might ask: What church has a home for its old members and its orphans? There is not one State in the Union that does not have a magnificent Masonic home for its members and orphans, nor does the hat pass around to bury a member, as I have seen in some places.

But the above communication contains one charge which dazzled me, namely, that we entertain "anarchistic tendencies." This certainly will prove delightful news to our chief of police, who has been attacked from all quarters on that subject. Emperor William the Great and Frederick II. were grand masters of the German Masons; the Prince of Wales (now King Edward VII.) grand master of England; George Washington, our first grand master in the United States; nearly every president and governor of any State is, or has been, a Mason. Among the 1,400 Masons in this city are a number of clergymen, far more known and venerated than Rev. Westervelt, and two third of the brethren are members of different congregations. To call these men, many of whom command the respect of every one in the city, save a small coterie, anarchists is an outrage and deserves the greatest condemnation of all honorable persons. What glee there will be in Paterson's anarchistic clubs to find out in what fine company they are, and also that the first Father of our Country was the first president of all anarchistic clubs.

Rev. Westervelt cites a number of persons who hold the same views as he does, among them Gen. Grant, but I read in the papers of that day that he repudiated such a statement. The other gentlemen probably never did belong to the fraternity, but, if some of them did, may have been misquoted; if not, then their being still alive shows plainly the falsity of these alleged oaths.

It is sometimes the morbid desire of persons with certain mental faculties to put themselves before the world, thereby gaining a great reputation among a certain class of people in advancing their worldly affairs, but such persons are provided with a sharp intellect and, above all things, know what they are talking about; but if men come forward who actually know nothing of the subject on which they base their polemics, they are usually compared with an animal, not noted for its vivaciousness, but rather for its docility.

WILLIAM RAUCHFUSS.

The above lengthy reply was followed by two short letters from a Mr. Bishop and a Mr. Schrabisch. The one from Mr. Bishop is as follows:

To the Editor of the Call—A few mornings ago I read an article in the Call in which some unknown person seeking cheap notoriety made an attack on the Masonic fraternity. On reading it I simply looked upon it as the sad vagaries of a diseased mind, and that the writer of the article was more to be pitied than censured, and I believe this was the view taken by the Call in its editorial. But it seems this unfortunate person thinks he has not had notoriety enough and again bobs up serenely, this time calling anarchists and murderers of men who are righteously, socially and intelligently as far above him as heaven is above hell, and he knows it, and it ceases to be laughable and becomes disgusting to every one. It seems a pity that our beautiful city has not had enough unpleasant notoriety in the past, but has to be cursed with some more of another kind. They say that in all communities, no matter how great or small, God creates fools to equalize things. Why the great Creator does these things we know not. As Masons we have no right to question his divine wisdom and power. Yet while bowing our head in humble petition to God's will, we can devoutly pray that he will please send the next crop of fools somewhere else and at the same time take a spare one from Paterson. Yours truly,

ARTHUR W. BISHOP.

(To be continued.)

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